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A Reference Grammar of Classical Tamil Poetry

V. S. RAJAM

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A Reference Grammar of Classical Tamil Poetry

(150 B.C.—pre-fifth/sixth century A.D.)

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Memoirs of the
AMERICAN PHILOSOPHICAL SOCIETY
Held at Philadelphia
For Promoting Useful Knowledge
Volume 199

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Library of Congress Catalog Card Number 91-76989
International Standard Book Number 0-87169-199-X
US ISSN 0065-9738

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TO

the waters of the Porunai

which nurtured my dear parents

and

the land of the Vaiyai

where my revered teachers revealed to me

the beauty of Tamil

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PREFACE

The following book is intended to be a reference tool for those who seek an understanding of the structure of classical Tamil poetry. Classical Tamil poetry reflects indigenous literary and cultural traditions of southern India, and therefore, a study of it is imperative for obtaining a balanced view of India's past and present cultures. The language which produced this poetry, Tamil, is the only living language of modern India that has an uninterrupted history spanning more than two millennia, and therefore, a study of it becomes even more crucial for a thorough understanding of India's linguistic complexity.

I faced a most difficult challenge when writing this book—to approach the task with an open mind about the formal properties of classical Tamil. Once I accomplished a detachment from preconceived notions, a fresh world opened out for me which was the most gratifying experience. Whenever I came across a different linguistic form or whenever I thought of a different way of viewing things, I was truly excited, almost like a child off from school without any assignment, playing in her own yard trying to catch every snowflake at the first snowfall of the season. Indeed, language reflects a dynamic process like the accumulation of snow, but with a difference. It's dimensions constantly change with each influx from every direction but, unlike the snow, it has a perennial, fluid, and diasporic existence in some form or other. And it is possible to catch at least some snowflakes before they merge with the rest, but one has to be there when they reach the earth.

The seed of my passion for Tamil poetry and grammar was sown in high school when I had to memorize along with poetry some verses from a traditional medieval grammatical treatise in Tamil known as the Nannul (*Naṉṉūl*). Thanks to the good old days of learning when most everything was based on memorizing things, whether lovely ancient poetry or dry grammatical rules, these "sounded" nice and that was sufficient reason to commit them to memory. But it was not until I read one of Browning's poems in college, that I was captivated by the perseverence and dedication that grammar could bring to one's character. Browning wrote about a grammarian:

"... ... ...
Back to his book then: deeper dropped his head:
Calculus racked him:
Leaden before, his eyes grew dross of lead:

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Tussis attacked him.
... ...
So, with the throttling hands of death at strife,
Ground he at grammar
Still, through the rattle, parts of speech were rife;
While he could stammer
He settled *Hoti*'s business -- let it be! --
... ..."

[*The Poetical Works of Robert Browning,* Houghton Mifflin Company, Boston, 1974:279–280]

In my case, calculus could not compete with the fascination provided by grammar, literature, and linguistics during my graduate years in Madurai and Philadelphia when I had the opportunity to learn materials more ancient and more modern than *Naṉṉūl.* However, my earlier understanding of Tamil poetry and grammar deepened and took numerous positive turns only when I imparted them to native speakers of Tamil in Madurai and to non-native speakers here in the United States. And it is my Western students and colleagues who alerted me to the lack of a systematic and rigorous tool that would aid them to study classical Tamil. Therefore, my gratitude for the existence of this book starts with my Western friends of Tamil and goes back to my former students and teachers in Madurai.

First I wish to record my gratitude for my teachers who greatly influenced my understanding and appreciation of Tamil poetry and grammar: Mrs. Sarada Krishnamoorthy, Dr. C. Ilakkuvanar, Sri. Avvai Duraisamy Pillai, Sri. A.K. Parantamanar, Dr. Sp. Annamalai, Dr. N. Balusamy, Sri. Kati. Sundaram, Sri. N. Sankaranarayanan, Dr. M. Sundaram, and Dr. Durai Arangasamy.

Writing a book such as this does not just happen without the participation of colleagues and friends who encourage the effort. In the process, I drew upon the expertise of most everyone whom I knew was interested in pre-modern Tamil of Western Linguistics applicable to the study of classical languages. They carefully read through either my original proposal for this volume or sections which developed later into chapters, and always provided useful suggestions. In short, for providing help at crucial junctures to give a momentum and make this volume more user friendly, I thank Ernest Bender (U of Pennsylvania), Rahul Bonner (U of Chicago), George Cardona (U of Pennsylvania), Norman Cutler (U of Chicago), Henry Hoenigswald (U of Pennsylvania), Jim Lindholm (Tamil Language Study Association, Chicago), Leigh Lisker (U of Pennsylvania), J. Neethivanan (Madurai Kamaraj University, Madurai), S.

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Palaniappan (Dallas), Paula Richman (Oberlin College), Ludo Rocher (U of Pennsylvania), and Franklin Southworth (U of Pennsylvania). I thank Professor A.K. Ramanujan (U of Chicago) and Columbia University Press for giving me permission to use the translation of the classical Tamil poem, *puṟanāṉūṟu 278,* in *Poems of Love and War,* A.K. Ramanujan, 1985, Columbia University Press, New York.

Three colleagues deserve special mention for their very special contribution to this volume and I am indebted to them. For well over a decade, David Ludden has been a constant source of support for my teaching and research at the University of Pennsylvania. He patiently read through the first draft of the entire volume, and his detailed comments contributed to the improved second draft. I am thankful for his continued interest in Tamil. David Shulman (Hebrew University, Jerusalem) enthusiastically read large sections of the second draft and with his brilliant insight provided encouragement to my accomplishment of the pre-publication copy. He also generously provided a poetic translation of a classical Tamil poem, *ainkuṟunūṟu 423,* which I have used in the last chapter. I am fortunate for having established an everlasting contact with this star. With his endless patience and flair for poetry, George L. Hart (U of California, Berkeley) translated especially for this volume, a very challenging complex classical Tamil poem, *akanāṉūṟu 9,* which appears in the last chapter. As one of the reviewers of the manuscript for publication, he suggested that I expand the chapter on classical Tamil meter. This suggestion gave me an excellent opportunity to provide certain details about classical Tamil poems which I would not otherwise have had in my intention not to overwhelm the readers. I used the Tamil and TimesIndian fonts he has developed for the Apple Macintosh computer for creating the text base and doing the analysis for an ongoing project, of which this volume is a part.

My thanks are also due to the other anonymous reviewer of the manuscript for the American Philosophical Society and to Bruce Perry (U of Pennsylvania) and Elliot Stern (U of Pennsylvania) who originally provided editorial suggestions for improving the manuscript. I thank Jerome H. Bauer (U of Pennsylvania) whose TimesII font enabled me to use certain special Roman characters in this volume and Branavan Ganesan (U of Pennsylvania) who assisted me in drawing the diagrams which appear in the last chapter.

The brilliant suggestions by Richard Cohen, John Mosteller, Rosane Rocher, and Guy Welbon (all at the U of Pennsylvania) turned the task of desk-top publishing into a worthy pursuit. Carol Brecken-

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ridge's (Editor, *Public Culture,* University of Pennsylvania) remarkable editing expertise transformed the chore into a labor of love.

I am grateful to the National Endowment for the Humanities, and to Ms. Helen Agüera (NEH), for having supported the creation of this volume. I cannot adequately express my gratitude to the Department of South Asia Regional Studies at the University of Pennsylvania, and in particular, the successive chairpersons, Rosane Rocher, Alan Heston, and Arjun Appadurai, for kindly supporting my ongoing project to create a Historical Reference Grammar of pre-modern Tamil. I sincerely thank the American Philosophical Society for publishing this volume in their Memoirs series. It was very pleasant to work with Ms. Carole Le Faivre (Associate Editor, American Philosophical Society) who was patient and generous with her time. I thank her for her meticulous care and guidance.

Two people at the homefront are owed my deepest indebtedness: my grandfather, V.S. Swaminatha Iyer, who initiated my love for Tamil in my childhood by bribing me with mangoes and half-anna coins for memorizing *tiṟukkuraḷ* couplets; and my son Rajkumar who silently and graciously tolerated my lack of attention whenever I had to retreat into my own universe for producing this book later in my life.

Philadelphia, 1992 V.S.R.

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CONVENTIONS PERTAINING TO THIS STUDY

1. The transliteration scheme in modern Tamil is as follows. Read from the top to the bottom.

Roman	Tamil	Roman	Tamil
a	அ	ñ	ஞ்
ā	ஆ	ṭ	ட்
i	இ	ṇ	ண்
ī	ஈ	t	த்
u	உ	n	ந்
ū	ஊ	p	ப்
e	எ	m	ம்
ē	ஏ	y	ய்
ai	ஐ	r	ர்
o	ஒ	l	ல்
ō	ஓ	v	வ்
au	ஔ	ḻ	ழ்
ḥ	ஃ	ḷ	ள்
k	க்	ṟ	ற்
ṅ	ங்	ṉ	ன்
c	ச்		

In the transliteration of Tamil words, the names of books, places, and persons begin with upper case letters, while the names of the poems surveyed for the study do not.

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2. Alphabetical order:

Letters without diacritical marks come before similar letters with diacritical marks, e.g., a precedes ā. When Tamil examples alone are involved, the modern Tamil alphabetical order (given above) is followed.

3. Abbreviations and notations:

adjp	adjectival participle
advp	adverbial participle
aiṅk	*aiṅkuṟunūṟu* (ஐங்குறுநூறு)
aka	*akanāṉūṟu* (அகநானூறு)
caus	causative
cey	*ceyyuḷiyal*, a chapter on Tamil prosody in the third book of the Tolkāppiyam
cilap	*cilappatikāram*
ciṟu	*ciṟupāṇāṟṟuppaṭai* (சிறுபாணாற்றுப்படை)
excl	exclusive
Iḷam	Iḷampūraṇar, a traditional commentator
incl	inclusive
kali	*kalittokai* (கலித்தொகை)
ka.vā	*kaṭavuḷ vāḻttu* (கடவுள் வாழ்த்து, "invocation")
kuṟi	*kuṟiñcippāṭṭu* (குறிஞ்சிப்பாட்டு)
kuṟu	*kuṟuntokai* (குறுந்தொகை)
malai	*malaipaṭukaṭām* (மலைபடுகடாம்)
matu	*maturaikkāñci* (மதுரைக்காஞ்சி)
maṇi	*maṇimēkalai* (மணிமேகலை)
mull	*mullaippāṭṭu* (முல்லைப்பாட்டு)
mutt	*muttoḷḷāyiram* (முத்தொள்ளாயிரம்)
Nacc	Nacciṉārkkiṉiyar, a traditional commentator
naṟṟ	*naṟṟiṇai* (நற்றிணை)
neṭu	*neṭunalvāṭai* (நெடுநல்வாடை)
pari	*paripāṭal* (பரிபாடல்)

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pari.ti	*paripāṭal tiraṭṭu* (பரிபாடல் திரட்டு; an appendix to the *paripāṭal*)
pati	*patiṟṟuppattu* (பதிற்றுப்பத்து)
pati.pati	*patiṟṟuppattup patikam* (பதிற்றுப்பத்துப் பதிகம் an epilogue at the end of a batch of ten poems in பதிற்றுப்பத்து)
paṭṭ	paṭṭiṉappālai (பட்டினப்பாலை)
peru	perumpāṇāṟṟuppaṭai (பெரும்பாணாற்றுப்படை)
Pē	Pērāciriyar, a traditional commentator
pl	plural
PNG	person-number-gender, person-number-gender suffix
poru	*porunarāṟṟuppaṭai* (பொருநராற்றுப்படை)
puṟa	*puṟanāṉūṟu* (புறநானூறு)
sg	singular
suff	suffix
tiru	*tirumurukāṟṟuppaṭai* (திருமுருகாற்றுப்படை)
trans	transitive
<	"derived from"
>	"becomes, changes to"
+	"added"
±	"may or may not be added"
*	An item marked with an asterisk, *, does not occur in that particular form but is reconstructed from related forms.

4. Definition/identification of selected items:

Affix:

a linguistically significant item consisting of one or more letters that is appended to a stem or another affix.

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Anthologies, The:

the **caṅkam** classics or classical Tamil poems;

the **eṭṭuttokai** and the **pattuppāṭṭu**;

The *akanāṉūṟu, aiṅkuṟunūṟu, kalittokai, kuṟuntokai, naṟṟiṇai, patiṟṟuppattu, paripāṭal*, and *puṟanāṉūṟu* are the **eṭṭuttokai** poems.

The *kuṟiñcippāṭṭu, ciṟupāṇāṟṟuppaṭai, tirumurukāṟṟuppaṭai, neṭunalvāṭai, paṭṭiṉappālai, perumpāṇāṟṟuppaṭai, porunarāṟṟuppaṭai, maturaikkāñci, malaipaṭukaṭām*, and *mullaippāṭṭu* are the **pattuppāṭṭu** poems.

Aṭiyārkkunallār (ca. fourteenth century A.D):

a traditional commentator on the literary work, the Cilappatikāram.

Cilappatikāram (ca. fifth century A.D):

the first long narrative poem (= epic) in Tamil; composed by Iḷankovaṭikaḷ

Cēṉāvaraiyar (ca. fourteenth century A.D):

a traditional commentator on the Tolkāppiyam.

Closing consonant:

a consonant which ends a syllable.

Commentators, traditional:

erudite Tamils who wrote commentaries on Tamil grammars and poetry.

Consonants, homorganic:

consonants which have the same point of articulation.

Iḷampūraṇar (ca. tenth to eleventh centuries A.D.):

a traditional commentator on the Tolkāppiyam.

Like-consonants:

consonants which are the same: e.g., **k** and **k**; **m** and **m**.

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Marker:
an affix appended to a stem; it signifies a certain grammatical concept; here used interchangeably with "affix" or "suffix."
Maṇimēkalai (ca. sixth century A.D):
the second long narrative poem (= epic) in Tamil; composed by Cīttalai-c-Cāttaṉār
Muttoḷḷāyiram:
a post-classical text; contains 103 verses in the **veṇpā** meter.
Nacciṉārkkiṉiyar (ca. thirteenth century A.D.):
a traditional commentator on the Tolkāppiyam and several other literary texts including **the kalittokai**, one of the poems in the anthology called the **eṭṭuttokai.**
Naṉṉūl:
a traditional grammar of Tamil; thirteenth/fourteenth century A.D.
nāṉmaṇikkaṭikai
a post-classical text; included in the *Patiṉeṇkīḻkkaṇakku*
Open syllable:
a syllable which does not end with a consonant.
"Optional":
what is otherwise known as "free variation."
Parimēlaḻakar (ca. thirteenth century A.D.):
the earliest known commentator on the **paripāṭal**, one of the poems in the anthology called the **eṭṭuttokai.**
Patiṉeṇkīḻkkaṇakku
an anthology of eighteen post-classical didactic poems
Pērāciriyar (ca. fourteenth century A.D.):
a traditional commentator on the Tolkāppiyam and some other literary works.
Short syllable:
a syllable which has a short vowel.

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Stem:

root + formative suffix; used in this study in synonymity with the term "root."

Suffix:

the last affix that is added to the right of a stem or another affix.

Syllable:

a sequence of letters having one of the following patterns: (C)V(C)(C) and (C)$\bar{V}$(C)(C) where C is a consonant, V is a short vowel and $\bar{V}$ is a long vowel. Examples are given below. Selected syllables illustrating some syllabic patterns are given in bold type. The syllabic pattern is given under column 3.

உயர்த்து	உ-யர்த்-து (u-**yart**-tu)	V-**CVCC**-CV
உரைக்கல்லாதவர்	உ-ரைக்-கல்-லா-த-வர் (u-**raik**-kal-lā-ta-var)	V-C$\bar{V}$C-CVC-C$\bar{V}$-CV-CVC
சேர்த்தி	சேர்த்-தி (**cērt**-ti)	**C$\bar{V}$CC**-CV

Permissible consonant clusters are rule-governed. See "Phonology."

Syllable with a closing consonant:

a syllable which ends with a consonant; a syllable of the pattern (C)VC or (C)$\bar{V}$C(C). Examples are given below. The syllable with a closing consonant is given in bold type. The syllabic pattern is given under column 3.

அங்-கு	**aṅ**-ku	VC-CV

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அ-டங்-கு	a-ṭaṅ-ku	V-CVC-CV
ஆட்-டு	āṭ-ṭu	V̄C-CV
இ-றைஞ்-சு	i-ṟaiñ-cu	V-CV̄C-CV
ஊழ்த்-து	ūḻt-tu	V̄CC-CV
காட்-டு	kāṭ-ṭu	CV̄C-CV
நல்-கு	nal-ku	CVC-CV
வீழ்த்-து	vīḻt-tu	CV̄CC-CV

Tolkāppiyam:
the first extant traditional grammar of Tamil; written in Tamil and applicable to classical Tamil poetry; pre-fifth century A.D.

Traditional grammars:
grammars of Tamil written in Tamil from before or the beginning of the Christian era up to the nineteenth century. These grammars do not follow the Latin model of grammatical description used by Western missionaries from the sixteenth century on.

Yāpparuṅkalakkārikai (tenth century A.D.):
also known as kārikai; a medieval treatise on Tamil prosody.

5. The anthologies as sources for this study:

Only published material which is reliable and widely accepted was used for the study, not the palm-leaf manuscripts. The editions by U.V. Saminathier, S. Vaiyapurippillai, and the South India Tirunelveli Saiva Siddhantha Publishing Works were used. Variant readings of words/phrases in the poems were also taken into consideration.

6. Punctuation:

The system recommended by the Modern Language Association (MLA) is followed, with some exceptions: e.g., selected Tamil words and a few other words are given in bold type in order to focus the attention.

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7. Tamil Script:

Modern Tamil script is used in this study. However, the recently introduced reformed scheme of writing is not adopted mainly for the reason that the books of classical Tamil poems referred to in this study do not follow that scheme. Therefore, for example, the "reformed" ணை is written in this study as ணை; லை is written as லை, etc.

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SECTION 1

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1

INTRODUCTION

Tamil

Tamil (தமிழ்), one of the two classical languages of India, is the only language in that country which has continued to exist for over two thousand years. It is spoken today by approximately 65 million people living mainly in southern India, Sri Lanka, Singapore, Malaysia, Africa, Fiji, the West Indies, Mauritius and Reunion Islands, United Kingdom, United States, and Canada. It is the pre-eminent member of the Dravidian language family and has one of the longest unbroken literary traditions of any living language in the world. Dravidian is one of the four language groups represented now by about 100 million speakers in India, the other three groups being Munda, Tibeto-Chinese, and Indo-Aryan. The major Dravidian languages are Tamil, Malayalam, Telugu, and Kannada, each of which has its own script system and highly sophisticated literature.

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Classical Tamil

As the classical language of peninsular India, Tamil has produced a unique world class literature which belongs to its classical period (pre-fifth/sixth century A.D.). This literature is known as the **caṅkam** (= Sangam) literature and the language it reflects is "classical Tamil." The qualifier, "classical," here is relative in the sense that the qualified, "Tamil," is still thriving, now in the form of "modern Tamil." Between the two extremities, "classical" and "modern," one can discuss post-classical, medieval, and pre-modern periods spanning about two millennia, and their uninterrupted production of literatures and grammars.

The **caṅkam** literature, also called the **caṅkam** classics or classical Tamil poems, actually refer to two large compilations of numerous individual poems, the **eṭṭuttokai** ('the eight anthologies') and the **pattuppāṭṭu** ('the ten songs').[1] These poems, which originated from an oral bardic tradition, are believed to have been written down on palm-leaf manuscripts between the second century B.C. and the fourth to fifth century A.D. Attributed to 473 poets, the total number of these poems is 2,381, the shortest of which is 3 lines long (e.g., *aiṅkuṟunūṟu 121)* and the longest, 782 *(maturaikkāñci).* Altogether, they add up to approximately 50,000 lines, most of which contain four metrical feet, known by the term **cīr**, per line and a few containing two, three or five, and rarely six. The metrics of these poems is discussed in "Theory of Classical Tamil Poetry."

It is significant that classical Tamil literature evidences the indigenous linguistic, literary, and cultural traditions of southern India. Moreover, this body of literature is the only source for gaining a fair knowledge of a pre-Indo-Aryanized southern India. These poems employ unique literary conventions to express sentiments such as clandestine love, marital fidelity,

---

[1] For detailed introductions to these works, see Ramanujan (1985:ix-xiv) and Zvelebil (1975:5-21, 89-107).

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jealousy, and pride and to celebrate such themes as war, philanthropy, royal patronage, and philosophy. More importantly, traces of the ancient Tamil country's contact with the rest of the world, cultural diffusion within India, origins of Tamil urbanization, local kingdoms, and devotion to personal gods ("bhakti") can all be discerned from these poems. Therefore, it is not surprising that Western scholars of classical Tamil literature have shown that it merits a place of importance within India and among world literature, while students of history and culture state that Tamil-speaking people have made major contributions to the development of Indian civilization. It is certainly not an overstatement when Ramanujan (1985:ix) astutely comments that not to know this poetry "is not to know a unique and major poetic achievement of Indian civilization."

Classical Tamil poems are the earliest extant linguistic documents of Tamil and contain the oldest attestations of Dravidian words. Furthermore, a preliminary survey of later texts with the formal properties of classical Tamil poetry as points of reference clearly demonstrates that a good understanding of the language employed in the latter will facilitate one's understanding of later Tamil in general, and later Tamil poetry in particular. Thus, in the final analysis, a study of classical Tamil becomes crucial for a thorough and complete understanding of the cultural spectrum of India and for a better understanding of the languages and literatures of the world.

The Study of Classical Tamil in the Past

Due to historical circumstances, a knowledge of classical Tamil poetry suffered a setback in the Tamil country which produced it. The poems had to be interpreted for the benefit of those who wanted to study them, and therefore there arose several commentaries on them. The most popular traditional commentator on these poems, U.V. Saminathier, explains how these secular poems were rescued from oblivion and studied in the

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nineteenth century after they had been stigmatized as irreligious along with certain other literary works.[2] Even after their rediscovery, the study of these poems demanded special training in the twentieth century since the language had changed considerably between the time of their composition and the time of their rebirth. In addition, the interpretations of these poems which were provided by medieval commentators and followed by the commentators of the nineteenth and twentieth centuries had been influenced by post-classical and medieval Tamil and also by non-Tamil traditions. Consequently, the combination of language change in the form of loss of lexical items, formative changes in old words, semantic change, and the complexity in the narrative style of the commentaries made many classical Tamil poems difficult and enigmatic and sometimes gave a distorted view of the poems and of the language itself. Actually, this situation deserves a separate study. One could obtain abundant information on this matter just by comparing classical Tamil poems with their commentaries, while keeping them carefully apart. Here, a few examples might help a motivated reader appreciate the predicament of the commentators who had to labor over damaged palm-leaf manuscripts in order to revive these poems and their old commentaries and the consequences of such painstaking efforts.

(a) Many classical Tamil words have been categorically treated as "sound fillers" or "particles" by the commentators, perhaps because those words had become obsolete by their time. The term they use to refer to these words is **acai**. **kurai** is one such word which can very well be interpreted to mean 'quality, nature, characteristic, attribute.' Examples of the usage of this word are given in "The Particles" in this study. Another such word is **āṅka** which could be understood to mean 'thus, in that manner.' Even in those contexts where this word ought to be treated as a certain type of metrical foot (**coṟcīr**) in a poem so as to be combined with

[2] Cf. Ramanujan (1985:xi-xiv).

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the next line to make sense and to be noted by the prosodic term **vaḻi-y-acai** 'leading metrical unit', most commentators label them just as an **acai** which has lead to the incorrect interpretation of it as a meaningless sound filler.[3] See "The Particles" for examples of its usage.

Actually, the various items which are labelled as "**acai**" by traditional commentators do have significant semantic and prosodic functions in classical Tamil poetry. Perhaps, students of classical Tamil poetry should begin to understand the term "**acai**" (as used by the commentators) as referring to the basic metrical unit **acai**, rather than as a nonsensical sound filler. The commentators' cryptic usage of the term "**acai**," instead of specifying **urai-y-acai**, **oḻi-y-acai**, or **vaḻi-y-acai**, each of which has a specific prosodic function, has mislead many in the past to the underestimation of classical Tamil diction.

(b) Sometimes a word appears in classical Tamil in more than one form and one of the reasons seems to be that the form with an extra suffix can serve as a metrical foot (**cīr**) whereas the form without that suffix cannot. For example, the form **vaṇṭal** is longer than **vaṇṭu** and both mean 'sediment/deposit/soil.'[4] The form **vaṇṭal** (**vaṇṭu** 'to collect, gather' + **al** verbal noun suffix) is a metrical foot of the pattern **nēr-nēr** while **vaṇṭu** is of the pattern **nērpu** and rarely occurs as a metrical foot in this period. The classical Tamil poet must have had a choice between these two forms, **vaṇṭu** and **vaṇṭal**, when he wanted to say something about the sediment/deposit/soil.

Nevertheless, the traditional commentator U.V. Saminathier interprets **vaṇṭu** as 'bees' instead of 'deposit/soil' as it is used in a classical Tamil

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[3] We do find the commentaries referring to the form **āṅku** as a refrain when it occurs as refrain (**kūṉ**): cf. the Old Commentary on *pati.26:4*. Even in such instances, **āṅku** 'thus, there, in that manner' could be understood as a meaningful word functioning as refrain.

[4] The form **vaṇṭal** 'sediment/deposit' is just an extension of **vaṇṭu**. One may also note that the word **vaṇṭu** 'deposit' is related to **maṇṭu** which means 'to collect like sediment.'

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poem: **vaṇṭu** mēmpaṭūum i-v-vaṟa-nilai āṟu 'this cruel/bad river where the **bees** are overwhelming' *(puṟa.263:4)*. Then he notes that **vaṇṭu** could also refer to a group of warriors. In this context **vaṇṭu** neither means 'bees' nor does it refer to a group of warriors. It refers to the deposit in the river bed, and therefore the line under question means 'this drying up river (**vaṟa nilai āṟu**) where its sediment/**deposit**/soil (**vaṇṭu**) is coming up (**mēmpaṭūum**).'[5]

Apparently, the entire Old Commentary on this poem was not available to Saminathier through damaged palm leaf manuscripts, so he had two choices: one was to understand the word **vaṇṭu** in its more common usage as "bees" and the other was to associate it with the name of a person, **Vaṇṭaṉ**, which is used in another classical poem *(pati.31:22-23)*: celvattu **vaṇṭaṉ** aṉaiyai 'You are like the wealthy **Vaṇṭaṉ**.' Unfortunately, it would seem that the usage **vaṇṭal** 'deposit' from other poems has escaped Saminathier's attention (e.g., *pari.6:18)* or that he was expecting the form **vaṇṭal** instead of **vaṇṭu** if it had to mean 'deposit.' Other commentators follow Saminathier's path. If these later commentators expected the form **vaṇṭal** instead of **vaṇṭu** to mean 'sediment/deposit in a river bed', it would only tell us that the contemporary form of the word had affected their understanding of the word in an earlier form in earlier poems.

(c) One crucial example will suffice to see how semantic or cultural change has colored the understanding of classical Tamil poems. The word **kaṟpu** is understood today as meaning 'chastity/marital fidelity (of a wom-

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[5] There is no doubt that one of the words for bees is **vaṇṭu**. One could make a semantic connection between **vaṇṭu** 'bees' which swarm and **vaṇṭu** 'sediment/deposit' which collects in a river bed. However, in the context of the poem under consideration, **vaṇṭu** could not mean 'bees', for the poem talks about a fallen hero who brought back a herd of stolen cattle through the drying up river. It is quite unlikely that the cattle moved through a river full of water or that bees were overwhelming in a river that was drying up.

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an).' It need not be, perhaps should not be, interpreted to mean 'chastity of a woman' in classical Tamil poems. This word is derived from **kal** 'to learn by experience, to have maturity' + **pu** verbal noun suffix, and is used in these poems, in connection with male, female, and even neuter things like words of (Vedic) chanting: cf. eḻutā k **kaṟpu**-iṉ niṉ col 'your words of **learning** which are not written down' *(kuṟu.156:5).*

However, the way in which modern commentators interpret this word in classical Tamil poems arouses curiosity about a possible bias reflecting change in socio-cultural values by their time. When the word **kaṟpu** occurs in these poems with reference to a woman, the commentators do not interpret it. Rather, they simply repeat the word **kaṟpu** in their commentary.[6] But, when it occurs with reference to a man or a neuter object like words, they do not hesitate to interpret it as 'learning/education' (**kalvi**) in the modern sense of the word **kalvi**.[7] Earlier commentators, perhaps confused about the term because both **kaṟpu** and **kalvi** are derived from the same stem **kal**, clearly avoided any interpretation other than 'learning' (**kalvi**) when the word occurred with reference to a man.[8]

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[6] Cf. Saminathier's commentary on *pati.90:49.*

[7] Cf. Saminathier's commentaries on *pati.43:31, pati.80:17,* and *kuṟu.156:5.* Faithfully following the Old Commentary, Saminathier even notes that **eḻutā-k-kaṟpu** (*kuṟu.156:5)* means '**education** through learning the utterances that are not written down; that is to know (about) the Vedas' ("eḻutā k kiḷaviyai k kaṟṟa **kalvi**; atāvatu vētam uṇartal").

Note that there is just one occurrence of the word **kalvi** 'education' in classical Tamil: **kalviyeṉ** eṉṉum val āṇ ciṟāaṉ 'the skillful young male child who claims "I have learning/education" ' (*puṟa.346:3*). It can also be noted that when the stem **kal** occurs in a negative form **kallā**, commentators do not make any special mention of it (cf. the Old Commentary on *pati.48:7*) or interpret it as meaning 'not learning the traditional job' (cf. Saminathier's commentary on *kuṟu.69:3;* Nacciṉārkkiṉiyar's commentary on *malai:312).*

[8] Cf. the Old Commentary on *pati.43:31*, where the commentator remarks about the word **kaṟpu** in the phrase **tolaiyā k kaṟpa**: "It is said **kaṟpa**, because it means 'You who

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What makes this analysis more interesting is that later century commentators like U.V. Saminathier were fairly and unmistakably influenced by their predecessors. In this particular case, one can trace the treatment of the word **kaṟpu** (as 'chastity of a woman') back to one medieval commentator, Aṭiyārkkunallār, who makes a clear distinction between two types of **kaṟpu** as **āṟiya kaṟpu** and **cīṟiya kaṟpu** or **aṟa-k-kaṟpu** and **maṟa-k-kaṟpu** referring to the behavioral patterns of two women who figure in a post-classical Tamil text and conduct themselves in very different ways at the loss of their husbands.[9] In effect, **āṟiya kaṟpu** and **aṟa-k-kaṟpu** mean the same, while **cīṟiya kaṟpu** and **maṟa-k-kaṟpu** mean the same. According to this commentator, it would seem, **āṟiya kaṟpu** or **aṟa-k-kaṟpu** refers to the subservient, docile, and gentle behavior of a woman, whereas **cīṟiya kaṟpu** or **maṟa-k-kaṟpu** refers to the wild behavior of an outraged woman. Whatever the significance of this commentator's interpretation, one wonders why later commentators should use the same interpretation for the word **kaṟpu** even when they explain classical Tamil poetry.[10]

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have **kalvi.**' They also say something else." ("**kaṟpu** eṉṟatu **kalviyai** uṭaiyāy eṉṟavāṟu. piṟitum uraippa").

[9] Cf. Aṭiyārkkunallār's commentary quoted in Venkatasamy Nattar's commentary on *cilappatikāram, patikam:42.*

[10] Saminathier's interpretation of the phrase **āṟiya kaṟpu** as used in *pati.90:49* is worth a note, where he quotes Aṭiyārkkunallār without even translating the phrase **āṟiya kaṟpu** which could be understood as 'undisturbed/profound learning/maturity' in the context of the poem. Further, he seems to emphasize that the reference to men in terms of their kinship to a woman is due to the woman's **kaṟpu**. See Saminathier's commentary on *pati.65:10*, where he says that the Cēra king is addressed as **cēyiḻai kaṇava** 'Husband of the woman (the queen) wearing red ornaments!' because of the eminence of the queen's **kaṟpu.**

He adds a remark in this context that **Aiyai** is another woman with **kaṟpu** and that her father **Aḥtai** is referred to as '**Aiyai**'s father', because of **Aiyai**'s **kaṟpu**. But in fact, classical Tamil poems do not contain any information about the character of this woman **Aiyai**. The commentators introduce her as a woman with **kaṟpu.**

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Even more interesting is how the phrases **āṟiya kaṟpu/aṟa-k-kaṟpu** and **cīṟiya kaṟpu/maṟa-k-kaṟpu** are understood today by modern Tamils respectively as 'the chastity of a subservient woman' and 'the chastity of a wild, warrior-like woman', because of the semantic function of the word **kaṟpu** as 'a woman's chastity.' This modern understanding of the word **kaṟpu** would be fine as long as the same meaning is not imposed on its earliest usage in classical Tamil poems. Unfortunately, that does not seem to be the case.[11]

Here, readers may note that both **kaṟpu (kal + pu)** and **kalvi (kal + vi)** are derived from the same stem **kal** 'to learn, mature' and respectively mean 'acquiring profundity' and 'acquiring traditional skills' in classical Tamil poetry; and that at some point in time, 'male profundity/learning' (man's **kaṟpu**) was separated from the overall semantic realm of 'profundity/learning' (**kaṟpu**) to be equated with acquiring traditional skills or education (**kalvi**), whereas 'female profundity/learning' (woman's **kaṟpu**) was restricted to mean 'chastity.' Naturally, commentators impose this later semantic structure on classical Tamil poetry.[12]

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[11] In the Tamil tradion of learning and writing, it is normal not only to repeat the subject matter treated by earlier authors, but also to cherish like gold the very words spoken by those authors: **muṉṉōr moḻi poruḷē aṉṟi avar moḻiyum poṉṉē pōl pōṟṟuvam** (Naṉṉūl, Rule 9). The many accounts given in some traditional commentaries about how texts were learned in pre-modern times tell us that the student learning a text more or less served as a medium for receiving the text from his teacher and transmitting it to the next generation of students. This mode of learning a text and imparting it to others must have demanded a rigid and loyal system of cherishing verbatim what was being learned. It is only fair that modern education and scholarship bear the vestige of the pre-modern system of cherishing the words of earlier authors.

[12] It may be noted that Subramanya Bharatiyar, a modern Tamil poet, was the first one to suggest that **kaṟpu** 'chastity, marital fidelity' should be a quality that should be common to both men and women: **kaṟpu** nilai eṉṟu colla vantār iru katcikkum annilai potuvil vaippōm. Loosely translated, it means, 'They talk about **kaṟpu**. Let us keep that state as common to

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(d) As for the narrative style of the commentators, the most striking aspects must be mentioned. Their prose, apparently influenced by Sanskrit, was overly braided with passive voice and causative constructions which only complicated the Tamil and perhaps affected later analyses of classical Tamil poems in the twentieth century. For example, a medieval commentator, Naccinārkkiniyar, translates **nīṭi** 'getting long; having gotten long' as **vaḷara-p-paṭṭu** and **viḷai** 'growing' as **viḷaiya-p-paṭukinṟa**.[13] The forms **vaḷara-p-paṭṭu** and **viḷaiya-p-paṭukinṟa** are constructions using the passive voice which are not needed for Tamil and are untranslatable into sensible English ('experiencing the growth' and 'that which experiences sprouting/growth'?). This commentator glosses **ūṭṭi** 'feeding ...; fed and ...' as **uṇṇa-p-paṇṇuvittu**.[14] The form **uṇṇa-p-paṇṇuvittu** literally translates as 'making X make Y eat' because **uṇṇa-p-paṇṇu** is already causative/effective, meaning 'make X eat'; the addition of the suffix **vi** adds another degree of causation to it, thus making **uṇṇa-p-paṇṇu-vi** mean 'make X make Y eat'; **uṇṇa-p-paṇṇuvittu** is the adverbial participle form of **uṇṇa-p-paṇṇu-vi**.

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both the parties (male and female).'

The commentators' treatment of the word **kaṟpu** reveals to us that the word has a semantic history. This history tells us that the word has suffered a semantic reduction in its life to refer only to 'female profundity/learning' leading to its modern understanding and usage as 'chastity; marital fidelity, especially of a woman.' Semantic shift or change of lexical items is nothing unusual, especially in a culture which is thousands of years old. It may not always be possible to trace the semantic history of lexical items, but ignoring the existence of such history may be detrimental to one's understanding of a people's history in other respects. Therefore, it is the duty of future scholars, especially of cultural historians, to identify, understand, and resolve ambiguities of this kind so that classical Tamil poems and later Tamil works are understood in their proper perspective, and that Tamil culture through Tamil literature is also properly appreciated.

[13] Cf. Naccinārkkiniyar's commentary on *matu:288, 291*.

[14] Cf. Naccinārkkiniyar's commentary on *peru:479*.

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An example from another commentary illustrates a style that was apparently influenced by the Sanskrit quotative marker **iti** 'that ...; thus ... .' Notice how the following Tamil sentence ends with the word **āṟu** 'thus; in that manner', here unnecessary: tamar uṭaṉ ceṉṟuḻi añci viṭuttuc cellumātaliṉ avaṉuṟun tōlvi kāṇṭal iḻipeṉpatu koṇṭu ataṉaik kāṇumāṟu vaitta **kūṟṟu eṉṟavāṟu.**[15] Here, the reader needs only to know that the form **eṉṟavāṟu** means the same as **eṉṟatu** 'what X said' which is simpler and more akin to classical as well as later Tamil sentence structure.

Revival of the Study of Classical Tamil

As a result of the problems outlined above, there emerged a polarity between classical Tamil poems and their readers in early twentieth century, in spite of the indispensable help provided by the commentators. Nonetheless, the study of these poems continued because of their literary importance.

Fortunately, Western contact with southern India introduced the study of classical Tamil to the Western world and revitalized it in India.[16] Western scholars of the late twentieth century have produced excellent works on classical Tamil, and future scholars will have a tremendous technological advantage not available to medieval and later traditional commentators when they labored over damaged palm-leaf manuscripts to revive these poems.[17] There is then the likelihood that the study of

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[15] Pinnattur Narayanasamy Aiyar's Commentary on *naṟṟiṇai 271*.

[16] The Tamil world is indebted to outstanding scholars like George L. Hart, John Marr, A.K. Ramanujan, and Kamil Zvelebil, who were pioneers and continue to be instrumental in the study of classical Tamil in the West.

[17] My own research on classical Tamil poetry has been greatly benefited by the unique combination of my traditional Tamil training, Western linguistic training, and modern computing technology.

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classical Tamil poetry will take on a new face in the forthcoming centuries, building on the crucial contributions of traditional commentators.[18]

The Need for a Systematic Analysis of Tamil

Traditional grammars written in Tamil by Tamils date from the beginning of the Christian era through the twentieth century. Commentaries in Tamil on these grammars are also available beginning ca. the tenth century A.D. Based on a Latin model, Western Missionary grammars of Tamil started to emerge in the sixteenth century, and were written in Portuguese, Dutch, French, Italian, and English. With the introduction of Western education and modern linguistics into the Tamil country in the twentieth century, Tamil scholars wrote descriptions of Tamil in Tamil and English that addressed various issues. Other scholars, from the West and Japan, have also contributed much to the analysis of Tamil. Nevertheless, no systematic, rigorous, and comprehensive analysis of the Tamil language as it developed over time is available.[19]

The Project and This Volume

Drawing upon concepts and methods of Western linguistics, I am currently engaged in a systematic study of Tamil literary texts from the

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[18] The freer the mind is from later Tamil and non-Dravidian languages, the closer it will get to the Tamil of the classical period.

[19] Zvelebil (1967:8) remarks: "In Tamil, we have nothing to compare with the pioneer work of Gai and Narasimhia in Kannada and Chandra Sekhar in Malayalam. The only possible exception is T.P. Meenakshisundaram's *A History of Tamil Language,* DCPRI, Poona, 1965."

As this volume was nearing completion, I came to know of a description of classical Tamil, entitled *Caṅkattamiḻ*, written in Tamil by S. Agasthialingom in Tamilnadu, India. The complete version of this book is not yet available to me.

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earliest period known for Tamil literary documentation (ca. 150 B.C.) up to the sixteenth century A.D., which marks the arrival of the Westerners in the Tamil country. For this ongoing project, Tamil poetry, prose, and inscriptions from the earliest period until the sixteenth century A.D. are being entered into an Apple Macintosh computer. The plan is to create a historical reference grammar of pre-modern Tamil in four sequential volumes; this volume is the first in the series.[20]

This volume is not intended to discuss the development of grammatical theories in Tamil. A discussion of the development of grammatical theories would involve not only a survey of all literary texts down the centuries, but also of analyses of these texts done at different times by various scholars, Tamil, non-Tamil, ancient, and modern. Such an analysis is not within the scope of this volume.

The present volume is limited to providing a reference tool for understanding the structure of Tamil employed in classical Tamil poetry. This study takes the language of this poetry as a given, and treats it as a benchmark with reference to which the language of subsequent centuries can be described systematically. Distinct changes in the Tamil language surface after the period of this poetry. Slow and steady contact with Indo-Aryan languages over the centuries has introduced several changes in pre-modern Tamil and therefore it would be worthwhile to study the language structure and change over four successive stages of language history: Stage 1 — classical period or the **caṅkam** period (150 B.C.-pre-fifth/sixth century), Stage 2 — post-classical period (pre-seventh century), Stage 3 — medieval period (seventh-twelfth centuries), and Stage 4 — pre-modern period (twelfth-fifteenth centuries).

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[20] What is here intended by a "reference grammar" is explained later in this chapter under "How to use this volume." See "Methodology" for information on the computing aspect of the project.

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The method employed in this volume is essentially synchronic and descriptive. Historical notes about the language are purely incidental. Later volumes will treat the substantial linguistic changes between classical Tamil and the Tamil reflected in later texts. In short, this is a descriptive grammar, not prescriptive. That is to emphasize that it is not responsible for generating and experimenting with hypothetical utterances in Tamil.

The contents of this volume are presented in eight sections. Section 1 contains general information that is assumed in the rest of the volume. Section 2 consists of chapters about nouns, noun-like items, and those items which are added to or derived from nominal stems. Section 3 is about various kinds of verb stems. Section 4 deals with finite verbs and nouns derived from verb stems. Section 5 is devoted to the participles. Section 6 is about the various modes of expression. Section 7 includes information on the verbs ā 'to be' and āṉ 'to be content', verb modifiers, and figures of speech. The penultimate chapter in this section contains notes on miscellaneous items. The last chapter, "Analysis of A Few Poems," illustrates how different parts of a poem are grammatically connected. Section 8, "Appendix," provides a detailed index of pronouns, case markers, postpositions, particles, and other affixes with reference to their occurrence in the volume.[21]

The chapters in these various sections first give a general description of the given concept, next say how the concept under discussion is linguistically derived, and then provide a variety of examples from classical Tamil poetry.[22] The general descriptions of grammatical concepts are

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[21] A glossary of classical Tamil stems is under way. In the meantime the reader is requested to use the following: (i) The *Dravidian Etymological Dictionary* by Burrow and Emeneau and (ii) The *Tamil Lexicon* published by Madras University.

[22] In spite of their excellent explanation of rules of grammar, one major inadequacy found in the traditional commentaries on Tamil grammars is that they do not always provide complete reference to the sources of their examples. On many occasions the reader does

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brief in many instances. The examples represent all the types and shapes of stems such as nominal, verbal, monosyllabic, non-monosyllabic, vowel-final, and consonant-final. The translations of the examples are deliberately literal and functional, not poetic at all. They may sound odd in some instances for several reasons: the examples had to be pulled out of context; ideas are expressed differently in classical Tamil and in modern English; and more importantly, one has to have at least a minimal understanding of classical Tamil literary conventions to see what they mean. The translations are basically concerned at helping the reader see how exactly the various grammatical forms are used in a poem. In every instance, accuracy is aimed at the particular grammatical form under discussion. The meanings for the words were obtained basically from the context of the poem under consideration and by cross checking their usage in other poems.

How to Use This Volume

One does not have to be a trained linguist or knowledgeable about traditional Tamil grammars in order to use this volume, but it is assumed that the reader has a basic understanding of grammar in a broad sense; that the reader is not puzzled by usages like "case" in a grammatical sense or "clause," or "participle." It has also been assumed that the reader has at least a minimal knowledge of Tamil. The information provided about traditional Tamil grammars and commentaries need not distract the readers from their main concern.

This volume is meant to be a "reference tool," not a text book, and therefore does not guide one to generate Tamil sentences. Nor does it provide declensions of nouns and paradigms of verbs. It is a tool to aid the study of classical Tamil and refers the reader to the various contexts in

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not have good examples or does not know their sources.

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which given grammatical forms are actually used in a poem. One can use it in two different ways: (i) to use it much like a dictionary where a reader can look up the definition or meaning of an item;[23] (ii) to read through from the beginning and get an introduction to classical Tamil poetry.

For the "dictionary" use of the volume, one has to start with the "Appendix," which contains lists of items with reference to their occurrence in the volume, and then proceed to specific chapters. Here, a reader could ask what a particular suffix stands for or what the grammatical function of a particular form of a word in classical Tamil is, and so on.

For the "read through" use of the volume, one needs to read all the chapters which provide introductory notes to given grammatical concepts (e.g., "A Note On Participles") and the discussions under headings such as "General" and "Formation," but can overlook many examples. Readers have a choice in the last chapter, "Analysis of A Few Poems." Some very elementary details about classical Tamil poems are provided first in this chapter and may be passed by an experienced reader. Motivated readers may glance through the analysis of the first poem *(aiṅkuṟunūṟu 423),* which is quite simple, and may read through the analysis of the second poem *(puṟanāṉūṟu 278),* which is slightly complex. The analysis of the last poem *(akanāṉūṟu 9)* is intended for patient readers whose attention span will be challenged by the complexity of the poem and its demanding analysis. In each of these three cases, the poem is translated in three ways. A unit-by-unit translation and paraphrase are provided to show how the various words and phrases in the poem are connected. As a treat for the reader, a poetic translation is also provided to demonstrate how the poem is transformed elegantly when it passes through the grammarian's

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[23] Here, the reader must keep in mind that linguistic items normally undergo semantic and functional changes over the centuries and therefore one must not impose modern Tamil usage of an item on its classical Tamil usage.

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workshop and rests in a poet's gallery.[24]

The simplest of the three poems analyzed in the last chapter is given here basically to introduce classical Tamil poetry to the reader. The last chapter contains a detailed grammatical analysis of this poem (*ainkuṟunūṟu 423*).

மாமழை இடியூஉத் தளிசொரிந் தன்றே	māmalai iṭiyūut taḷicorin taṉṟē
வாணுதல் பசப்பச் செலவயர்ந் தனையே	vāṇutal pacappac celavayarn taṉaiyē
யாமே நிற்றுறந் தமையலம்	yāmē niṟṟuṟan tamaiyalam
ஆய்மல ருண்கணு நீர்நிறைந் தனவே	āymala ruṇkaṇu nīrniṟain taṉavē

Paraphrase from the grammarian's workshop:

The thundering dark cloud has poured raindrops, indeed —
But you have undertaken a journey as (your lover's) bright forehead has turned pale (due to the anxiety of separation)
Whereas, we (your lover and I, her female companion) cannot be calm, separated from you
The seductive eyes (of your lover), which (now) resemble fading flowers, are filled with tears.

Transformation in the poet's gallery[25]:

Dark clouds,
thundering,
let loose their rain:
her bright forehead has gone pale

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[24] The poetic translations are by David D. Shulman, A.K. Ramanujan, and George L. Hart.

[25] This translation is by David D. Shulman.

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now that you're to go away.
Still, we haven't deserted you.
No peace for us
any more.
Deadly eyes
fading like flowers.
are flooded with tears.

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2

METHODOLOGY

The Approach

An account of the process by which this book grew will give the reader some insight into its current form. First, I entered all the anthologies (classical Tamil poems) in modern Tamil script into an Apple Macintosh computer. For example, the first line of *kuṟuntokai 2* was entered as follows: கொங்கு தேர் வாழ்க்கை அம் சிறை த் தும்பி. Then I analyzed the poems composed by certain poets, Kautamaṉār, Vāṉmīkiyār, Mārkkaṇṭēyar, and Murañciyūr Muṭinākarāyar.[1] While visually scanning these poems, I noted down grammatical categories like **aḷapeṭai** 'lengthening of sounds' and adjectival/relative participle that seemed necessary to explain the formation of classical Tamil words. In selecting these categories, I considered the systems of categorization developed by traditional Tamil grammarians

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[1] This choice and subsequent selections of the anthologies were based on Zvelebil's account of "a relative and absolute chronology" of classical Tamil poetry. See Zvelebil 1975:107.

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and Western missionaries who wrote grammars of Tamil during the sixteenth through the nineteenth centuries A.D. A blend of these two systems was deemed helpful to explain the basic structure of classical Tamil. Computer software that would efficiently perform the tasks required for the type of analysis needed for this study could not be found — hence, the visual scanning — and, at that time, the experienced human eye, although not perfect, was more useful than the electronic eye in searching for the required items. A computer printout of these poems, however, made the search much easier than it would have been otherwise.[2]

Next, I analyzed the anthology known as the *patiṟṟuppattu* and selected additional grammatical categories as they became necessary. By then, the survey covered the poems up to A.D. 200. At this point it seemed worthwhile to survey all the anthologies, so I started with the anthology *puṟanāṉūṟu* and then moved to other works.

The number of grammatical categories necessary to explain the structure of words and phrases in these poems grew as the number of the anthologies surveyed increased, while the complexity of those categories developed as the search proceeded from anthology to anthology. To be specific, *paripāṭal* and *kalittokai* provided the most elaborate versions of the grammatical categories compared to *kuṟuntokai* or any other anthology. Thus, the anthologies in toto gave a sense of direction and magnitude to the analysis. Hypotheses were formed, then verified or discarded as the survey continued. The verified hypotheses are given in the present volume.

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[2] MicroSoft's Word was sufficient in the early stages of the project to search for required words and phrases. Later, a program in Turbo Pascal was written to retrieve all instances of a required word from all the anthologies.

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The Direction

In forming and verifying or discarding the hypotheses, I deliberated over the analyses of classical Tamil done by modern scholars and traditional Tamil grammarians and commentators. In the end, the description that would eventually enable me to explain later developments in the language in terms of classical Tamil seemed to be the most attractive. I have tried also not to make too many assumptions while explaining the grammatical forms.

My approach to the problem differs from that of the traditional commentators basically in terms of its direction. A few examples are given here.[3]

(a) Traditional commentators on classical Tamil poems tend to explain earlier forms of words which occur in these poems in terms of contemporary forms, naturally. For example, they construe the form **accu** 'fear' as the corrupted form of **accam** and call it **kaṭai-k-kuṟai** 'shortening of the final **(am)**.'[4] Similarly, **ceruki** is said to appear as **cerīi** 'inserting, having inserted', **maruvi** is said to occur as **marīi** 'joining', **orīi** 'moving away' is considered to be a "changed form (of **oruvi**)," **tārā** is said to have shortened as **tarā** 'without providing', **kuṭa** malai 'western mountain' is glossed as **kuṭaka** malai, **muḻārai** 'drum-like trunk' is understood as a "changed form (of **muḻāvarai**)" and **taṭaii** 'having bent' is explained with reference to **taṭavu** 'bending.'[5]

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[3] When relevant in this study, I have also pointed out how my approach differs from the analyses done by modern scholars.

[4] Cf. Parimēlaḻakar's commentary on *pari.3:33* and Saminathier's commentary on *pati.90:2*.

[5] Cf. Saminathier's commentaries on *kuṟu.92:4*; *72:5*; *pati.13:27*; the Old Commentary on *pati.13:23*; Nacciṉārkkiṉiyar's commentary on *malai:527*; Saminathier's commentary on *pati.pati.5:14*, and Pinnattur Narayanasamy Aiyar's commentary on *naṟṟ.80:6*.

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Most of these forms do occur in classical Tamil: **accu** *(pati.90:2)*, **accam** *(kuṟu.392:2)*; **ceṟii** *(kuṟu.295:1)*; **maṟii** *(peru:383)*, **maruvi** *(matu:541)*; **oṟii** *(pati.13:27)*; **taṟā** *(pati.13:23)*, **tāṟā** *(puṟa.157:3)*; **kuṭa** *(malai:527)*; **muḻārai** *(pati.pati.5:14)*, **muḻāvarai** *(puṟa.85:7)*; **taṭaii** *(naṟṟ.80:6)*, and **taṭavu** *(peru:77)*. **ceruki**, **oruvi**, and **kuṭaka** *(cilap.30:159)* are later forms. However, in each instance, the commentators keep the forms which must have survived in the language of their time as their points of reference in order to explain earlier forms. Thus, they are going backward from a later period toward an earlier one.

The approach of the commentators seems to lack the possibility of inferring how words developed from smaller into larger units. So, wherever possible in this study, I have used the shortest form of the stem without long vowels (e.g., **taṭa** 'to bend' instead of **taṭavu** 'bending'; **muḻa** 'drum' instead of **muḻā** 'drum') and have also tried to explain all the other forms derived from it. For example, I consider **añcu** 'to fear' as the bare verb stem from which the mutated stem **accu** 'fear' is derived which subsequently leads to the derivation of the verbal noun **accam** 'fear' by adding the suffix **am**. Similarly, I have taken the bare verb stem **kēḷ** 'to hear, listen' as the basic form from which the imperative/optative form **kēḷāy** 'May you listen!' is derived, whereas Tamil grammars and commentaries derive **kēḷ** from **kēḷāy**.[6] Similar derivations can be found throughout this study, especially in "Morphophonemics" and "Verbal nouns."

The approach of starting from a smaller unit and proceeding toward a larger seemed to explain to me why there are two forms for a word to begin with. For example, it can be said that **accu** and **accam** provided the classical Tamil poet with two metrical possibilities. The former (**accu**) yields a certain basic prosodic unit (**nērpu acai**) whereas the latter (**accam**) yields a different and larger prosodic unit (**nēr-nēr**); **muḻārai** is a metrical foot of one pattern (**nirai-nēr**) while **muḻāvarai** is of a different pattern

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[6] See "The Imperative/Optative" in this study.

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(**nirai-nirai**). These different forms must have been useful in different meters, allowing for the poet's unrestricted usage of words in the language.

In addition, this approach helped me to see how words must have gotten longer gradually over time by the addition of glides and formative suffixes, since we see glides replacing vowel clusters in later Tamil: e.g., **mul̲avarai** < **mul̲a** 'drum' + **v** (glide) + **arai** 'trunk'; **kuṭaka** 'western' < **kuṭaku** < **kuṭa** 'west' + **ku** formative suffix.

Furthermore, this approach would encourage future scholars to prepare a lexicon with the shortest attested forms of the stems, which in turn would lead to a better understanding of the language in general and of these poems in particular. Normally and quite understandably, dictionaries that are available to the readers tend to use later forms (usually in their verbal noun structure) for citation purposes, so readers may not be able to see the connection between the dictionary form and the actual form used in poetry, especially the **caṅkam** classics. For example, the word **taṭavu** in modern Tamil means 'caress.' One can imagine the confusion that might arise when the reader has to connect the form **taṭavu** 'caress' from a dictionary to **taṭavu** 'bending' as given in traditional commentaries and subsequently to **taṭa** 'to bend' in classical Tamil. A historical lexicon would be cumbersome if the direction of approach is from **taṭavu** 'caress' going back to **taṭa** 'to bend', but would be greatly appreciated if it gradually traces the semantic connection between **taṭa** 'to bend' and **taṭavu** 'to caress' by moving forward.

(b) Medieval commentators on traditional Tamil grammars tend to consider various suffixes which function alike as derivatives of a single item. For example, Cēn̲āvaraiyar considers the adverbial participle suffixes **i** and **y** as derivatives of the adverbial participle suffix **u**. He also considers the infinitive suffixes **ū** and **ā** to be the same.[7] I have treated these

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[7] Cf. Cēn̲āvaraiyar's commentary on Tolkāppiyam, collatikāram, Rule 228.

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suffixes separately so that the readers get a broader view of their usage. Moreover, I consider the **ā** as distinct from **ū**.[8]

The Language of Classical Tamil Poetry and the Approach

The poems surveyed belong to a stage of Tamil which may be termed "old Tamil" or "classical Tamil." Tamil is normally considered as a language in which the simple sentence has its verb at the end preceded by the object and then the subject occurring at the beginning of the sentence.[9] This structure is not the norm in classical Tamil poetry. Sentence structure, whether simple or complex, here is greatly controlled by the poetic aspect of the language. Alliteration (**toṭai** 'stringing') seems to play a crucial role in holding the lines in a poem. Therefore, components like the subject, object, and verb occur anywhere in the sentence, depending upon the theme of the poem and what the poet wants to emphasize. For example, in **yāmē** niṉ tuṟantu **amaiyalam** '**We cannot be calm**, separated from you' *(aiṅk.423:3)*, the subject (**yām** 'we') is at the very beginning and the verb (**amaiyalam** 'we cannot be calm') is at the end. Now, consider aḷiyaḷ eṉṉātu **mā maḻai** iṉṉum peyya **muḻaṅki miṉṉum** … eṉ iṉ uyir kuṟittē '**The dark cloud**, without thinking that I am to be pitied, aims at my life and **roars with lightning** in order to rain more' *(kuṟu.216:5-7)*. Here, the subject (**mā maḻai** 'dark cloud') is in the middle and the finite verb (muḻaṅki **miṉṉum** 'roars **with lightening**') is also in the middle. Now, consider tuyil tuṟantaṉavāl tōḻi **eṉ kaṇṇē** 'Friend, **my eyes** have given up sleep' *(kuṟu.186:4)*. Here, the subject (**kaṇ** 'eyes') is at the very end. It happens even if the poem is very long. To have a closer look at a long poem where the subject is at the very end, readers are encouraged

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[8] See "The Non-Past Stem" for examples of **ā** and **ū** used as suffixes. See "A Note on the Verb **ā**" for the significance of **ā** as a separate suffix.

[9] Linguists would refer to it as an **S**(ubject) **O**(bject) **V**(erb) language.

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to glance through the last poem (*akanāṉūṟu 9)* analyzed in the last chapter. I chose this poem especially for its beauty, depth, and complexity. In this poem which is 26 lines long, there is only one sentence with the finite verb occurring in line 23 and the subject as the very last word in the last line.

While the placement of the subject, object, and verb seems flexible, the order in which affixes are added to a stem is rigid. It can also be said that word order itself is rigid in certain cases: when a nominal marked for the genitive case, an adjective, or an adjectival participle precedes the noun it modifies; when certain verbal participles (adverbial participles and infinitives) precede the main verb in the same clause.[10]

Word formation per se, is very much influenced by the metrics of the poems. While the order is rigid with respect to adding suffixes to stems, certain meters (**pā**) like the **āciriyam** tend to use shorter words and certain other meters like the **kali** tend to employ longer words: e.g., **ñāyiṟu** 'sun' *(kuṟu.92:1)*; **peyarttaṉeṉ** 'I moved away' *(kuṟu.84:1)*; **uraikkallātavar** 'one/those who cannot speak out' *(kali.61:4)*.[11] Note that the last is the longest single word found in these poems.

The stage of Tamil in these poems clearly reflects at least four strata, spanning several centuries (ca. 150 B.C. - 500/600 A.D.?). In one stratum of the language, nominal or verbal stems without suffixes are used to perform various grammatical tasks. In the next stratum, which might be contemporaneous with the first, "stem mutation" is used as a technique for expressing various grammatical concepts.[12] In the third stratum, which

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[10] See "Formation Mechanisms" for understanding the order followed when affixes are added to a stem. See "A Note on Participles" and "Analysis of a Few Poems" for more on word order and how different phrases within a poem are connected.

[11] See "Theory of Classical Tamil Poetry" for information on the relation between "word" and Tamil metrical syllable (**acai**) and metrical foot (**cīr**).

[12] The term "stem mutation" refers to the changes made in the shape of the stem. This term was adopted from Anttila (1972:153). See "Formation Mechanisms" for examples

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might represent a contemporaneous or subsequent stage, numerous affixes appended to nominal and verbal stems are used to perform various grammatical functions.[13] In the fourth stratum, which might represent the final development of the language of this period, one finds used: (a) more than one affix to denote one grammatical notion and vice versa; (b) one derived form to signify more than one grammatical concept; and (c) "periphrasis" to perform various grammatical tasks.[14]

Although they provide some insight into a historical dimension of Tamil, these four strata overlap one another greatly, giving way to various metrical patterns of word construction. Based on the structure of the language alone, it seemed impossible to find a unique place for a given poem on the historical scale. Therefore, all the 2,381 poems were telescoped for the purpose of this study as belonging to a single unit of time. I surveyed the poems numerous times in many different ways: in a random order within a given anthology and in ascending and descending orders.[15]

It became clear, as the survey proceeded from one poem to another, that the original significance of some linguistic forms had become obscure over time. Then I realized that the object of survey, namely classical Tamil poetry, reflects a language (classical Tamil) which originally developed over many centuries but I am viewing it now after two thousand years through my knowledge of another language (modern Tamil) that is a continuation but not an exact reproduction of its ancestor (classical Tamil).

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illustrating stem mutation.

[13] This technique is referred to as "suffixation" in this study. See "Formation Mechanisms" for examples illustrating suffixation.

[14] (A) and (b) can be referred to as "extension" techniques. The term "extension" is adopted from Anttila (1972:148). "Periphrasis" is a technique by which two or more individually derived forms are used in certain combinations across word boundaries. See "Formation Mechanisms" for examples illustrating extension and periphrasis.

[15] If one or two linguistically significant forms were left out in the process, it must be attributed to human error.

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The attempt to explain the characteristics of the object of survey in yet another language, English, which bears a patent genealogical and structural remoteness from the former, added another challenging parameter to the task. Consequently, there arose moments of frustration and the effort to discover the lost original significance of certain linguistic items developed into a competition between frustration, pride, and reality, in which reality won out in the end: as typical of any classical language, a few classical Tamil linguistic forms are and will remain obscure indefinitely.[16] Nevertheless, unparalleled triumphant joy emerged from deciphering what could be deciphered.

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[16] As a result, a few items like **aṉ**, **iciṉ**, **iṉ**, and **(k)k** were safely deposited in a vault of obscurities, but were given contextual labels for practical purposes. They are discussed also in "A Note on Miscellaneous Items."

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3

FORMATION MECHANISMS

GENERAL: The mechanism used to derive a given grammatical form is here called a "formation mechanism." The grammatical concepts discussed in this study utilize one or more of the following five formation mechanisms: use of the bare stem, stem mutation, suffixation, extension, and periphrasis.[1] A good understanding of these mechanisms is most helpful for understanding the Tamil of this period. The mechanisms are explained in the following paragraphs with some examples. More examples are given in the rest of the volume in various sections.

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[1] See "A Note on Stems" in "Morphophonemics."

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The Mechanism of Using the Bare Stem

On many occasions the bare stem, which consists of a nomianl or verbal root with or without a formative suffix, expresses a given grammatical concept. For example, one way to express an imperative notion is to use the bare stem:

uva iṉi vāḻi tōḻi *(aka.65:7)*
[**uva** 'to rejoice']
'**Rejoice** now, my friend.'

The Mechanism of Stem Mutation

Certain grammatical forms are derived by "stem mutation."[2] For example, the oblique form of a human personal pronoun is obtained by shortening the long vowel in the stem: **tāṉ** 'he' > **taṉ** 'his.'[3] Another type of stem mutation is certain consonantal changes in certain verbs in order to derive the causative/effective form: **tuyil** 'to sleep' > **tuyiṟṟu** 'to cause to sleep; make ... sleep.'

The Mechanism of Suffixation

Nominal and verbal roots serve as bases for adding different types of affixes, and the affixes thus added are commonly known as "suffixes." Those suffixes here are simply referred to as "markers" because they mark grammatical concepts. Information about the various markers that are added to these stems in classical Tamil is provided in the following

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[2] See "Methodology" for the source of the term. For a detailed discussion of stem mutation, see "Morphophonemics."

[3] "Human" personal pronouns are pronouns that refer to human beings. For more information, see "Person-Number-Gender" and "Pronouns."

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few paragraphs with some crucial examples. More examples with translation are provided in various chapters in this study.

Markers that are added directly to a noun-like or **nominal stem** are:

(i) plural marker ± case marker/postposition

iyaṅkaḷ < iyam + kaḷ *(malai:277)*
aracarkaḷ < arac(u) + ar + kaḷ *(kali.25:3)*
makaḷiruḷḷum < makaḷ + ir + uḷḷum *(pati.31:27)*

(ii) **aṉ** or **iṉ**[4] ± case marker ± particle

ataṉāl < atu + aṉ + āl *(mull:17)*
kaṇṇiṉāl < kaṇ + iṉ + āl *(kali.108:28)*
paraṅkuṉṟiṟkum < paraṅkuṉṟu+ iṉ + ku + um *(pari.17:43)*

(iii) case marker ± particle

avara < avar + a *(puṟa.15:9)*
vayiṉāṉē < vayiṉ + āṉ + ē *(pati.36:1)*

(iv) particle

cuṟṟamum < cuṟṟam + um *(aka.17:6)*

(v) PNG marker, occasionally preceded by **aṉ**, **ā(t)**, **āḷ**, **i**, **iṉ**, and/or a glide (**ñ**, **n**, **y**, or **v**), to derive an adjectival/appellative noun

kāla < kāl + a *(pari.20:9)*
kālaṉa < kāl + aṉ + a *(kuṟu.7:1)*
iṉṉātu < iṉ + ā(t) + tu *(kuṟu.245:2)*
iṉṉātaṉa < iṉ + āt + aṉ + a *(kuṟu.309:7)*
cākāṭṭāḷar < cākāṭu + āḷ + ar *(pati.27:14)*
iṉiya < iṉ + i + glide y + a *(kali.53:12)*

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[4] The **aṉ** and **iṉ** are considered as **cāriyai** "augments or inflectional increments" in the tradition. For more information, see "A Note on Miscellaneous Items."

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eruttiṉa < eruttu + iṉ + a *(puṟa.387:7)*
valaiñar < valai + ñ + ar *(peru:274)*
viṉainar < viṉai + n + ar *(pati.62:16)*
maṭava < maṭa + glide v + a *(kuṟu.66:1)*

(vi) **āy** to an adjectival noun or a verbal noun for deriving an adverbial form

iyalpiṟṟāy < iyalpiṟṟu + āy *(pari.7:48)*
iṟaicciyāy < iṟaicci + glide y + āy *(kali.8:9)*

(vii) **āṉ** or **iṉ** to a verbal noun ending with **al**, **āl**, **kal**, **tal**, or **mai** for deriving a causal form meaning 'since'

oḻukalāṉ < oḻukal + āṉ *(kali.39:14)*
uṇmaiyāṉ < uṇmai + glide y + āṉ *(puṟa.182:9)*
teṟutaliṉ < teṟutal + iṉ *(aka.1:10)*

(viii) **i** to an adjectival stem or **iṉ** to an adjecival noun for deriving an adverbial form

naṉi < naṉ + i *(kuṟi:33)*
nuṇṇitiṉ < nuṇṇitu + iṉ *(neṭu:76)*

(ix) **il/iṉ(um)** to a nominative or oblique stem for deriving a comparative form

pitirvil < pitirvu + il *(aka.1:18)*
urumiṉ < urum + iṉ *(puṟa.366:3)*
kūṭiṉum < kūṭu + iṉ + um *(kuṟu.374:7)*
itaṉiṉ < itaṉ + iṉ *(naṟṟ.322:2)*

(x) **um** to an adjectival noun for deriving an adverbial form
peritum < peritu + um *(aka.59:2)*

(xi) **eṉ** to an imitative word; **eṉa** to an adjectival stem for deriving an imitative word functioning like an adverb

iḻumeṉ cummai < iḻum + eṉ cummai *(poru:65)*

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melleṉa < mel + eṉa *(aka.49:7)*

(xii) **ku** to an adjectival stem for deriving an adverbial form; to a nominative stem for deriving a comparative form

naṉku < nal + ku *(matu:82)*
vāliyōṟku < vāliyōṉ + ku *(pari.2:21)*

Markers that can be added directly to a **bare verb stem** are:

(i) causative/transitive marker **tt**, **(p)pi**, or **vi**

naṭatta < naṭa + tt + a *(pari.10:43)*
pacappittōr < paca + ppi + tt + ōr *(aiṅk.67:5)*
koṭpittāṉ < koḷ + pi + tt + āṉ *(kali.145:57)*
arukuvittu < aruku + vi + tt + u *(kali.142:2)*

(ii) PNG marker to derive a non-past personal verb or a negative personal verb

uḷeṉ < uḷ + eṉ *(kuṟu.310:5)*
ilaṉ < il + aṉ *(aka.147:14)*
māṭṭēṉ < māṭṭu + ēṉ *(naṟṟ.342:3)*

(iii) PNG marker to derive a non-past participial noun or a negative participial noun

vallar < val + ar *(puṟa.27:18)*
cārāṉ < cār + āṉ *(kali.38:19)*

(iv) negative **al** before the PNG marker to derive negative personal verbs and negative participial nouns; before the imperative/optative markers **ka** and **miṉ** to derive negative imperatives

vēṇṭalam < vēṇṭu + al + am *(puṟa.205:2)*
poruntalar < poruntu + al + ar *(aka.266:12)*
vāraṟka < vār (*var) + al + ka *(aka.40:12)*
koḷḷaṉmiṉ < koḷ + al + miṉ *(puṟa.216:5)*

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(v) **ā** to derive a negative adjectival participle or a negative adverbial participle; **ā** to precede the marker **mal** or **mai** for deriving negative adverbial participles or to precede the marker **mai** for deriving a negative verbal noun

kalaṅkā < kalaṅku+ ā	*(puṟa.230:4)*
aṟiyā < aṟi + glide y + ā	*(naṟṟ.275:4)*
toypaṭāmal < toypaṭu + ā + mal	*(malai:365)*
vaḻāamai < vaḻu + ā(a) + mai	*(kali.2:17)*
aṟiyāmai < aṟi + glide y + ā + mai	*(pati.15:14)*

(vi) **āt** before the addition of a participial noun marker, adjectival participle marker **a**, adverbial participle marker **u**, or negative imperative/optative markers **i**, **mē**, and **mō**. These are negative forms.

uṇarātōr < uṇar + āt + ōr	*(pati.51:24)*
aṟiyāta < aṟi + glide y + āt + a	*(kali.30:7)*
āṉātu < āṉ + āt + u	*(pati.21:11)*
cūḻātē < cūḻ + āt + u/ē	*(kali.6:8)*
varuntāti < varuntu + āt + i	*(kali.107:30)*
ceppātīmē < ceppu + āt + ī + mē	*(aka.52:15)*
aḻātīmō < aḻu + āt + ī + mō	*(naṟṟ.13:2)*

(vii) negative **il** before an imperative marker to derive a negative imperative

kāṇiliyarō < kāṇ + il + iyarō	*(pati.44:8)*

(viii) **ēl** before the imperative marker **ka** to derive a negative imperative

cēṟēṟka < ceṟu + ēl + ka	*(pari.20:68)*

(ix) verbal noun marker

keṭal < keṭu + al	*(puṟa.366:17)*
iṉmai < il + mai	*(pati.68:15)*

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(x) past/completive or non-past/non-completive marker which may be followed by certain other markers

cīi < cī + i	*(kali.101:8)*
vēṭṭēm < vēḷ + tt + ēm	*(aiṅk.6:6)*
āṇṭu < āḷ + t + u	*(puṟa.201:10)*
puḷittaṉa < puḷi + tt + aṉ + a	*(aka.394:1)*
porutu < poru + t + u	*(kuṟi:135)*
karintu < kari + nt + u	*(aka.169:1)*
pukaṉṟu < pukal + t + u	*(tiru:67)*
irakkum < ira + kk + um	*(puṟa.180:11)*
kāṇkam < kāṇ + k + am	*(naṟṟ.81:9)*
eṟiñar < eṟi + ñ + ar	*(aka.71:12)*
pulatti < pula + tt + i	*(aka.39:25)*
eṇṇutir < eṇṇu + t + ir	*(aka.5:16)*
piṟaḻna < piṟaḻ + n + a	*(pati.13:1)*
uraippal < urai + pp + al	*(aka.28:2)*
kāṇpal < kāṇ + p + al	*(pati.77:12)*
eṉmaṉār < eṉ + m + aṉ + ār	*(kali.119:16)*
vāḻval < vāḻ + v + al	*(puṟa.245:7)*

(xi) **um** or **ūu** to derive a non-past adjectival participle; **ūu** for deriving an infinitive

īyum < ī + glide y + um	*(puṟa.22:33)*
etirkoḷḷūu < etirkoḷ + ūu	*(kali.146:38)*
kāṇūu < kāṇ + ūu	*(kuṟi:230)*

(xii) infinitive marker

cuṟṟa < cuṟṟu + a	*(malai:46)*
maṟaiyā < maṟai + glide y + ā	*(malai:210)*
pēṇiyar < pēṇ + iyar	*(pati.21:5)*
kāṇūu < kāṇ + ūu	*(kuṟi:230)*
taṇimār < taṇi + mār	*(malai:303)*

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(xiii) **iṉ** for deriving a conditional

tuñciṉ < tuñcu + iṉ *(aka.122:5)*

(xiv) **āṉum** (*āyiṉum) to derive a concessive of fact ("although"); **iṉum** to derive a concessive of fact or a concessive of supposition ("even if")

eṉṉāṉum < eṉ + āṉum *(kali.140:13)*
colliṉum < col + iṉum *(kuṟu.306:2)*
peyariṉum < peyar + iṉum *(puṟa.3:14)*

(xv) imperative/optative marker, positive or negative

ciṟakka < ciṟa + **kka** *(matu:194)*
uṇmiṉ < uṇ + **miṉ** *(pati.18:1)*
peyaral < peyar + **al** *(puṟa.3:14)*

Markers which can be added directly to the **past stem** of a verb are:

(i) PNG marker which may be preceded by **aṉ**, **iciṉ**, or **iṉ** for deriving a past personal verb

ceyta < ceyt + a *(aiṅk.143:3)*
kaṭintaṉam < kaṭint + aṉ + am *(aka.5:26)*
ceṉṟiciṉōṉ < ceṉṟ + iciṉ + ōṉ *(naṟṟ.300:6)*
curukkiṉem < curukki + iṉ + em *(puṟa.206:10)*

(ii) PNG marker which may be preceded by **aṉ**, **iciṉ**, or **iṉ** for deriving a past participial noun

nalkūrntār < nalkūrnt + ār *(kali.50:14)*
māṇṭaṉa < māṇṭ + aṉ + a *(pati.19:27)*
paṭaitticiṉōr < paṭaitt + iciṉ + ōr *(puṟa.18:23)*
vēṇṭiṉar < vēṇṭi + iṉ + ar *(peru:444)*

(iii) negative **il** before the addition of a PNG marker for deriving a negative personal verb or negative participial noun

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melintilaḷ < melint + il + aḷ *(kuṟu.182:7)*
āyvantilār < āyvant + il + ār *(pari.9:25)*

(iv) verbal noun marker
nekiḻntatai < nekiḻnt + atai *(kali.132:15)*

(v) past/completive adjectival participle marker **a** which is occasionally preceded by **iṉ**

tokutta < tokutt + a *(kuṟu.372:2)*
tuvariṉa < tuvari + iṉ + a *(aka.243:1)*

(vi) adverbial participle marker **i** or **u**
vīci < vīcu/vīci + i *(matu:752)*
toḻutu < toḻut + u *(poru:150)*

(vii) **āl** which may be preceded by **iṉ** to derive a conditional; and **ēl** for deriving a conditional

kaṇṭāl < kaṇṭ + āl *(puṟa.390:25)*
āṉāl < *āyiṉ + āl *(kali.108:9)*
uṇṭēl < uṇṭ + ēl *(kali.38:13)*

(viii) the comparative **aṉṉa** or **eṉṉa** 'like', the quotative **eṉa** 'thus, that, so that', some nouns, the particle **āṅku** 'thus, in that manner', and the postposition **uḻi** 'when, at the time'

eḻutiyaṉṉa < eḻuti + glide y + aṉṉa *(aka.297:13)*
vaṭittaṉṉa < vaṭitt + aṉṉa *(aka.172:6)*
kāṉṟaṉṉa < kāṉṟ + aṉṉa *(malai:498)*
māytteṉa < māytt + eṉa *(aka.297:6)*
eṭuttēṟu < eṭutt + ēṟu *(pati.41:23)*
niṉṟāṅku < niṉṟ + āṅku *(puṟa.35:18)*
ceṉṟuḻi < ceṉṟ + uḻi *(aka.48:6)*

(ix) **um** to provide the sense 'although'
kaṇṭum < kaṇṭ + um *(puṟa.173:9)*

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aṉṟiyum < aṉṟi + glide y + um *(malai:134)*

Markers which are added directly to the **non-past stem** of a verb are:

(i) PNG marker, which may be preceded by **aṉ**, for deriving a non-past personal verb

uḷa < uḷ + a *(kali.117:8)*
civakkum < civakk + um *(kuṟu.354:1)*
uraippal < uraipp + al *(aka.28:2)*
takaippaṉa < takaipp + aṉ + a *(kali.3:17)*
kāṇpar < kāṇp + ar *(kali.110:22)*
eṉmaṉār < eṉm + aṉ + ār *(kali.119:16)*

(ii) PNG marker which may be preceded by **āḷ** or **aṉ** for deriving a non-past participial noun

piṟaḻna < piṟaḻn + a *(pati.13:1)*
aṟiyāḷar < aṟi + glide y + āḷ + ar *(puṟa.393:4)*
koḷvaṉa < koḷv + aṉ + a *(kali.82:19)*

(iii) negative **al** to a non-past stem ending with (**k**)**k** and following it with a PNG marker or an imperative/optative marker; **al** to a non-past stem ending with (**k**)**k** and following it with **āt** and a PNG marker or adjectival participle marker

tīrkkalār < tīrkk + al + ār *(kali.140:17)*
tarukallāy < taruk + al + āy *(kali.148:17)*
aṟikallāy < aṟik + al + āy *(kali.95:26)*
toḻukallīr < toḻuk + al + īr *(pari.15:34)*
uraikkallātavar < uraikk + al + āt + avar *(kali.61:14)*
kaḻikallāta < kaḻik + al + āt + a *(kali.20:21)*

(iv) verbal noun marker
kiḻippatu < kiḻipp + atu *(aka.72:1)*

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(v) non-past adjectival participle marker **a** to a periphrastic non-past stem; non-past adjectival participle marker **um** to a non-past stem ending with **(k)k** or **pp**

cērkin̲r̲a < cērkin̲r̲ + a	*(pari.22:35)*
karikkum < karikk + um	*(kur̲u.363:2)*
eṭuppum < eṭupp + um	*(kur̲u.398:5)*

(vi) **a**, **ān̲**, or **u** to a non-past stem that ends with **(k)k**, **t**, **(p)p**, or **v** for deriving an infinitive

mar̲akka < mar̲akk + a	*(aiṅk.470:5)*
pukuta < pukut + a	*(pari.22:11)*
mar̲appa < mar̲app + a	*(pur̲a.68:19)*
kānpān̲ < kāṇp + ān̲	*(kali.97:7)*
kul̲aivān̲ < kul̲aiv + ān̲	*(nar̲r̲.229:9)*
nin̲aipu < nin̲aip + u	*(nar̲r̲.208:4)*

(vii) **il/in̲** to a non-past stem ending with **(k)k** or **(p)p** for deriving a conditional

kal̲ikkil < kal̲ikk + il	*(aiṅk.415:3)*
kēṭkin̲ < kēṭk + in̲	*(aiṅk.81:5)*
kēṭpin̲ < kēṭp + in̲	*(aka.98:28)*

(viii) the comparative **an̲n̲a** 'like', some nouns, and the postpositions **aḷavai** 'measure, limit' and **ul̲i** 'when, at the time' to a non-past stem ending with **(p)p** or **v**

kāṇpan̲n̲a < kāṇp + an̲n̲a	*(pur̲a.211:3)*
peyviṭam < peyv + iṭam	*(pur̲a.173:5)*
muyalvaḷavai < muyalv + aḷavai	*(aka.189:10)*
kēṭpul̲i < kēṭp + ul̲i	*(kali.146:30)*

(ix) **in̲um** to a non-past stem ending with **(k)k** or **(p)p** to provide the senses 'even if' and 'although'

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ākiṉum < āk + iṉum *(puṟa.216:3)*
aḷippiṉum < aḷipp + iṉum *(naṟṟ.35:9)*

(In fact, the past/completive stem and the non-past/non-completive stem can be taken as the basic derived forms of the classical Tamil verb; other verb forms and certain types of nouns can be further derived from these stems.)

The Mechanism of Extension

The extended use of a suffix or a derived form to denote more than one grammatical concept is the mechanism of "extension."[5] An example is: **tiṟattal** *(puṟa.44:11, 12)*. As an affirmative imperative/optative, this form (< **tiṟa** 'to open' + **ttal** suffix) means 'Open!', whereas as an affirmative verbal noun it refers to "opening" as an action/process. Here, the form **tiṟattal** has an extended usage.

The Mechanism of Periphrasis

In some cases, the grammatical concept spreads across words. For example, one way to express the concept of an affirmative imperative/optative is to use a verbal noun that ends with **al** or **(t)tal** followed by **vēṇṭum** 'is necessary': e.g., āṅku p **peyartal vēṇṭum** '(You) must go there' *(aka.10:8)*. Here, the combination of **peyartal** 'moving' (< **peyar** 'to move' + **tal**) and **vēṇṭum** 'is necessary' provides the imperative/optative sense 'must move.'

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[5] See "Methodology" for the source of the term.

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PHONOLOGY[1]

GENERAL: Classical Tamil reflects a phonological system that contains significant contrasts absent in many non-Indic languages. Most striking among these are the contrast between long and short vowels and the contrast between retroflex consonants and non-retroflex consonants. Another important feature that distinguishes classical Tamil from many other languages is that it does not contain aspirated sounds. The existence of an alveolar stop (ற்) sets classical Tamil apart even from modern Tamil, in which the old alveolar stop has become an alveolar trill.

Tamil Letters (**eḻuttu**)

The term **eḻuttu** "letters" is the generic term that refers to Tamil speech sounds. In the tradition, the **eḻuttu** are categorized basically as

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[1] The statements in this chapter are based on a survey of classical Tamil poetry as well as the Tolkāppiyam and its commentaries. For a succinct description of the Tolkāppiyam, see Ramanujan (1985:302). See Zvelebil (1973:131-154) for detailed information on it.

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iyaṟkai eḻuttu “natural/spontaneous letters” and **cārpu eḻuttu** “dependent letters.”[2] The natural letters (**iyaṟkai eḻuttu**) are of two types: vowels (**uyir eḻuttu**) and consonants (**mey eḻuttu**). The dependent letters (**cārpu eḻuttu**) are extra-short **i**, extra-short **u**, and the **āytam** which is represented in this study as **ḥ**.

Two more terms, **uyirmey** and **oṟṟu**, referring to these letters are used in the tradition: **uyirmey**, which can be understood as a “vowelled consonant,” is a conglomerate of a vowel (**uyir**) and a consonant (**mey**): e.g., **ka** which is the conglomerate of the consonant **k** and the vowel **a** (க < க் + அ). **oṟṟu** is a “vowelless consonant,” a consonant that is not combined with a vowel: e.g., **k** which is just the consonant **k** (க்).

The Term **eḻuttu** and Syllable

A **uyir eḻuttu** (vowel) or a **uyirmey eḻuttu** (vowelled consonant) optionally followed by one or two **oṟṟu** (vowelless consonant) is the equivalent of what is normally understood as a syllable, here marked in bold type: e.g., அ (**a**), ஆர் (**ār** ‘to be full’), ஆர்த்து (**ār**ttu ‘having filled’), க (**ka**), கல் (**kal** ‘stone’), போன்ம் (**pōṉm** ‘it seems like’), மலை (**malai** ‘mountain’).

Natural Letters (**iyaṟkai eḻuttu**)

These are actually better understood as “primary letters” (**mutal eḻuttu**). Vowels and consonants comprise this group. In the tradition, length/duration is the basis for categorizing the vowels while the manner of articulation is the basis for categorizing the consonants. Duration is discussed below. The twelve vowels (**a, ā, i, ī, u, ū, e, ē, ai, o, ō,** and **au**)

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[2] Cf. Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, Rule 7.

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are divided into short vowels (**kuṟṟeḻuttu** or **kuṟil**: **a**, **i**, **u**, **e**, and **o**), long vowels (**neṭṭeḻuttu** or **neṭil**: **ā**, **ī**, **ū**, **ē**, **ai**, **ō**, and **au**), and elongated vowels (**uyir aḷapeṭai**: **āa**, **īi**, **ūu**, **ēe**, **aii**, **ōo**, and **auu**).[3] The eighteen consonants (**k**, **ṅ**, **c**, **ñ**, **ṭ**, **ṇ**, **t**, **n**, **p**, **m**, **y**, **r**, **l**, **v**, **ḻ**, **ḷ**, **ṟ**, and **ṉ**) are divided into "hard class" (**val iṉam**: **k**, **c**, **ṭ**, **t**, **p**, and **ṟ**), "soft class" (**mel iṉam**: **ṅ**, **ñ**, **ṇ**, **n**, **m**, and **ṉ**), and "middle class" (**iṭai iṉam**: **y**, **r**, **l**, **v**, **ḻ**, and **ḷ**).[4] Certain consonants are elongated in some contexts and called "elongated consonants" (**oṟṟu aḷapeṭai**: **ṅṅ**, **ññ**, **ṇṇ**, **nn**, **mm**, **yy**, **ll**, **vv**, **ḷḷ**, **ṉṉ**, and **ḥḥ**).

Vowels (**uyir** 'life-breath')

Each long vowel is associated with a short vowel. The long vowel **ā** has **a** as its shorter counterpart, similarly **ī** has **i**, **ū** has **u**, **ē** has **e**, **ai** has **i**, **ō** has **o**, and **au** has **u**. In orthography, each of these short and long vowels is represented by a distinct letter. These vowels along with their equivalents in modern Tamil script are as follows[5]:

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[3] Some might hold that old Tamil contains five short vowels (**a**, **i**, **u**, **e**, and **o**), five long vowels (**ā**, **ī**, **ū**, **ē**, and **ō**), and two diphthongs (**ai** and **au**).

The Tolkāppiyam groups **ai** and **au** with long vowels and equates the combination of **a** and **i** to **ai**, the combination of **a** and **u** to **au**. See Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 4, 54, and 55.

See Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam:6. Also see "Juxtaposed Vowels" later in this chapter and "Lengthening of Sounds (**aḷapeṭai**) and Vowel Clusters" in this study.

[4] Cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 35 and 37.

[5] Modern Tamil script is used here for two reasons. The poems surveyed for this study are available in modern Tamil script, and the readers of this volume are more likely to be familiar with modern Tamil script than with archaic scripts. For a discusssion of old Tamil script, see Zvelebil (1975:17-18).

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		Front	Central	Back
High	short	**i** இ		**u** உ
	long	**ī** ஈ		**ū** ஊ
Mid	short	**e** எ		**o** ஒ
	long	**ē** ஏ		**ō** ஓ
Low	short		**a** அ	
	long		**ā** ஆ	

Other vowels: **ai** ஐ and **au** ஔ.

Consonants (**mey** 'body')

In orthography, each of the eighteen consonants is represented by a distinct letter. These consonants along with their equivalents in modern Tamil script are as follows:

	Stops ("hard class")	Nasals ("soft class")	Liquids, Semi-Vowels ("middle class")
Velar	**k** க்	**ṅ** ங்	**ḥ** ஃ
Palatal	**c** ச்	**ñ** ஞ்	**y** ய்
Retroflex	**ṭ** ட்	**ṇ** ண்	
Alveolar	**ṟ** ற்	**ṉ** ன்	**r** ர், **ḻ** ழ்
Dental	**t** த்	**n** ந்	**l** ல், **ḷ** ள்[6]
Bi-labial	**p** ப்	**m** ம்	
Labio-dental			**v** வ்

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[6] Here **l** ல் and **ḷ** ள் are classified as "dentals" on the basis of the articulatory effort ("**muyaṟci**") involved in producing them as described in Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 96.

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The āytam (ḥ)

The **āytam**, literally meaning 'instrument/weapon', is the name of a Tamil speech sound represented in modern Tamil script as ஃ. In poetry, it is treated like a vowelless consonant. As mentioned earlier, it is represented as **ḥ** in this study. In modern Tamil, the pronunciation of this letter is similar to the sound **h** in English, for example, in a word like "hen." From the modern pronunciation of the **āytam** one can describe it as a "voiceless velar fricative."

The **āytam** occurs in two contexts. One is in the middle of a word where it is preceded by a short vowel and followed by a consonant from the hard class (e.g., **eḥku** 'spear, wrought iron'). The other context for the **āytam** is morphophonemic. When a monosyllabic word containing a short vowel and ending with **l** or **ḷ** is followed by a word beginning with the dental consonant **t**, the **l** and **ṭ** change to the **āytam** while the dental **t** following the **l** changes to **ṟ** and the **t** following the **ḷ** changes to **ṭ** (e.g., pal 'many' + tuḷi 'drops' > paḥṟuḷi 'many drops'; kaḷ 'toddy' + tu PNG > kaḥṭu).

The **āytam** occurs infrequently in old Tamil and its occurrence is rarer in modern Tamil.[7] **aḥku** 'to shrink', **aḥtu** 'that one', **Aḥtai** (a person's name), **iḥtu** 'this one', **eḥkam** 'spear', **eḥku** 'spear', **kaḥṭu** '(sediment of) toddy', **paḥṟi** 'boar', **Paḥṟuḷi** (name of a river), and **veḥku** 'to desire' are a few words which contain the **āytam** in old Tamil.

Dependent letters (cārpu eḻuttu)

A certain variety of two vowels and one consonant are perceived as dependent letters: extra-short **i**, extra-short **u**, and **āytam** (**ḥ**). They are

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[7] Extensive modern literature on the **āytam** is available. For further information, see Balasubramanian (1976:561-582).

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known as "dependent letters" (**cārpu eḻuttu**) in the tradition because of several reasons. They are variants or derivatives of some other letters (**eḻuttu**) or are often elided. In the case of the **āytam**, there is one more reason — unlike other vowelless consonants, it never allows a vowel to be joined to it.

The extra-short **u** (**kuṟṟiyal ukaram**) is a variant of the regular short **u**. It occurs at the end of a word preceded by a hard consonant (**k, c, ṭ, t, p**, or **ṟ**) which in turn is preceded by a long vowel or yet another consonant (e.g., **kācu** 'coin'; **kāṭṭu** 'to show'; **teḷku**, name of an insect). It is not a stable letter. It is deleted when followed by an item beginning with a vowel. If this short **u** is preceded by a soft consonant (**ñ, ṇ, n, m**, or **ṉ**) or a middle consonant (**y, r, l, v, ḻ**, or **ḷ**), then it is no longer referred to as **kuṟṟiyal ukaram**, but receives the name **muṟṟiyal ukaram**. The **muṟṟiyal ukaram** is not really different from the regular short **u** and is also not considered as a dependent letter. Except on one occasion, that is in the initial syllable of the word **nuntai** 'your father', the **muṟṟiyal ukaram** always occurs at the end of a word.

The extra-short **i** (**kuṟṟiyal ikaram**) is a derivative of the extra-short **u** and therefore a dependent letter. It is always followed by **y** and is a morphophonemic product; that is to say that it occurs as a result of combining two items. When an extra-short **u** (**kuṟṟiyal ukaram**) is followed by a word beginning with **y**, it changes to **i** which happens to be shorter than the regular short vowel **i** and therefore is called the extra-short **i** (**kuṟṟiyal ikaram**: nāku 'young cow' + yātu 'which one?' > nākiyātu). There is one more conext where the extra-short **i** is supposed to occur — when the imperative suffix **miyā** is added to a stem ending with **l** or **ḷ**, the

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short **i** in **miyā** is shortened further and called the extra-short **i** (cel 'to go' + miyā > ce<u>n</u>miyā 'Go!'; kēḷ 'to hear, listen' + miyā > kēṇmiyā 'Listen!').[8] Note that this suffix **miyā** is not attested in classical Tamil poetry.

Other Letters Which are Shortened: Besides the short **i** and short **u**, there are certain other letters which are shortened in certain contexts. Note that these particular letters are not called "dependent letters." Apparently, the vowels **ai** and **au**, which are normally long, are shortened in two contexts: (a) when not used in isolation for citation purposes; (b) when not elongated (so as to result in **aii** and **auu**). This process of shortening is known as **ku<u>r</u>ukkam** 'shortening' and the shortened vowels are referred to by the terms **aikāra-k-ku<u>r</u>ukkam** and **aukāra-k-ku<u>r</u>ukkam** respectively. Another letter which is shortened in certain contexts is the consonant **m** and the process is known as the **makara-k-ku<u>r</u>ukkam** 'shortening of **m**.' The consonant **m** is shortened in two contexts: (a) when preceded by **ṇ** or **<u>n</u>** within a word; (b) when occurring at the end of a word and is followed by the consonant **v** which begins the next word.[9]

Lengths of Letters (**māttirai**)

The term **māttirai** refers to the duration/length of the **e<u>l</u>uttu** discussed above. In the tradition, vowels and consonants are considered to have intrinsic length. One unit measure of length (**māttirai**) is equal to a snap of the fingers or a wink of the eyes.[10] Consonants measure one-half unit in length, while short and long vowels measure one and two units respectively.[11] Elongated vowels (**uyir aḷapeṭai**: **āa**, **īi**, **ūu**, **ēe**, **aii**, **ōo**, and **auu**) have three unit measures of length. When a consonant is elongated

[8] Tolkāppiyam, e<u>l</u>uttatikāram, Iḷampūraṇam, Rule 34.

[9] See Tolkāppiyam, e<u>l</u>uttatikāram, Iḷampūraṇam, Rules 11 and 13, for details and examples.

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(**oṟṟu aḷapeṭai**: **ṅṅ**, **ṇṇ** etc.), it is considered as having one unit measure of length.[12] Each one of the dependent letters (extra-short **i**, extra-short **u**, and **āytam**) has one half unit measure of length.

The shortened **ai** and **au** have one unit measure of length each. The shortened **m** has one quarter of a unit measure of length.

Alphabetical Ordering of Vowels and Consonants

The alphabetical ordering of old Tamil vowels and consonants is not easy to reconstruct. Two systems can be discerned.

1. The following order is based on the introductory rules in the Tolkāppiyam[13]:

   a, ā, i, ī, u, ū, e, ē, ai, o, ō, au, k, ṅ, c, ñ, ṭ, ṇ, t, n, p, m, y, r, l, v, ḻ, ḷ, ṟ, ṉ, and ḥ.

   அ, ஆ, இ, ஈ, உ, ஊ, எ, ஏ, ஐ, ஒ, ஓ, ஔ, க், ங், ச், ஞ், ட், ண், த், ந், ப், ம், ய், ர், ல், வ், ழ், ள், ற், ன், ஃ

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[10] Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 7.

[11] Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 3 and 4.

[12] See "Lengthening of Vowels (**aḷapeṭai**) and Vowel Clusters" for more on elongation of vowels and consonants.

[13] The convention followed in modern Tamil is almost the same. The Tolkāppiyam does not provide an alphabetical ordering of Tamil vowels and consonants. One can infer from a few rules in it that:

(a) the vowel **a** அ begins the alphabet series and the consonant **ṉ** ன் completes it;

(b) **au** is the last in the series of the vowels and **ṉ** is the last in the series of the consonants. The alphabetical order of the **āytam** (**ḥ**) is not clear. I have placed it at the end because Tolkāppiyam introduces it as a "dependent letter." In modern Tamil, the **āytam** is placed at the end of the vowels.

See Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 1, 2, 8, and 9.

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2. The following order is based on the order in which the Tolkāppiyam discusses their manner of articulation:[14]

   a, ā, i, ī, e, ē, ai, u, ū, o, ō, au, k, ṅ, c, ñ, ṭ, ṇ, t, n, ṟ, ṉ, r, ḻ, l, ḷ, p, m, v, y, and ḥ.

   அ, ஆ, இ, ஈ, எ, ஏ, ஐ, உ, ஊ, ஒ, ஓ, ஔ, க், ங், ச், ஞ், ட், ண், த், ந், ற், ன், ர், ழ், ல், ள், ப், ம், வ், ய், ஃ

Distribution of Vowels and Consonants

Distribution of vowels: In classical Tamil poetry, any of the twelve vowels occurs in word-initial position. In word-medial position, vowels are joined to the consonants preceding them orthographically. Technically, any vowel can occur in word-final position.[15] However, the short vowels **e** and **o** have a restricted occurrence in the sense that they are in word-final position in only a few roots (e.g., **ce** 'red', **no** 'to suffer') and are theoretically allowed in word-final position if they follow their respective longer counterparts, the long **ē** and the long **ō**. And they do occur in classical Tamil poetry when **ē** and **ō** are elongated: **ēe** y **ōo** eṉa viḷi ēṟpikka 'as she called out **ēe** and **ōo**' *(pari.19:61).*

Juxtaposed vowels: Juxtaposed vowels (vowels that occur in adjacent positions either within a word or across words) are found in classical Tamil. Sometimes, a long vowel is elongated beyond its intrinsic length for metrical purposes. The elongation is indicated orthographically by adding the long vowel's shorter counterpart once or twice after the long vowel. No glide is inserted between the juxtaposed vowels formed in this manner. This process is prosodic and known as **aḷapeṭai** ("elongation").[16]

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[14] See Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 85-91, 93-99, and 101.

[15] See Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 69 and 70.

[16] See "Theory of Classical Tamil Poetry" and "Lengthening of Sounds (**aḷapeṭai**) and

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Juxtaposed vowels occur sometimes during a morphological process also. That is, a vowel cluster emerges between a stem and the item following it in certain situations. No glide is inserted between the juxtaposed vowels formed in this manner. Although this is not always a true **aḷapeṭai** process (elongation), the vowel cluster resulting from this process resembles an elongated vowel orthographically.[17]

Distribution of consonants: The consonants **k, c, ñ, t, n, p, m, y,** and **v** occur in word-initial position and are joined to the vowels following them orthographically.[18] In word-medial position also, consonants are joined to the vowels following them. The only consonant which does not occur between two vowels is **ṅ**. The consonants which occur in word-final position are **ṇ, m, y, r, l, ḻ, ḷ**, and **ṉ**.[19]

Vowel Clusters" for details and examples.

[17] For more information, see "Lengthening of Sounds (**aḷapeṭai**) and Vowel Clusters."

18	**kaṇ**	கண் 'eye'	*(kuṟu.5:5)*
	cilai	சிலை 'bow'	*(malai:406)*
	ñāṉṟai	ஞான்றை 'at the time of'	*(naṟṟ.287:7)*
	tūvi	தூவி 'feather/down'	*(neṭu:132)*
	nīl	நீல் 'blue'	*(naṟṟ.382:2)*
	pēṇa	பேண 'to cherish'	*(pari.8:126)*
	muḻavu	முழவு 'drum'	*(aka.172:11)*
	yāṭu	யாடு 'goat'	*(pati.78:13)*
	viḷai	விளை 'to grow/mature'	*(pati.60:6)*
19	**pūṇ**	பூண் 'to wear'	*(puṟa.166:12)*
	maram	மரம் 'tree'	*(puṟa.349:6)*
	toy	தொய் 'to sag'	*(malai:365)*
	cuvar	சுவர் 'wall'	*(puṟa.211:19)*
	tol	தொல் 'old/ancient'	*(puṟa.211:19)*
	yāḻ	யாழ் 'harp'	*(puṟa.242:2)*
	uḷ	உள் 'inside; heart'	*(aka.32:11)*
	mīṉ	மீன் 'fish'	*(aka.106:2)*

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Consonant clusters: Consonant clusters do not occur in word-initial position. Consonant clusters, usually composed of two consonants, occur in word-medial or word-final positions. However, there are some restrictions to this kind of clustering. For example, **k** and **ñ** cannot occur together, whereas **k** can follow its homorganic nasal **ṅ** or itself: **ṅk**; or **kk**.[20] There are even instances where three consonants occur as a cluster in word-medial position. The first consonant in a cluster of three consonants is **y**, **r**, or **ḻ** among which, **r** and **ḻ** do not follow a short vowel.[21]

Letters (**eḻuttu**) as Parts of Prosodic Units

In the tradition, the various letters discussed above are considered to be limbs (**uṟuppu**) of prosodic units. That is, certain prosodic units are defined in terms of these **eḻuttu**. Thus, short vowels and long vowels are supposed to be the limbs of the basic prosodic unit called **acai** as well as of alliteration (**toṭai** 'stringing') and rhythmic effect (**vaṇṇam** 'color, beauty'). The extra-short **u** (**kuṟṟiyal ukaram**) is a limb of an **acai**. Elongated vowels (**uyir aḷapeṭai**) and elongated consonants (**oṟṟu aḷapeṭai**) are limbs of alliteration (**toṭai**) and rhythmic effect (**vaṇṇam**). Vowelled consonants (**uyir mey**), the three classes of consonants (hard, soft, and middle classes), shortened **ai** (**aikāra-k-kuṟukkam**), and shortened **au**

Words ending with **ñ** and **v** are reconstructed from related forms:

***uriñ**	உரிஞ் 'to rub' < **uriñiya**	*(aka.121:8)*
***tev**	தெவ் 'to snatch/grab' < **tevi**	*(pari.11:69)*

[20] For more, see Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 22-30.

[21] **ytt** ய்த்த்	**uyttu** உய்த்து advp of **uy** 'to guide'	*(naṟṟ.101:4)*
rkk ர்க்க்	**īrkku** ஈர்க்கு 'straw'	*(poru:36)*
ḻpp ழ்ப்ப்	**ūḻppa** ஊழ்ப்ப infinitive of **ūḻ** 'to ripen'	*(aka.273:17)*

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(**aukāra-k-kuṟukkam**) are limbs of alliteration (**toṭai**). The vowelless consonant (**oṟṟu**) is a limb of an elongated consonant (**oṟṟu aḷapeṭai**), whereas the **āytam** (ḥ) is a limb of **vaṇṇam**.[22]

Preoccupation with these letters must not come into play when defining other prosodic units, because the prosodic units they form at a lower level would in turn form prosodic units of a larger level. For example, a letter (**eḻuttu**) is a limb of an **acai** which in turn is a limb of a metrical foot (**cīr**) which in turn is a limb of a line in poetry (**aṭi**). Therefore, it would be irrelevant to talk from the point of view of an **eḻuttu** when considering the overall meter (**pā**) of a poem. One would then talk from the point of view of **cīr**, of which **eḻuttu** is, of course, a limb.

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[22] Cf. Tolkāppiyam, poruḷatikāram, Nacciṉārkkiṉiyam, ceyyuḷiyal, Rule 2, page 7.

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5

MORPHOPHONEMICS
(Joining Words and Affixes)

GENERAL: To understand word formation in classical Tamil poetry one has to understand how stems and affixes are joined to other stems and affixes. When a stem or affix is joined to another stem or affix to form a new word, certain kinds of changes occur in their shapes; this process of change is known as "morphophonemics" or "conjoining." Even when there is no change, the "conjoining" is considered as a morphophonemic process.[1] More specifically, as when items A and B are joined, changes occur in some part of A and/or the first part of B. The following kinds of changes are possible and occur in classical Tamil: (a) one sound becoming another; (b) insertion of an affix between A and B; and (c) deletion of one or more sounds between adjacent sounds when A and B come together.[2]

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[1] Some might be used to the term "sandhi" instead of "morphophonemics." The Tolkāppiyam uses the term **puṇar nilai** 'the state of uniting/joining' (Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 111).

[2] The Tolkāppiyam refers to these three kinds of changes as **mey piṟitu ātal** "one shape/form becomes another," **mikutal** "increase/addition," and **kuṉṟal** "deletion" respec-

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In the following pages the various morphophonemic changes observed in classical Tamil are discussed under two major headings: Stem Mutation and Changes Across Stems and Affixes. The present volume is oriented toward describing the words and phrases attested in classical Tamil rather than discussing the historical development of grammatical theories. Therefore, the morphophonemic changes below are discussed primarily from the point of view of the shapes of stems rather than from the point of view of the kinds of changes. First, a general note on stems is provided.

A Note on Stems

Noun stems, adjectival stems, and verb stems are the three types of stems that can be identified on a semantic basis in classical Tamil.[3] The singular noun stem, which signifies a singular item, serves as the base for generating plural nouns and adjectival nouns, the adjectival stem for adjectival nouns, and the verb stem for verbal nouns, participial nouns,

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tively (Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 110).

[3] This study does not make a formal distinction between "roots" and "stems," mainly for the reason that the theoretical distinction between "roots" and "stems" is not part of this study. Here, both have been referred to by the term "stem" because once the roots begin to participate in the process of word formation for further use, they qualify to be called "stems." For a detailed analysis of Tamil roots and formative suffixes in this period, see Andronov (1969:128-129) and Zvelebil et al. (1967:12-14, 16-20).

Traditional grammarians do not discuss "roots," but classify Tamil words into two basic types, **peyar** "nouns" and **viṉai** "verbs," and consider two other types, **iṭai** "medial particles" which are basically items like affixes, and **uri** which are certain words which seem to assume special nuances when used in poetry. The **peyar** and **viṉai** can function independently while **iṭai** and **uri** are supposed to be dependent upon the former two (Tolkāppiyam, collatikāram, Cēṉāvaraiyam, Rules 158 and 159). Actually, some of the words which have been identified as **iṭai** and **uri** by traditional grammarians could as well be construed as verbs and adjectives.

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and various verb forms. Adjectival stems can be treated as noun-like stems, and a basic opposition can then be made between "nominal" and "verbal" stems. This basic opposition is followed in this study. Tamil adjectives do not enter into conjugation like the verbs, hence their grouping with the noun stems.[4]

These stems can be classified into three types according to their basic shapes: the bare stem, the mutated stem, and the derived stem. The bare stem is nothing but a "root" which is occasionally followed by a formative suffix. Here, the term "bare" is useful so that one could distinguish it from the derived stem. It can also be called the "basic" stem. A mutated stem is a bare stem which has changed its shape for grammatical reasons. Stem mutation is discussed below. A derived stem is that which contains a bare or mutated stem and a second stem or a grammatical affix. The compound stem, which consists of a basic stem and a second stem is, indeed, a derived stem.

Grammatically, these stems can be classified thus: the bare stem, the oblique stem, the non-oblique stem, the past stem, the non-past stem, the passive stem, and the causative/effective stem.[5] Affixes are added to these stems in order to perform various grammatical tasks.

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[4] It must be noted, however, that in classical Tamil some adjectival bases show verb-like quality: e.g., **val** 'to have strength, to be able'; pirintu āṇṭu uṟaital **valliyōr** 'he who was able to depart and stay there' *(naṟṟ.358:12)*. Adjectives like **periya** 'big' and **ciṟiya** 'small' do contain the oldest past/completive marker **i** and the adjectival participle suffix **a**. One might consider ***val** 'capable', ***per** 'big, large', ***ciṟ** 'small, little', and similar items as verb roots which lost their productivity in this period.

[5] Many bare stems function as nouns and verbs in classical Tamil: e.g., **malar** 'to unfold (as a flower)' *(puṟa.103:3)* or 'flower(s)' *(naṟṟ.398:10)*. The literary context and the suffixes added to the stem indicate whether the latter is to be interpreted as a noun or a verb.

The oblique stem and the others are discussed elsewhere in this study.

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Stem Mutation

"Mutation" refers to the change that takes place within the bare stem. The kinds of changes observed in classical Tamil are described next under three headings: (a) lengthening the vowel in the first syllable; (b) shortening the vowel in the first syllable or reducing a consonant; and (c) doubling or hardening certain consonants.

Lengthening the Vowel in the First Syllable: This phenomenon is observed in nouns derived from verb stems, in adjectival stems entering into a morphophonemic process, and in certain verb stems entering into a conjugation. Examples:

maṟu 'to be different' > **māṟu** 'difference' *(malai:62)*

keṭu 'to destroy, perish' > **kēṭu** 'loss of wellbeing' *(naṟṟ.359:6)*

poru 'to fight' > **pōr** 'fighting' *(aka.316:7)*

vaṭa 'northern' > **vāṭai** 'north wind' *(naṟṟ.312:9)*

karu 'dark' > **kār** aṇal 'dark throat' *(naṟṟ.181:1)*

ve 'to steam' > **vēvatu** 'it will steam up' *(kali.142:54)*

Shortening the Vowel in the First Syllable or Reducing a Consonant: Long vowels become short, mostly to derive the oblique forms of personal pronouns. This change happens rarely in verb conjugation. The reduction of a consonant happens for metrical reasons. Examples:

tāṉ 'he' > **taṉ** 'his' *(puṟa.36:9)*

kāṇ 'see' > **kaṇṭu** 'having seen'[6] *(aka.16:11)*

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[6] This is the only verb which changes in this manner. Note that it does not change in every context: e.g., **kāṇṭirō** *(aka.275:19)*. Some might consider the verbs **vā** 'to come'

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maṉṉa 'to ponder; think about'
> **maṉa** 'to think about' (*pari.20:70*)
[Note the reduction **ṉṉ** > **ṉ**.]
aṉṉai 'mother' > **aṉai** 'mother' (*aiṅk.156:5*)
[Note the reduction **ṉṉ** > **ṉ**.]

Hardening/Doubling Certain Consonants in the Stem: One consonantal sound or two adjacent consonantal sounds which are not already "hardened," that is, which are not **kk**, **cc**, **ṭṭ**, **tt**, **pp**, or **ṟṟ**, are "hardened" in certain contexts.[7] The corresponding "unhardened" and "hardened" sounds are given below first; how and on what occasions such hardening occurs is mentioned subsequently.

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and **tā** 'to give' to have undergone this kind of change in their conjugations. But it is quite conceivable that the roots of these verbs contain short vowels (***var** and ***tar**). In this study, the "roots" **vā** and **tā** are construed as **var** and **tar** respectively.

[7] A synthetic approach is followed here to explain stem mutation. The phenomena discussed here under "hardening" have been treated in various ways by many scholars at various times. An attempt is made here to bring those various analyses under a convenient rubric without harming their spirit and integrity. One good example of how a part of this phenomenon was treated is Caldwell's approach (1976:452). Caldwell says, "Intransitive themes become transitive by the hardening and doubling of the consonant of the appended formative - e.g., *peru-gu*, to abound, by this process becomes *peru-kku*, to increase (actively) to cause to abound." Another example is how Tamil grammatical tradition explains the change in certain nouns ending with **m**. Certain nouns ending with **m** change their stem-final (**m**) to **tt** before taking a case marker, and this phenomenon is explained in the tradition as adding the inflectional increment **attu** to the stem after deleting the stem-final **m**. This study prefers to understand it as a "hardening" process.

Another way to describe these "hardened" sounds is to say that they are "obstruents." Note that **ṟṟ** (ற்ற) is treated here as "hard" or "obstruent" because **ṟ** (ற) was an "obstruent" in this period, not a "trill" as in modern Tamil, where the combination **ṟṟ** is pronounced as "**ṭr**" (retroflex stop + trill) or "**tr**" (alveolar stop + trill), similar to the first syllable in the English word "train."

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"unhardened" sound	"hardened" sound
k	**kk**
ṅk	**kk**
c	**cc**
c	**ñc**
ṭ	**ṭṭ**
ṇ	**ṭṭ**
ṇṭ	**ṭṭ**
t	**tt**
nt	**tt**
p	**pp**
m	**tt**[8]
m	**pp**[9]
mp	**pp**
y	**ṟṟ**[10]

[8] The rationale for setting up this correspondence is that non-monosyllabic nouns ending with **m** have oblique forms ending with **tt**. As pointed out above, traditional grammarians and commentators call this **tt** as the **attu-c-cāriyai** "the augment **attu**" (Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 120 and 126; Naṉṉūl, Rules 244 and 252).

[9] The rationale for setting up this correspondence is the connection between **tirum** 'to turn' (intransitive) and **tiruppu** 'to turn' (transitive). The word ***tirum** as such is not attested in classical Tamil, but is listed as a verb stem in Naṉṉūl, Rule 137. Naṉṉūl does not give the meaning of **tirum**, but one could make an educated guess that it means 'to turn around' (intransitive), whereas **tiruppu** means 'to turn ... around' (causative/effective). This verb ***tirum** and ***irum** 'to cough' are the only two classical Tamil verbs which end with **m**.

[10] This correspondence is made here because the neuter plural demonstrative pronouns and their oblique forms manifest it: e.g., **avai** 'those things' > **avaṟṟ** ... (oblique). The

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l	**ṉṟ**
v	**pp**
ḻ	**ṭṭ**
ḷ	**ṭṭ**
ṟ	**ṟṟ**
ṉ	**ṟṟ**[11]
ṉṟ	**ṟṟ**

Where in the Stem Does This "Hardening" Occur: (a) In the stem-final consonant of monosyllabic or disyllabic stems. Examples:

tiṉ 'eat'	:	**tiṟṟu** 'feed'
uṇ 'eat'	:	**ūṭṭu** 'feed'
kāṇ 'see'	:	**kāṭṭu** 'show/make see'
pūṇ 'wear'	:	**pūṭṭu** 'make wear'
tuyil 'sleep'	:	**tuyiṟṟu** 'make (someone) sleep'
uruḷ 'roll over'	:	**uruṭṭu** 'make (someone/something) roll'
mūḷ 'emerge/start'	:	**mūṭṭu** 'make (something) emerge/start'

(b) In the penultimate consonant if the stem has more than one syllable and the penultimate syllable is closed. Examples:

mayaṅku 'to be confused' : **mayakku** 'confusion'

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endings **ai** (in **avai**) and y (in ***avay**) are interchangeable.

Traditional grammarians and commentators call this **ṟṟ** the **vaṟṟu-c-cāriyai** "the augment **vaṟṟu**" or **aṟṟu-c-cāriyai** "the augment **aṟṟu**" (Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rules 120 and 123; Naṉṉūl, Rules 244 and 250).

11 Cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 122, which recognizes this kind of "hardening."

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añcu 'to fear'	:	**accu** 'fear'
varuntu 'grieve, suffer'	:	**varuttu** 'make grieve/suffer'
muntai 'previous'	:	**muttai** 'previously'
ōmpu 'recede, shield'	:	**ōppu** 'make recede, prevent'
tōṉṟu 'appear'	:	**tōṟṟu** 'make appear'

(c) In the last consonant of non-monosyllabic stems with open syllables. Examples:

peruku 'to increase/multiply'	:	**perukku** 'abundance'
ēṟu 'to climb up'	:	**ēṟṟu** 'to cause ... to climb up'
cuṭu 'bake'	:	**cūṭṭu** 'baked meat'
vayiṟu 'abdominal area/stomach'	:	**vayiṟṟu** 'of the stomach'

On What Occasions Does This "Hardening/Doubling" Occur: The hardening/doubling of a consonant occurs when deriving some nouns, adjectival stems, causative/effective stems, and oblique bases for producing compound nouns and case forms. Examples:

ēṟu 'ascend': **ēṟṟai** 'male of an animal (that ascends its female)' [verbal noun]
maṟu 'other: **maṟṟai**yōr 'others' [adjectival stem: **maṟṟ**]
piṉ 'back': **piṟṟai** nilai 'backward state' [adjectival stem: **piṟṟ**]
tuyil 'sleep': **tuyiṟṟu** 'make ... sleep' [causative stem: **tuyiṟṟ**]
mayaṅku 'be confused': **mayakku** 'confusion' [causative stem: **mayakk**]

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puku ‘enter’ + **il** ‘place, residence’
> **pukk** oblique + **il** > **pukkil** ‘entered place/refuge’
[generating an oblique base from a verb stem for deriving a compound noun]

tuñcu ‘sleep’ + **il** ‘place, residence’
> **tucc** oblique + **il** > **tuccil** ‘resting place’
[generating an oblique base from a verb stem for deriving a compound noun]

aṭu ‘to cook; kill’ + **il** ‘place, house’
> **aṭṭ** oblique + **il** > **aṭṭil** ‘cooking place’
[generating an oblique base from a verb stem for deriving a compound noun]

pacu ‘fresh, lively’ + **iṟā** ‘shrimp, prawn’
> **pacc** oblique + **iṟā** > **pacciṟā** ‘fresh shrimp, prawn’
[generating an oblique base from an adjectival stem for deriving a compound noun]

putu ‘new, fresh’ + **akal** ‘shallow container’
> **putt** oblique + **akal** > **puttakal** ‘fresh shallow container’
[generating an oblique base from an adjectival stem for deriving a compound noun]

kuḷampu ‘hoof’ + **vaḻi** ‘path’
> **kuḷappu** oblique + **vaḻi** > **kuḷappu vaḻi** ‘path tread by the hooves’
[generating an oblique base from a noun for deriving a compound noun]

tol ‘ancient, established’ + **icai** ‘fame, reputation’
> **toṉṟ** oblique + **icai** > **toṉṟicai** ‘established reputation’
[generating an oblique base from an adjectival stem for deriving a compound noun]

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vayiṟu 'abdominal area' + **tī** 'fire'
> **vayiṟṟu** oblique + **tī** > **vayiṟṟuttī** 'fire in the stomach; hunger'
[generating an oblique base from a nominal stem for deriving a compound noun]

kaṉṟu 'calf' + **uri** 'hide'
> **kaṟṟu** oblique + **uri** > **kaṟṟuri** 'hide of a calf'
[generating an oblique base from a nominal stem for deriving a compound noun]

maram 'tree' + **āl** case marker
> **maratt** + **āl** > **marattāl** 'onto the tree, by the tree'
[generating an oblique base from a nominal stem for deriving a case form]

Changes Across Stems and Affixes

The changes that take place across stems and affixes are described under the following headings: (1) when a stem-final long vowel is followed by a vowel-initial item, (2) when a stem-final long vowel is followed by a consonant-initial item, (3) when a stem-final short vowel (not **u**) is followed by a vowel-initial item, (4) when a stem-final short vowel (not **u**) is followed by a consonant-initial item, (5) when a stem-final short vowel **u** is followed by a vowel-initial item, (6) when a stem-final short vowel **u** is followed by a consonant-initial item, (7) when a stem-final consonant is followed by a vowel-initial item, and (8) when a stem-final consonant is followed by a consonant-initial item.

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1. When a stem-final long vowel is followed by a vowel-initial item:

1.1.

The stem is monosyllabic and a verb. The following item is a suffix that does not begin with **i**. The initial vowel of the following suffix is deleted and the stem-final vowel is elongated occasionally for the sake of meter.

ā + um > ām	*(kali.58:21)*
cā + um > cām	*(kali.60:27)*
pō + um > pōm	*(kali.25:11)*
tā + um > tāam	*(naṟṟ.79:3)*
mē + a > mēe	*(pari.9:79)*

1.2.

The stem is monosyllabic and a verb. The following item is a suffix beginning with **i**. The stem-final vowel does not change. The suffix is added directly to the stem.

cī + i > cīi	*(kali.101:8)*
kai + i > kaii	*(matu:419)*
tai + i > taii	*(kuṟi:102)*
vai + iya > vaiiya	*(naṟṟ.12:6)*

1.3.

The stem has one or more than one syllable. The following item is a suffix or a word. The stem-final vowel in the monosyllabic stem is lengthened occasionally. In most cases, a glide is inserted between the stem and the following item. If the stem-final vowel is **ā**, **ū**, or **au**, the glide **v** is inserted; if the stem-final vowel is **ī** or **ai**, the glide **y** is inserted except when the initial vowel of the suffix following the stem is **i**; occasionally, the glide **ñ** or **n** is inserted between the

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stem-final **ai** and the following suffix that does not begin with **i**; if the stem-final vowel is **ē**, the glide **y** is inserted; if the stem-final vowel is **ō**, the glide **v** is inserted. The glide could be **v** if the non-monosyllabic stem ends with **ai**, and **y** if the monosyllabic stem ends with **ō**.

tū + u + **ekkar** > **tūu ekkar**	*(paṭṭ:117)*
yā + v + **atu** > **yāvatu**	*(naṟṟ.119:9)*
mā + v + **ilaṅkai** > **māvilaṅkai**	*(ciṟu:119)*
kā + v + **iṉ** + **em** > **kāviṉem**	*(puṟa.206:10)*
pā + v + **iṉṟu** 'there is no ...' > **pāviṉṟu**	*(aka.172:18)*
ā + v + **um** > **āvum**	*(puṟa.9:1)*
acā + v + **ātu** > **acāvātu**	*(kuṟu.269:1)*
tū + v + **a** > **tūva**	*(naṟṟ.132:4)*
(Some might consider the stem to be **tūvu**.)	
pū + v + **uṭaṉ** > **pūvuṭaṉ**	*(puṟa.224:15)*
vau + v + **i** > **vauvi**	*(matu:149)*
(Some might consider the stem to be **vauvu**.)	
ī + y + **ā** > **īyā**	*(pati.19:18)*
ī + y + **āt** + **u** > **īyātu**	*(naṟṟ.378:2)*
tē + y + **am** > **tēyam**	*(aka:383:4)*
pulai + y + **aṉ** > **pulaiyaṉ**	*(naṟṟ.77:1)*
maṉai + y + **uṟai** puṟavu > **maṉaiyuṟai** puṟavu	*(neṭu:45)*
pacalai + y + **ai** > **pacalaiyai**	*(aiṅk.200:4)*
maṟṟai + y + **ōr** > **maṟṟaiyōr**[12]	*(pari.5:45)*
urai + **i** > **uraii**	*(pati.40:9)*

[12] An example where a derived stem **maṟṟai** consisting of an adjectival stem (**maṟu** 'other') and a suffix (**ai**) acts as a stem for further addition.

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kolai + v + aṉ > kolaivaṉ *(puṟa.152:8)*
vilai + v + aṉ > vilaivaṉ *(puṟa.152:9)*
valai + ñ + ar > valaiñar *(peru:274)*
viṉai + n + ar > viṉainar *(pati.62:16)*
kō + y + il > kōyil *(neṭu:100)*

kō + v + iṉattār > kōviṉattār *(kali.107:3)*
kō + v + ē > kōvē *(pati.21:23)*
iruttalō + v + aritē > iruttalōvaritē[13] *(puṟa.210:7)*

2. When a stem-final long vowel is followed by a consonant-initial item:

2.1.

The stem is monosyllabic. The following item is a suffix. The stem-final vowel is elongated occasionally for the sake of meter. Otherwise, there is no change.

mā (tree) + a + **ttu > māattu** *(aka.141:21)*
tā + a + **y > tāay** *(paṭṭ:155)*
kū 'to call out' + u + **y > kūuy** *(poru:101)*
ē 'to command' + e + **y > ēey** *(puṟa.341:9)*
pō + o + **y** + a > **pōoya** *(kali.134:7)*
yā + tu > yātu *(aka.48:13)*
mā 'animal' + **tta > mātta** *(pati.67:16)*
mā (tree) + **tt + iṉ > māttiṉ** *(aka.306:4)*
pā + y + iṉ + tu > pāyiṉṟu *(aka.85:15)*
kū 'to call out' + **y > kūy** *(kali.38:8)*

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[13] An example where a derived stem consisting of a bare stem (**iru** 'to remain') and two suffixes (**ttal** and **ō**) acts as a stem for further addition.

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pū + kka > pūkka	*(puṟa.21:13)*
pō + y + a > pōya	*(kali.143:39)*

2.2.

The stem is monosyllabic but not an adjective. The following item is a word, not a suffix.

The stem-final vowel is elongated for metrical reasons. Subsequently, the initial consonant of the noun following the stem is doubled if the stem does not refer to a tree. But, if the stem refers to a tree or begins with a nasal, a nasal homorganic with the initial consonant of the item following the stem is inserted between the stem and the following item whether the stem-final vowel is elongated or not.

When the stem-final vowel is not elongated, the initial consonant of the following item is optionally doubled and this process is certain when the stem and the following item produce a compound noun.

mā + a + n + taḷir > māantaḷir	*(kali.143:27)*
mē + e + n + tōl > mēentōl	*(aka.3:1)*
mē + e + n + tōṉṟi > mēentōṉṟi	*(matu:133)*
cē + e + c + cevi > cēeccevi	*(kali.103:51)*
mā + n + taḷir > māntaḷir	*(pari.8:38)*
mē + n + tōl > mēntōl	*(puṟa.321:2)*
mē + n + tōṉṟi > mēntōṉṟi	*(pati.89:12)*
ā + k + kural > ākkural	*(puṟa.362:8)*
ī + t + toṟum > īttoṟum	*(pati.61:13)*
tū + t + tirai > tūttirai	*(kuṟu.55:1)*
vai + t + talai > vaittalai	*(pati.44:18)*
tai + n + nīr > tainnīr	*(pari.11:115)*

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pai + p + **paya > paippaya**[14] *(aka.106:3)*
kai + m + **makavu > kaimmakavu** *(pari.15:47)*
pō + t + **tantu > pōttantu** *(naṟṟ.80:4)*
tū + maṇal > tūmaṇal *(kuṟu.51:3)*
pai + paya > paipaya *(naṟṟ.306:1)*
pō + taru(m) > pōtaru(m) *(aka.52:8)*

2.3.

The stem is monosyllabic and an adjective: **mā** 'big, dark', **tī** 'sweet', **mī** 'rising', **pū** 'soft', **tē** 'sweet, pleasant', **pē** 'awesome, frightening', **ai** 'soft, five', **pai** 'broad, wide', **mai** 'dark, black', and **vai** 'sharp.' The following item is a noun.

The stem-final vowel is elongated for the meter. Subsequently, the initial consonant of the following item (if it is **k**, **c**, **t**, or **p**) would be doubled again for meter. If the initial consonant of the item following the noun is a nasal or a semi-vowel, there is no change in the form of doubling.

If the stem-final is not elongated, different adjectives behave differently, and in most cases, a nasal homorganic with the initial consonant of the noun following the stem is inserted between the stem and the noun.[15]

mā + a + t + **tāḷ > māattāḷ** *(matu:178)*
mā + a + **kāviri > māa kāviri** *(paṭṭ:116)*

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[14] This example is a "doublet." A word formed by duplicating the stem is here called a "doublet." Regarding the doubling of the word-initial consonant of the item following the stem in such cases, compare modern Tamil forms like **cīccī** < **cī** + **cī** and **tūttū** < **tū** + **tū**, which are expressions of contempt.

[15] Some might consider the nasal **m** to be present intrinsically as the stem-final of these adjectival stems.

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tū + u + neñcam > tūuneñcam[16]	*(kuṟu.157:2)*
pē + e + viḻavu > pēeviḻavu	*(pari.5:14)*

mā + k + kal > mākkal	*(aka.392:18)*
mā + tavar > mātavar	*(pari.5:38)*
mā + nilam > mānilam	*(naṟṟ.ka.vā:1)*
tī + ṅ + kaṉi > tīṅkaṉi	*(puṟa.281:1)*
tī + n + tayir > tīntayir	*(aka.87:1)*
tī + m + puṉal > tīmpuṉal	*(naṟṟ.70:7)*
tī + neñcam > tīneñcam	*(pari.5:73)*
mī + k + kūṟṟattu > mīkkūṟṟattu	*(ciṟu:212)*
mī + p + pāl > mīppāl	*(pari.10:79)*
mī + nīr > mīnīr	*(pari.21:40)*
pū + ṅ + kuḻai > pūṅkuḻai	*(poru:30)*
tē + k + kokku > tēkkokku	*(kuṟu.26:6)*
ai + ṅ + kai > aiṅkai	*(pari.3:37)*
pai + ñ + cuṉai > paiñcuṉai	*(tiru:253)*
pai + ñ + ñilam > paiññilam[17]	*(pati.17:9)*
mai + m + mīṉ > maimmīṉ	*(puṟa.117:1)*
vai + n + nuti > vainnuti	*(puṟa.288:1)*

2.4.

The stem has more than one syllable. The following item is a suffix. There is no change.

vāḷai + kku > vāḷaikku	*(aka.126:8)*
mutumai + kku > mutumaikku	*(pari.2:17-18)*

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[16] This form is attested in the anthologies edited by Vaiyapuri Pillai.

[17] The initial consonant of **nilam** 'earth' is changed ("palatalized") to **ñ** because of the stem-final **ai**, which is a palatal vowel. Accordingly, the homorganic nasal inserted between the stem and the following noun is also a palatal.

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amai + ti > amaiti *(pari.4:71)*
mutalai + ttu > mutalaittu *(aiṅk.24:2)*

2.5.

The stem has more than one syllable. The following item is a verb form or a nominal. If the stem-final vowel is **ā**, it is elongated. In all cases, the initial consonant of the following item is doubled, if it is **k**, **c**, **t**, or **p**.

takā + a + t + **takā > takāattakā** *(pari.8:57)*
(Note that **takā** is a derived stem from **taku**. The **ā** in **takā** is a negative suffix.)
miṭā + a + c + **coṉṟi > miṭāaccoṉṟi** *(kuṟi:201)*
māmai + k + **kaḷaṅkaṉi > māmaikkaḷaṅkaṉi** *(malai:35-36)*
niṉai + t + **toṟum > niṉaittoṟum** *(kuṟi:251)*
naṭalai + p + **paṭṭu > naṭalaippaṭṭu** *(kali.95:33)*
vaḷai + naral > vaḷainaral *(naṟṟ.ka.vā:1)*

3. When a stem-final short vowel (not **u**) is followed by a vowel-initial item:

3.1.

The stem is monosyllabic and the following item is a suffix or a nominal.

When the stem is the deictic **a**, **i**, or **e**, the glide **v** is inserted between the stem and the following suffix, whereas the glide **vv** is inserted when the following item is a noun.

When the stem is not a deictic and the following item is a suffix, the glide is **yy** if the item following the stem is an adjectival/participial noun suffix; the glide is **vv** if the item following the stem is not an adjectival/participial noun suffix. Instead of inserting the glide **vv**

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between the stem and the following item, another type of change is possible; that is, to lengthen the stem-final vowel and insert subsequently the glide **y** before an item beginning with the vowel **i** and insert the glide v before an item beginning with any other vowel. No such glide is inserted when the suffix following the stem is **um**, but the initial vowel of the suffix is deleted.

a + v + aṉ > avaṉ *(poru:64)*
i + v + aḷ > ivaḷ *(kuṟi:248)*
e + v + aḷ > evaḷ *(pari.6:91)*
a + vv + āyam > avvāyam *(kali.136:7)*
i + vv + ulakam > ivvulakam *(kuṟu.273:7)*

ce + yy + aṉ > ceyyaṉ *(tiru:206)*
ce + yy + ōḷ > ceyyōḷ *(aka.316:13)*
ve + yy + aṉ > veyyaṉ *(kali.75:10)*
ve + yy + ōṉ > veyyōṉ *(pari.8:67)*
no + yy + ār > noyyār *(kali.24:16)*

ce + vv + aṉ > cevvaṉ *(naṟṟ.277:3)*
ve + vv + ar > vevvar *(pati.41:20)*
o + vv + ā > ovvā *(pari.11:72)*
no + vv + al > novval *(aka.98:22)*
no + vv + iyal > novviyal *(aka.388:11)*

a + y + iṭai > āyiṭai *(kuṟi:137)*
ce + y + itaḻ > cēyitaḻ *(ciṟu:75)*
ce + y + iṟā > cēyiṟā *(naṟṟ.31:2)*
no + y + iyar > nōyiyar *(aka.25:16)*

ce + v + aṭi > cēvaṭi *(aka.89:18)*

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ve + v + ai > vēvai *(poru:104)*
no + v + al > nōval 'Do not grieve' *(aka.25:16)*
no + v + al > nōval 'I am grieving' *(aka.63:3)*
no + v + ē<u>n</u> > nōvē<u>n</u> 'I am not grieving' *(aka.63:3)*

ve + um > vēm *(ku<u>r</u>u.102:1)*
no + um > nōm *(na<u>rr</u>.118:11)*

3.2.

The stem has two open syllables with short vowels. The following item is a suffix.

The stem-final vowel is lengthened occasionally. The stem-final vowel **a** is lengthened to **ā** preceding an item beginning with **a/ā**, and to **ai** preceding an item beginning with **i**. The stem-final vowel **i** is lengthened to **ī** or **ai** preceding a suffix beginning with **i**. Subsequently there are the following possibilities: the glide **v** is inserted between the stem and the following suffix; no glide is inserted and a vowel cluster emerges as a result of joining the stem and the following item; no glide is inserted and the initial vowel of the item following the stem is deleted.

If the stem-final is not lengthened, a glide **k**, **y**, or **v**, is inserted between the stem and the following item.

kaṭa + v + a > kaṭāva *(tiru:110)*
kaṭa + v + ā > kaṭāvā *(pati.70:6)*
para + v + al > parāval *(pati.71:22)*
tu<u>l</u>a + v + um > tu<u>l</u>āvum *(kali.145:43)*
maka + ar > makāaar *(pu<u>r</u>a.291:1)*
maka + ar > makāar *(ci<u>r</u>u:56)*
vaṭa + atu > vaṭāatu *(aka.59:3)*
kuṇa + atu > kuṇāatu *(aka.90:9)*

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puta + am > putāam	*(pur̠a.391:16)*
pula + al > pulāal	*(aka.270:2)*
kaṭa + iya > kaṭaiiya	*(pur̠a.7:1)*
ira + iya > iraiiya	*(pati.52:11)*
kala + i > kalaii	*(aka.266:5)*
tul̠a + i > tul̠aii	*(malai:181)*
cin̠a + i + y + a > cin̠aiiya	*(kur̠i:229)*
vin̠a + i > vin̠aii	*(aka.300:15)*
kuvi + i > kuvaii	*(peru:104)*
kaṭi + iyar > kaṭīiyar	*(nar̠r̠.134:4)*
maka + ar > makār	*(malai:217)*
pula + al > pulāl[18]	*(nar̠r̠.202:1)*
vaya + um > vayāam	*(aiṅk.51:2)*
maka + k + ir > makakir	*(pur̠a.388:10)*
muṭi + y + ā > muṭiyā	*(pari.8:42)*
pari + y + ūu > pariyūu	*(pari.7:72)*
er̠i + y + ar > er̠iyar	*(pati.52:22)*
kaṭa + v + a > kaṭava	*(aiṅk.237:1)*
pula + v + a > pulava	*(aka.8:7)*
para + v + al > paraval	*(pari.10:116)*
pula + v + al > pulaval	*(nar̠r̠.63:3)*
kil̠a + v + an̠ > kil̠avan̠	*(pur̠a.152:11)*
kaṭa + v + āt + ōr > kaṭavātōr	*(aka.279:5)*
kala + v + āt + u > kalavātu	*(pari.20:19)*
kala + v + i > kalavi	*(pari.8:119)*
cin̠a + v + i + y + a > cin̠aviya	*(nar̠r̠.100:6)*

[18] Cf. The anthologies edited by Vaiyapuri Pillai.

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viṉa + v + i > viṉavi *(naṟṟ.365:4)*
tuḻa + v + um > tuḻavum *(naṟṟ.267:4)*
kiḻa + v + ōy + ē > kiḻavōyē *(pati.54:17)*

3.3

The stem has two open syllables with short vowels and is not an adjective. The following item is a suffix. The stem-final vowel is deleted. The consonant preceding the deleted stem-final is doubled if it is ṭ or t.[19]

mata + am > mattam *(peru:156)*
vaṭi 'to sift; bend' + **i > vaṭṭi** *(naṟṟ.210:3)*

3.4

The stem has two open syllables with short vowels and may be an adjective. The following item is a word, not a suffix.

When the item following the stem is a nominal, the stem-final vowel is lengthened, and subsequently, there are these possibilities: the lengthened stem-final vowel may be further elongated for the sake of meter and the initial vowel of the nominal is deleted; the glide **v** is inserted between the stem and the following nominal without deleting the initial vowel of the nominal whether the lengthened stem-final vowel is elongated or not

If the word following the stem is not a noun, there is no change to the stem-final vowel, and the glide **v** is inserted between the stem and the following item.

vaḷa + akam > vaḷākam *(puṟa.189:1)*

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[19] A new approach is followed here to explain the examples given in this paragraph. Some might consider **mattam** and **vaṭṭi** to be given lexical items. Theoretically, the other consonants which could precede the stem-final are **k**, **c**, **p**, and **ṟ**.

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muḻa + arai > muḻārai *(pati.pati.5:14)*

vaḷa + akam > vaḷāakam *(kali.146:28)*
muḻa + v + arai > muḻāvarai *(puṟa.85:7)*
pula + v + ampu > pulāavampu *(puṟa.181:5)*
uva + v + iṉi > uvaviṉi *(aka.65:7)*

3.5.

The stem has more than one syllable. The disyllabic stem has a long vowel and/or a closed syllable. The following item is a suffix. A glide is inserted between the stem and the following item. The glide is **v** if the stem-final vowel is **a**, and **y** if the stem-final vowel is **i**.[20]

nalla + v + ai > nallavai *(pari.20:74)*
mēṉi + y + oṭu > mēṉiyoṭu *(kuṟu.33:3)*
piṟavi + y + ai > piṟaviyai *(pari.5:12)*
vaḷḷi + y + ai > vaḷḷiyai *(pati.54:1)*

3.6.

The stem has more than one syllable. The disyllabic stem has a long vowel and/or a closed syllable. The following item is a word. The stem-final vowel is often deleted or a glide is inserted between the stem and the following item. The glide is **v** if the stem-final vowel is **a**, and **y** if the stem-final vowel is **i**.

vāḻka + avaṉ tāḷē **> vāḻkavaṉ** tāḷē *(puṟa.70:19)*
vayaṅka + iṭṭu > vayaṅkiṭṭu *(kali.55:2)*
iṟuka + iṟukki > iṟukiṟukki *(pari.12:59)*
eṉṟa + ūḻa > eṉṟūḻa *(aiṅk.374:1)*

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[20] The doubled **v** in instances like **ariyavvē < ariya + vv + ē** *(naṟṟ.23:9)*, instead of **ariyavē** is due to metrical requirement. For a note on metrical requirement, see "Lengthening of Sounds (**aḷapeṭai**) and Vowel Clusters."

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koḷka + eṉa > koḷkeṉa *(puṟa.143:1)*
tarikka + eṉa > tarikkeṉa *(pari.5:40)*
arunta + ēmānta > aruntēmānta *(puṟa.101:9)*
kaṉṟi + iṭiṉ > kaṉṟiṭiṉ *(pari.6:98)*
arunti + ukaḷa > aruntukaḷa *(aka.14:6)*
vāḻka + v + avaṉ kaṇṇi > **vāḻkavavaṉ** kaṇṇi *(pati.20:5)*
ariya + v + alla > ariyavalla[21] *(aka.8:5)*
vāḻka + v + eṉṟu > vāḻkaveṉṟu *(puṟa.34:16)*
ūṭṭi + y + aṉṉa > ūṭṭiyaṉṉa[22] *(aka.388:24)*
aruvi + y + iḻitarum > aruviyiḻitarum[23] *(naṟṟ.347:7)*

4. When a stem-final short vowel (not u) is followed by a consonant-initial item:

4.1.

The stem is monosyllabic. The following item is a suffix. There is no change when the stem is a deictic, or when the item following the stem is not an adjectival/participial noun suffix. When the item following the stem is an adjectival/participial noun suffix, two changes are possible: the glide **y** is inserted between the stem and the suffix or the glide **v v** followed by an enunciative **i** is inserted between the stem and the suffix.[24]

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[21] Cf. The anthologies edited by Vaiyapuri Pillai.

[22] Note that **ūṭṭi** is the adverbial participle form of **ūṭṭu** 'to feed.'

[23] Cf. The anthologies edited by Vaiyapuri Pillai.

[24] When the suffix **mai** is added, the glide y changes/assimilates to the initial consonant of the suffix, as for example: **c e** + y + **mai** > **cemmai**; **v e** + y + **mai** > **vemmai**. One could also analyze these forms differently: **c e** + y + m + **mai** > ***ceymmai** > **cemmai** ; **v e** + y + m + **mai** > ***veymmai** > **vemmai**. This would then explain forms like **noymmai** (< **no** + y + m + **mai**) which occur in later texts.

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a + tu > atu	*(naṟṟ.308:8)*
i + tu > itu	*(kuṟi:21)*
o + tt + a<u>n</u> + ir > **otta<u>n</u>ir**	*(aka.26:19)*
no + nt + u > **nontu**	*(naṟṟ.177:8)*
ve + y + **tu > veytu**	*(aka.203:14)*
no + y + **tu > noytu**	*(puṟa.75:10)*
ce + vv + i + **tu > cevvitu**	*(pati.22:8)*
no + vv + i + **tu > novvitu**	*(naṟṟ.315:9)*

4.2.

The stem is monosyllabic. The following item is a nominal. The initial consonant of the nominal following the stem is doubled. In the case of the stem **no** 'soft, fine', the glide **y** is inserted between the stem and the following noun.

a + k + **kaṭal > akkaṭal**	*(puṟa.198:19)*
a + ñ + **ñā<u>n</u>ṟu > aññā<u>n</u>ṟu**	*(kali.19:2)*
i + p + **paṇai** nallūr > **ippaṇai** nallūr	*(puṟa.351:12)*
e + n + **n̄irirō > ennirirō**	*(kuṟu.219:7)*
e + v + **vaḻi > evvaḻi**	*(kuṟu.40:3)*
no + y + n + **nūl**[25]	*(pari.10:10)*

[25] Some might consider **noy** as a verb stem meaning 'to become soft.'

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4.3.

The stem has two open syllables with short vowels. The following item is a suffix. The stem-final vowel **a** is lengthened when the following suffix is **y**. There is no change in other cases.

vaḷa + y > vaḷāy *(pari.11:105)*
viṉa + y > viṉāy *(kuṟi:4)*
kuḷa + kku > kuḷakku *(kali.108:21)*
naṭa + tt + a > naṭatta *(pari.10:43)*
pula + tti > pulatti *(aka.39:25)*
kiṭa + pp(i) + i > kiṭappi *(kuṟu.114:1)*
aṇi + kku > aṇikku *(kali.85:17)*
kaṇi + cci > kaṇicci *(pati.22:12)*
naṇi + ttu > naṇittu *(pari.17:25)*
uri + ttu > urittu *(naṟṟ.327:7)*
uri + tu > uritu *(naṟṟ.322:8)*
oṭi + vai > oṭivai 'breaking' *(aka.301:5)*
aṟi + mati > aṟimati *(puṟa.161:25)*

4.4.

The stem has two open syllables with short vowels but is not an adjective. The following item is a word. If the stem refers to a tree other than the jack tree, a nasal homorganic with the initial consonant of the following item is inserted between the stem and the following item. In all other cases, the stem-final vowel is elongated and the initial consonant of the following word is subsequently doubled if it is **k**, **c**, **t**, or **p**.

kaḷa + ṅ + kaṉi > kaḷaṅkaṉi *(malai:36)*

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viḷa + m + paḻam > viḷampaḻam[26] *(naṟṟ.12:1)*
puḷi + ṅ + kāy > puḷiṅkāy[27] *(aiṅk.51:3)*
kaṭa + a + k + kaḷiṟu > kaṭāakkaḷiṟu *(kali.101:36)*
cuṟa + a + k + koṭiyōṉ > cuṟāakkoṭiyōṉ[28] *(kali.147:42)*
pala 'jack tree' + a + p + pōla > palāappōla[29] *(peru:408)*
kala + a + t + tāṉaiyaṉ > kalāattāṉaiyaṉ *(puṟa.69:11)*
kaṭa + a + yāṉai > kaṭāayāṉai *(puṟa.145:3)*

4.5.

The stem has two short syllables and is an adjective. The following item is a noun. If the initial consonant of the noun following the stem is **k**, **c**, **t**, or **p**, it is doubled or a homorganic nasal is inserted between the stem and the noun, as in most cases. If the stem is **maḻa** 'young', there is no change.

maḻa + kaḷiṟu > maḻakaḷiṟu *(naṟṟ.192:2)*
maṭa + k + kaṇam > maṭakkaṇam *(naṟṟ.248:8)*
taṭa + k + kai > taṭakkai *(tiru:5)*
taṭa + k + kōṭṭu āmāṉ > taṭakkōṭṭu āmāṉ *(aka.238:7)*
puḷi + k + kaḷā > puḷikkaḷā *(puṟa.177:9)*
puḷi + c + cuvai > puḷiccuvai *(naṟṟ.87:4)*
taṭa + ṅ + kōṭṭu āmāṉ > taṭaṅkōṭṭu āmāṉ *(naṟṟ.57:1)*
paḻa + ṅ + kayiṟu > paḻaṅkayiṟu *(naṟṟ.284:10)*
naṉa + ñ + cāral > naṉañcāral *(kali.44:1)*
naṉa + n + talai > naṉantalai *(peru:291)*
taṭa + n + tāḷ > taṭantāḷ *(naṟṟ.91:4)*
iḷa + m + pēṭai > iḷampēṭai *(puṟa.326:2)*

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[26] Cf. **viḷaviṉ** ... veḷḷil *(puṟa.181:1)*.

[27] Some might consider this form as derived from **puḷi** + **am** (augment) + **kāy**.

[28] Cf. **cuṟa** vaḻaṅkum 'where the sharks move around' *(poru:203)*.

[29] Cf. **palaviṉ** paḻattuḷ 'inside the jack fruit' *(aka.292:14)*.

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maṭa + mayil > maṭa mayil *(pari.15:40)*
taṭa + varai > taṭavarai *(pari.19:23)*

4.6.

The stem has more than one syllable. The disyllabic stem has a long vowel and/or a closed syllable. The following item is a suffix. There is no change.[30]

kūḷi + kku > kūḷikku *(kali.101:26)*
kuruti + ttu > kurutittu *(pari.12:85)*
nīṭṭi + tt + a > nīṭṭitta *(kali.83:6)*
vaṭṭi + tt + u > vaṭṭittu *(aka.218:5)*
manti + kku > mantikku *(naṟṟ.353:6)*

4.7.

The stem has two or more syllables and is not an adjective. The following item is a nominal, but not an adjective. The stem-final vowel does not change. When the stem or the item following the stem is not an adjectival noun or a word of geographic direction, the initial consonant **k**, **c**, **t**, or **p** of the word following the stem is doubled.

cīṟaṭi + k + **kaṇam** koḷ > **cīṟaṭikkaṇaṅkoḷ**[31] *(malai:43-44)*
kaṭanta + k + **kāl > kaṭantakkāl** *(pari.3:54)*
colla + t + **takkār > collattakkār** *(kali.88:5)*
pañci + p + **picir > pañcippicir** *(aka.283:14)*
kāñci + p + **paṉi** muṟi > **kāñcippaṉi** muṟi *(puṟa.344:8)*

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[30] The word **pāṭṭi** (**pāṇ** + **ti**) 'bardess' would be a good example of a stem of this kind, though there is no attestation of it followed by a consonant-initial suffix. Cf. **pāṭṭiyar** *(matu:749)*.

[31] An instance where a derived stem (**cīṟaṭi**) consisting of **ciṟu** 'small' and **aṭi** 'feet' acts as a stem for further addition.

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kaṭi + p + **pakai** > **kaṭippakai**	*(malai:22)*
iṟaṭi + p + **pommal** > **iṟaṭippommal**	*(malai:169)*
muḷa + **mā** (animal) > **muḷamā**	*(aiṅk.364:1)*
kaṭi + **matil** > **kaṭimatil**	*(peru:451)*
vañci + **muṟṟam** > **vañci muṟṟam**	*(puṟa.373:24)*
kuṭa + **kāṟṟu** > **kuṭa kāṟṟu**	*(peru:240)*
kuṇa + **kuṭa** + **kaṭal** > **kuṇa kuṭa kaṭal**	*(matu:71)*
cila + **cila** > **cila cila**[32]	*(pari.12:39)*
vaṭa + **teṟku** > **vaṭa teṟku**	*(pati.31:16)*
mīḷi + **neñcu** > **mīḷi neñcu**	*(aka.379:4)*
vēṅkaṭa + **neṭuvarai** > **vēṅkaṭa neṭuvarai**	*(aka.85:9)*
pala + **pala** > **pala pala**[33]	*(pari.12:37)*
vaṭa + **pulam** > **vaṭa pulam**	*(puṟa.391:7)*
maḻa + **pulam** > **maḻa pulam**	*(aka.61:12)*

4.8.

The stem has two or more syllables. The following item is a verb form. The stem-final vowel does not change. The initial consonant of the item following the stem is doubled if it is **k**, **c**, **t**, or **p**. The doubling seems to be optional if the stem-final vowel is **i**.[34]

vāḻa + c + **ceyta** nalviṉai > **vāḻacceyta** nalviṉai	*(puṟa.367:10)*

[32] Note that **cila** 'a few' is an adjectival noun.

[33] Note that **pala** 'many' is an adjectival noun.

[34] A few grammatical comments are in order. Certain infinitives and affirmative adjectival/relative participles end with **a**, and certain adverbial participles end with **i**. Among them, the infinitives ending with **(kk)a**, and the adverbial participles ending with **i** do trigger the doubling of the initial consonant of the verbal forms following them. On the other hand, adjectival/relative participles which end with **a** or **iya** trigger this kind of doubling only when they precede certain postpositions like **kaṭai**, **kaṇ**, and **kāl**: e.g., **vanta** + **k** + **kaṭai**.

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viya + t + taku > viyattaku *(pari.9:82)*
para + t + tara > parattara *(kali.106:31)*
tumiya + p + paṇṇi > tumiya + p + paṇṇi *(aka.45:10)*
moḻi + k + koḷiṉē > moḻikkoḷiṉē *(naṟṟ.146:11)*
paṉi + p + payantaṉa > paṉippayantaṉa *(aiṅk.266:4)*
maruḷi + koḷ > maruḷi koḷ *(kali.14:11)*
eṟi + t + taru katir > **eṟittaru** katir *(kali.9:1)*
eṟi + tarum > eṟitarum *(kuṟu.110:7)*
aṭi + p + paṭa > aṭippaṭa *(aka.209:5)*
aṭi + paṭa > aṭipaṭa *(aka.379:25)*

4.9.

The stem has two or more syllables. The following item is a suffix or a word. The stem-final vowel and the consonant preceding it are deleted in many cases as the process known as haplology. In either situation, the initial consonant of the item following the stem is doubled.

uruva + k + kutti > uruvakkutti *(kuṟu.255:2)*
cāva + k + kutti > cākkutti[35] *(kali.101:16)*
cāva + c + ceyyār > cācceyyār *(naṟṟ.226:2)*
maka + k + kaḷ > makkaḷ *(kali.94:22)*
maṟaikka + k + koṇṭa > maṟaikkoṇṭa[36] *(puṟa.60:11)*

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[35] Traditional grammars construe the stem to be **cāva** (cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 210), hence the present analysis. However, in the case of **cākkutti** and **cācceyyār** *(naṟṟ.226:2)*, it is quite conceivable that the stem is **cāya** 'to lose strength, cave in' rather than **cāva** 'to die.' Compare the forms **cāay** *(naṟṟ.14:1)*, **cāymār** *(puṟa.166:5)*.

[36] It could simply be **maṟai** 'to conceal' + k + **koṇṭa** (< **koḷ** 'to take, hold').

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5. When a stem-final short vowel u is followed by a vowel-initial item:

5.1.

The stem is monosyllabic. The following item is a suffix. When the resultant form is not a pronoun or numeral adjective, the glide **v v** is inserted between the stem and the following item; otherwise, the glide **v** is inserted. The stem-final vowel of the numeral adjective stem is lengthened.

tu + vv + **ā** > **tuvvā** *(pati.60:12)*
(Some might consider the stem to be **tuvvu.**)
u + v + **aḷ** > **uvaḷ** *(pari.11:123)*
u + v + **a<u>n</u>** > **uva<u>n</u>** *(na<u>r</u><u>r</u>.127:3)*
mu + v + **ir** > **mūvir** *(pu<u>r</u>a.109:2)*

5.2.

The stem is monosyllabic. The following item is a nominal. The stem-final vowel is lengthened and the glide **v** is inserted between the stem and the following item.

mu + v + **uru** > **mūvuru** *(pari.13:37)*
mu + v + **iru** 'twice' > **mūviru** 'two times three' *(tiru:103)*

5.3.

The stem has two open syllables with short vowels. The following item is a suffix. In most cases, the glide **v** is inserted between the stem and the following item. The glide **(k)k** or **m** is inserted rarely if the consonant preceding the stem-final is **<u>l</u>**. When the stem is a non-rational pronoun and the suffix is a case/oblique marker, the stem-final vowel is deleted.

ka<u>l</u>u + v + **a** > **ka<u>l</u>uva** *(aka.272:2)*
putu + v + **ar** > **putuvar** *(na<u>r</u><u>r</u>.393:12)*

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iru + v + **ar** > **iruvar**	*(tiru:178)*
katu + v + **al** > **katuval**	*(aka.8:3)*
ciṟu + v + **ar** > **ciṟuvar**	*(naṟṟ.330:9)*
iru ‘two’ + v + **ām** > **iruvām** ‘we two’	*(kuṟu.237:4)*
iru ‘to pound’ + v + **ām** > **iruvām** ‘Let us pound ...’	*(kali.41:3)*
katu + v + **iya** > **katuviya**	*(peru:287)*
kuḻu + v + **iṉ** + a > **kuḻuviṉa**	*(naṟṟ.367:5)*
paṭu + v + **il** > **paṭuvil**	*(aka.79:3)*
keḻu + v + **u** > **keḻuvu**	*(pari.6:6)*
atu ‘it’ + v + ē (particle) > **atuvē**	*(aka.218:17)*
putu + v + **ōr** > **putuvōr**	*(malai:288)*
mutu + v + **ōr** > **mutuvōr**	*(ciṟu:231)*
maḻu + k + **a** > **maḻuka**	*(pari.6:16)*
iḻu + kk + **i** > **iḻukki**	*(aka.107:14)*
iḻu + k + **i** > **iḻuki**	*(puṟa.281:3)*
maḻu + k + **i** > **maḻuki**	*(puṟa.377:12)*
kuḻu + m + **a** > **kuḻuma**	*(matu:677)*
peru + m + **āṉ** > **perumāṉ**	*(kali.82:21)*
keḻu + m + **iṉ** + a > **keḻumiṉa**	*(puṟa.345:2)*
atu ‘it’ + **aṉ** > **ataṉ**	*(kuṟi:142)*
atu ‘it’ + **ai** > **atai**	*(pari.11:71)*

5.4.

The stem has two open syllables with short vowels. It is a verb or rarely an adjective. The following item is a suffix.

In most cases, the stem-final vowel **u** is deleted and the initial vowel of the following suffix is lengthened if it is already not. Further elongation of the stem-final vowel is occasional.

The stem-final **u** changes to **ai** if the following suffix is **i** and the only attested example **vakaii** is given below.

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oru + al + iṉ > orāliṉ *(pati.23:17)*
naku + al + miṉ > nakāṉmiṉ *(kali.145:12)*
vaḻu + āt + u > vaḻātu *(puṟa.263:3)*
kuḻu + am > kuḻāam *(matu:360)*
ciṟu + ar > ciṟāar *(peru:223)*
paku + ar > pakāar *(aka.181:22)*
viṭu + al > viṭāal *(kali.112:7)*
eḻu + al > eḻāal *(poru:56)*
iṟu + al + iyarō > iṟāaliyarō *(pati.40:2)*
kuḻu + al + iṉ > kuḻāaliṉ *(pati.29:5)*
iṭu + ā ēṇi **> iṭāa** ēṇi *(pati.24:14)*
oru + ā nīr **> orāanīr** *(pati.72:9)*
maru + ā yāṉai **> marāa** yāṉai *(aka.13:7)*
vaḻu + āt + u > vaḻāatu *(tiru:177)*
peṟu + āṉ > peṟāaṉ[37] *(kuṟi:243)*
keḻu + i > keḻīi *(peru:399)*
kuḻu + i > kuḻīi *(poru:226)*
iru + i > irīi *(tiru:234)*
oru + i > orīi *(matu:498)*
veru + i > verīi *(tiru:310)*
viṭu + īr > viṭīir *(kuṟi:144)*
atu + um > atūum *(aka.292:6)*
katu + um > katūum *(kuṟu.8:2)*
kaḻu + um cāral **> kaḻūum** cāral *(naṟṟ.63:10)*
muku + ūu > mukūu *(pari.16:14)*
aṭu + ūu niṉṟu **> aṭūu** niṉṟu *(aka.322:3)*

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[37] In situations such as this, traditional commentators would posit a negative marker (ā) between the stem and the suffix. Cf. Tolkāppiyam, collatikāram, Cēṉāvaraiyam, Rule 450, where the commentator says that the negative marker is deleted in cases like **uṇṇāy** 'you will not eat' < **uṇ** 'eat' + ā negative marker + āy PNG.

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viṭu + ēṉ > viṭēeṉ[38] *(naṟṟ.350:6)*
vaku + i > vakaii *(naṟṟ.120:5)*

5.5.

The stem has two open syllables with short vowels. The following item is a word, not suffix. The following changes are possible: the stem-final is deleted and the initial vowel of the following item is lengthened if it is not already long; the stem-final is not deleted, but lengthened and a glide **v** is inserted between the stem and the following item. The stem-final may stay unchanged and the glide **v/k** is inserted between the stem and the following item.

paru + arai > parārai *(tiru:10)*
paru + arai > parāarai *(poru:104)*
atu + aṉṟu > atāaṉṟu *(tiru:77)*
paru + ēr eṟuḻ **> parēr** eṟuḻ *(paṭṭ:294)*
itu + ōr > itōr *(kali.104:18)*
oru + ōr + kai **> *orōorkai > orōo**kai *(kali.18:9)*
taḻu + v **+ aṇi > taḻūuvaṇi** *(aka.176:15)*
paru + v **+ uṟai > parūuvuṟai** *(aka.218:4)*
atu + v **+ āyiṉ > atuvāyiṉ** *(kali.24:13)*
taḻu + v **+ aṇi > taḻuvaṇi** *(kuṟu.294:2)*
ciṟu + k(u) **+ iṭaiyār > ciṟukiṭaiyār** *(pari.10:106)*

5.6.

The stem has two open syllables with short vowels. The following item is a suffix or a nominal. The stem-final is deleted and the vowel in the first syllable of the stem is lengthened.

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[38] In situations such as this, traditional commentators would posit a negative marker (ē) between the stem and the suffix. Cf. Tolkāppiyam, collatikāram, Cēṉāvaraiyam, Rule 450, where the commentator says that the negative marker is deleted in cases like **uṇṇēṉ** 'I will not eat' < **uṇ** 'eat' + ē negative marker + ēṉ PNG.

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itu + ā > ītā	*(pari.8:60)*
ceṟu + ēl + ka > cēṟēṟka	*(pari.20:68)*
nalam **keḻ(u) + arivai >** nalam **kēḻarivai**	*(kuṟu.338:8)*
pacu + aṭai > pācaṭai	*(ciṟu:182)*
ciṟu + aṭi > cīṟaṭi	*(ciṟu:32)*
karu + aṇal > kāraṇal	*(naṟṟ.181:1)*
mutu + ūr > mūtūr	*(ciṟu:201)*
oru + ūr > ōrūr	*(kuṟu.172:5)*
peru + eḻil > pēreḻil	*(puṟa.293:4)*
poru + ēṟu > pōrēṟu	*(matu:144)*
oru + okkum > ōrokkum	*(puṟa.189:6)*
oru + oru > ōroru	*(kali.141:7)*

5.7.

The stem has two open syllables with short vowels and is an adjective. The following item is a suffix or a nominal. The stem-final vowel is deleted. Subsequently, one of the following changes occurs: the consonant preceding the stem-final vowel is doubled or hardened,[39] or the vowel **i** is inserted between the stem and the item following it. Consequently, the glide **y** is inserted between the **i** and the following item. In the case of the stem **mutu** 'old', another kind of change is possible: after the stem-final is deleted, the consonant preceding the deleted stem-final is doubled and the vowel in the first syllable is lengthened.

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[39] See "Stem Mutation," discussed above, for "hardening." The word **muṉṟil** 'front porch' can also be considered as derived by the hardening process: **muṉ** 'front' + **il** 'place' > **muṉṉil** > **muṉṟil**. However, for the hardening to be complete, the expected form is **muṟṟil**. See also Iḷampūraṇar's commentary on Tolkāppiyam, eḻuttatikāram, Rule 356. Iḷampūraṇar says that the combination **muṉ** + **il** ought to result in **muṉṉil**, but the consonant **ṟ** is added to the stem "unnaturally."

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pacu + iṟā > pacciṟā *(peru:270)*
pacu + ūṉ > paccūṉ *(peru:283)*
neṭu + uruṭṭu > neṭṭuruṭṭu *(pari.18:42)*
metu + eṉ > metteṉ *(neṭu:37)*
putu + akal > puttakal *(aka.86:8)*
ciṟu + āṟṟu > ciṟṟāṟṟu *(kali.108:27)*
ciṟu + il > ciṟṟil *(naṟṟ.123:8)*
mutu + i + y + ōḷ > mutiyōḷ *(puṟa.277:2)*
ciṟu + i + y + ilai > ciṟiyilai *(naṟṟ.64:5)*
paru + i + y + arai > pariyarai *(peru:7)*
peru + i + y + atu > periyatu[40] *(kali.135:8)*
mutu + ōr > mūttōr *(aka.90:1)*

5.8.

The stem has two open syllables with short vowels and is not an adjective. The following item is a nominalizing suffix or a noun. The stem-final vowel is deleted. The consonant preceding the stem-final is doubled or hardened.

puku 'to enter' + **il** 'house' > **pukkil** *(puṟa.221:6)*
aṭu 'to cook; kill' + **il** 'place' > **aṭṭil** *(ciṟu:132)*
toṭu + i > toṭṭi[41] *(pari.20:51)*
cetu + ōr > cettōr[42] *(puṟa.240:8)*

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[40] Some might derive **periyatu** from **periya** 'big' + **tu** PNG.

[41] The modern Tamil word **toṭṭil** 'cradle' can also be explained by this process: < **toṭu** 'to hook up' + **il** 'place.'

[42] This derivation might seem unusual. Normally, the root of the word **cettōr** 'carcasses; corpses; those who are dead' is considered to be **cā**. But this study considers the stem to be **cetu** 'to rot; lose life.' Cf. **cetu kāl** 'rotting/weakening post' *(aka.63:14)*; **cetu-k-kaṇ** 'lifeless eyes' *(puṟa.261:9)*; **cetu moḻi** 'cutting words of argument' *(kali.68:3)*.

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ceṟu + am > ceṟṟam *(matu:490)*

5.9.

The stem has two or more syllables. The disyllablic stem has a closed syllable and/or a long vowel. The following item is a nominalizing suffix or a word. The stem-final vowel is deleted. Subsequently, the consonant preceding the stem-final is doubled or hardened.[43]

But if the stem is an adverbial participle or a verbal noun, an **i** is inserted between the stem and the following item.

ēku + aṟṟa > ēkkaṟṟa[44] *(aka.39:24)*
tuñcu 'to sleep/rest' + **il** 'place' > **tuccil** *(paṭṭ:58)*
ōṭu + ai > ōṭṭai[45] *(pari.12:51)*
kuvaṭu + iṭaiyatu > kuvaṭṭiṭaiyatu *(kuṟu.179:7)*
kōṭu + iṉattu > kōṭṭiṉattu *(kali.103:33)*
kōṭu + ai > kōṭṭai[46] *(pari.10:57)*
pakaṭu + ilai > pakaṭṭilai *(puṟa.392:13)*
pāṭu 'to sing' + **i** nominalizing suffix > **pāṭṭi**[47] *(aka.196:4)*

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[43] Traditional commentators would normally refer to this process as a kind of hardening (**valittal vikāram**).

[44] An instance where the verb stem **ēku** 'to leave' is used to derive a verbal noun **ēkku** 'leaving.'

[45] The word **ōṭṭai** is normally understood to mean 'hole.' This derivation might help one to understand how the word would have obtained the sense 'hole':
ōṭu 'to run' + **ai** verbal noun suffix
> **ōṭṭai** 'that which lets something run/pass through'

[46] The word **kōṭṭai** is normally understood to mean 'fortress.' By this derivation, one could understand its basic sense as 'that which is crooked/bent.'
kōṭu 'to bend' + **ai** verbal noun suffix > **kōṭṭai** 'that which is bent'

[47] Cf. **pāṭṭiyar** < **pāṭṭi** 'bardess' + y (glide) + **ar** PNG (*matu:749*). It is possible also to derive **pāṭṭi** 'bardess' from **pāṇ** 'bard'+ **ti** PNG. Note that the word **pāṭṭi** has come to

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mōṭu + a tirai > **mōṭṭa** tirai *(kali.131:38)*
mōṭu + iru varāal > **mōṭṭiru** varāal *(aka.196:2)*
yāṇṭu + oru kāl > yāṭṭoru kāl *(kali.71:26)*
īntu + ilai > īttilai *(peru:88)*
vēntu + avai > vēttavai *(malai:39)*
vīṟu + irum koṟṟam > **vīṟṟirum** koṟṟam *(pati.59:9)*
vēṟu + aracu > vēṟṟaacu *(puṟa.17:31)*
vēṟu + ōr > vēṟṟōr *(puṟa.367:3)*
nōṉpu + i + y (glide) + **ar > nōṉpiyar** *(naṟṟ.22:6)*
veṉṟu + i + y (glide) + **āṭiya > veṉṟiyāṭiya** *(pati.40:12)*

5.10.

The stem has more than two syllables. The following item is a suffix. The stem-final vowel is deleted and the initial vowel of the suffix following the stem is occasionally lengthened, if it is not already long.[48]

iṉṉatu + ai > iṉṉatai *(naṟṟ.71:1)*
eṉṉatu + um > eṉṉatūum *(puṟa.172:4)*
eṉaiyatu + um > eṉaiyatūum *(naṟṟ.331:10)*

5.11.

The stem has more than two syllables. The following item is a word, not a suffix. The resulting form is a nominal compound of the form verb-verbal noun.[49] The stem-final **u** is deleted. The initial

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mean 'grandmother' in modern Tamil.

[48] Commentators on medieval Tamil grammars would refer to this process as **iṉ-icai-aḷapeṭai** 'elongation for the sake of melody.' See "Lengthening of Sounds (**aḷapeṭai**) and Vowel Clusters."

[49] One could also say that these forms are of the structure: past stem + verbal noun. Alternatively stated, adverbial participles function as derived stems to which another verbal stem is added. The combination results in a nominal compound of the form verb-verbal

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vowel of the item following the stem is lengthened if necessary to make it into a verbal noun.

pakuttu + uṇ > pakuttūṇ [Note that **uṇ** changed to **ūṇ**] *(pati.38:15)*
irantu + uṇ > irantūṇ [Note that **uṇ** changed to **ūṇ**] *(kuṟu.33:3)*
eṭuttu + ēṟu > eṭuttēṟu *(pati.41:23)*

5.12.

The stem has two or more syllables. The following item is a word or a suffix.

The stem-final vowel is deleted with the following condition applied to the disyllabic stem: the disyllabic stem should be a verb and the consonant preceding the final vowel should be **k**, **ṭ**, or **ṟ**.

When the stem-final is not deleted, the glide **v** is inserted between the stem and the following item.

piṟaṅku + attam > piṟaṅkattam *(kuṟu.66:2)*
vēṇṭu + aṉṉai > vēṇṭaṉṉai *(aiṅk.208:1)*
eṭu + aṭīrō > eṭaṭīrō *(puṟa.388:10)*
viṟaku + āka > viṟakāka *(puṟa.16:5)*
viḷaiyāṭu + āyamoṭu > viḷaiyāṭāyamoṭu *(naṟṟ.68:1)*
pāṭātu + āyiṉum > pāṭātāyiṉum *(puṟa.200:10)*
nalku + i > nalki *(poru:83)*
māṟu + iraṭṭum > māṟiraṭṭum *(aiṅk.450:1)*
ētu + ila > ētila *(naṟṟ.161:10)*
viṟaku + īmattu > viṟakīmattu *(puṟa.245:4)*
nukarku + eṉa > nukarkeṉa *(kuṟi:181)*
paṭu + um > paṭum *(naṟṟ.61:10)*

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noun.

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cūṭu + uṟu > cūṭuṟu *(matu:512)*
niṟaivu + uṟa > niṟaivuṟa *(kali.146:43)*
viṟaku + oy mākkaḷ > **viṟakoy** mākkaḷ *(puṟa.70:17)*
paṭu 'well' + v + **il** 'in' > **paṭuvil** *(aka.79:3)*
eḻu 'Rise!' + v + **iṉi** 'now' > **eḻuviṉi** *(puṟa.207:1)*

5.13.

The stem has four syllables. The following item is a noun forming a compound with the stem. The stem-final vowel is deleted and the consonant preceding the stem-final vowel is doubled.

viḷaiyāṭu + āyam > viḷaiyāṭṭāyam *(aka.230:6)*

6. When a stem-final short vowel u is followed by a consonant-initial item:

6.1.

The stem is monosyllabic. The following item is a noun. The initial consonant of the following item is doubled.

u + k + **karai > ukkarai** *(puṟa.357:9)*
u + p + **pāl > uppāl** *(pari.11:8)*
u + v + **varai > uvvarai** *(pati.78:2)*
mu + k + **kaṇ > mukkaṇ** *(puṟa.6:18)*

6.2.

The stem has two open syllables with short vowels. The following item is a suffix or a word.

When the consonant preceding the stem-final is **ḻ** or **r**, the stem-final vowel preceding a suffix beginning with a single consonant is lengthened occasionally.

In the case of an adjectival stem in which the consonant preceding the stem-final vowel is **r**, the stem-final vowel is deleted and an

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enunciative **i** is inserted between the stem and the following adjectival noun suffix. In other adjectival stems, a nasal homorganic with the initial consonant of the noun following the stem is inserted between the stem and the noun if the latter begins with **k**, **c**, **t**, or **p**.

veru + tal > verūutal *(kuṟi:137)*
oru + pa > orūupa *(pati.33:12)*
eḻu + ka > eḻūuka 'make rise' *(kali.102:34)*
taḻu + kam > taḻūukam *(naṟṟ.50:3)*
eḻu + ka > eḻuka 'Rise!' *(matu:204)*
viṭu + kam > viṭukam *(kuṟu.106:6)*
muḻu + tu > muḻutu *(pati.14:19)*
niṟu + miṉ > niṟumiṉ *(puṟa.152:14)*
aru + i + **tu > aritu** *(aiṅk.235:2)*
peru + i + **tu > peritu** *(naṟṟ.150:11)*
peru + tta > perutta [no change] *(puṟa.177:14)*
eṭu + ppa > eṭuppa [no change] *(matu:714)*
kaṭu + ñ + **celal > kaṭuñcelal** *(aka.150:6)*
kaṭu + m + **puṉal > kaṭumpuṉal** *(neṭu:18)*
kaṭu + nāḷ > kaṭunāḷ [no change] *(kuṟu.380:7)*

6.3.
The stem has two open syllables with short vowels. In most cases, the consonant preceding the stem-final vowel is **r** or **ḻ**. The following item is a noun. The stem-final vowel is lengthened in most cases. In any case, the initial consonant of the following noun is doubled, if it is **k**, **c**, **t**, or **p**.

kuru + k + **kaṇ > kurūukkaṇ** *(malai:169)*
kuḻu + k + **kaḷiṟṟu > kuḻūukkaḷiṟṟu** *(puṟa.97:9)*
vaḻu + c + **col > vaḻūuccol** *(kali.106:4)*
paru + t + **tiri > parūuttiri** *(neṭu:103)*

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kaṭippu **iku** + p + **puṇ** > kaṭippi**kūuppuṇ** *(pati.40:3-4)*
kuru + p + **puli** > **kurūuppuli** *(malai:517)*
paru + **mayir** > **parūumayir** *(naṟṟ.98:1)*
muḻu + **vaḷḷuram** > **muḻūuvaḷḷuram** *(puṟa.219:2)*
kuru + k + **kaṇ** > **kurukkaṇ** *(kali.101:15)*
viḻu + t + **toṭi** > **viḻuttoṭi** *(pati.81:10)*

6.4.

The stem has two open syllables with short vowels. The following item is a verb form or a nominal. The stem-final is not lengthened but the initial consonant of the following item is doubled in most cases, if it is **k**, **c**, **t**, or **p**.

kaṭu + k + **kalittu** eḻunta > **kaṭukkalittu** eḻunta *(malai:14)*
cetu + k + **kaṇ** > **cetukkaṇ** *(puṟa.261:9)*
tiru + k + **kiḷar** kōyil > **tirukkiḷar** kōyil *(poru:90)*
kuṟu + k + **kai** > **kuṟukkai** *(aiṅk.266:2)*
ciṟu + k + **kaṇ** > **ciṟukkaṇ** *(aiṅk.266:1)*
potu + k + **koṇṭa** > **potukkoṇṭa** *(kali.66:11)*
maṟu + t + **taral** > **maṟuttaral** *(kali.15:15)*
ciṟu + **kaṇ** > **ciṟukaṇ** *(aiṅk.267:1)*
maṟu + **taral** > **maṟutaral** *(aka.333:21)*
iṭu + **tōṟum** > **iṭutōṟum** *(pati.21:11)*
putu + **nāṟṟam** > **putunāṟṟam** *(pari.7:21)*
kaṭu + **muṉai** > **kaṭumuṉai** *(aka.372:10)*
teṟu + **vara** > **teṟuvara** *(naṟṟ.305:4)*

6.5.

The stem has two syllables with a long vowel or a closed syllable. The following item is a noun. The stem-final vowel is deleted. An enunciative **a** is inserted between the stem and the item following the stem after the stem-final is deleted. Subsequently, the word-initial

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consonant of the noun following the stem is doubled if it is **k**, **c**, **t**, or **p**.

vampu + a + p + **patukkai** > **vampappatukkai** *(pura.3:21)*
ūku + a + **nuṇkōl** > **ūka nuṇkōl** *(pura.324:5)*
vampu + a + **māri** > **vampa māri** *(kuru.66:5)*

6.6.

The stem has two or more syllables. The disyllabic stem has a closed syllable, whether it has a long vowel or not. The following item is a verb or a noun. The initial consonant of the following item is doubled, if it is **k**, **c**, **t**, or **p**.

puḷḷu + k + **kural** > **puḷḷukkural** *(pura.385:1)*
viṇṭu + c + **cērnta** > **viṇṭuccērnta** *(pati.55:15)*
villu + c + **cori** > **villuccori** *(pari.18:40)*
uvavu + t + **talai** > **uvavuttalai** *(pura.65:6)*
piṭavu + t + **taḷai** > **piṭavuttaḷai** *(narr.246:8)*
kāmpu + t + **tī** > **kāmputtī** *(kali.150:3)*
mulavu + t + **tōḷ** > **mulavuttōḷ** *(pati.31:20)*
vallu + p + **pōr** > **valluppōr** *(pari.18:41)*
vicumpu + **mey** āka > **vicumpu mey āka** *(narr.ka.vā:3)*

6.7.

The stem has two or more open syllables. The disyllabic stem has a long vowel or a closed syllable. The following item is a verb or a noun. The consonant preceding the stem-final is doubled or hardened if it is **k**, **c**, **ṭ**, **t**, **p**, or **ṟ**.[50] Subsequently, the initial consonant of the following item also is doubled if it is **k**, **c**, **t**, or **p**.

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[50] Traditional grammarians would call this process a **valittal vikāram**.

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veruku + p + pal > verukkuppal	*(kuṟu.240:3)*
āṟu + p + paṭuppa > āṟṟuppaṭuppa	*(ciṟu:39)*
kayiṟu + p + puṟattu > kayiṟṟuppuṟattu	*(aka.128:11)*
veruku + viṭai > verukkuviṭai	*(puṟa.324:1)*
añcu + vara > accuvara	*(puṟa.360:14)*
irumpu + mukam > iruppu mukam	*(puṟa.370:20)*

6.8.

The stem has two or more syllables. The following item is a nominal beginning with **y** or **p**. The stem-final vowel is deleted. The consonant preceding the stem-final is doubled or hardened if it is **k, c, ṭ, t, p,** or **ṟ** and not already doubled or hardened. Subsequently, the initial consonant of the word following the stem is doubled if it is **p**. In the disyllabic adjectival stem, the vowel in the first syllable is occasionally lengthened instead of hardening the consonant preceding the deleted stem-final.

In all these cases, an enunciative **i** is inserted between the altered stem and the following item beginning with **y**; **ai** is inserted otherwise.[51]

niṉakku + i + yāṉ > niṉakkiyāṉ	*(puṟa.200:15)*
poruṭku + i + yāṉ > poruṭkiyāṉ	*(puṟa.208:6)*
pakaṭu + i + yāṉai > pakaṭṭiyāṉai	*(naṟṟ.381:7)*

[51] The tradition does not have a name for such **ai** in these instances. But the **i** here is called a **kuṟṟiyal ikaram** 'extra-short **i**' and is considered as derived from the stem-final **u** which has its conventional name **kuṟṟiyal ukaram** 'extra-short **u**.' This traditional interpretation would not adequately explain cases like **putu + yāṉai > puttiyāṉai, ciṟu + yāṟṟu > ciṟṟiyāṟṟu,** and **veṟu + yāṟṟu** (given above), because the stem-final vowel **u** in **putu, ciṟu,** and **veṟu** is not a **kuṟṟiyal ukaram**. If one were to go by the tradition, one has to say that the stem first changes to ***puttu, *ciṟṟu,** and ***veṟṟu** making the stem-final become a **kuṟṟiyal ukaram** that ultimately changes to **i**, the **kuṟṟiyal ikaram**.

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parukkōṭu + i + **yāḻ** > **parukkōṭṭiyāḻ** *(pari.10:56)*
putu + i + **yāṉai** > **puttiyāṉai** *(kali.97:7)*
ceṟittu + i + **yāṉ** kaṭavaliṉ > **ceṟittiyāṉ** kaṭavaliṉ *(kuṟi:12)*
kaḻiṟu + i + **yāṉai** > **kaḻiṟṟiyāṉai** *(pati.71:21)*
ciṟu + i + **yāṟṟu** > **ciṟṟiyāṟṟu** *(puṟa.260:22)*
veṟu + i + **yāṟṟu** > **veṟṟiyāṟṟu** *(puṟa.261:4)*
ciṟu + i + **yāḻ** > **ciṟiyāḻ** *(poru:109)*
pārāṭṭu + ai + p + **pāl** > **pārāṭṭaippāl** *(kali.85:33)*
māṭu + ai + p + **pāl** > **māṭṭaippāl** *(kali.85:36)*

6.9.

The stem has more than two syllables. The following item is a word, not a suffix. If the combination of the stem-final vowel and the preceding consonant is identical to the combination of the initial consonant and the following vowel in the word following the stem, one of these combinations is deleted as a process of haplology.

kaṭippu + **puṭai** > **kaṭippuṭai** *(pati.84:1)*
kaṟaṅku + **kural** > **kaṟaṅkural** *(aiṅk.452:2)*
taḻaṅku + **kural** > **taḻaṅkural** *(aiṅk.448:1)*

7. When a stem-final consonant is followed by a vowel-initial item:

7.1.

The stem is monosyllabic with a short vowel. The stem-final consonant is neither **r** nor **ḻ**. The following item is a suffix.

The stem-final consonant is doubled optionally. If it is doubled, the following changes occur subsequently: the suffix is added directly to the stem or an enunciative **i** is inserted between the altered adjectival stem and the suffix.

If the stem-final consonant is not doubled, then there are the following possibilities: the initial vowel of the suffix is lengthened for meter

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unless it has more than two syllables or that the stem-final consonant is **v**; a glide, **v**, is inserted between the stem and the following suffix; an enunciative **i** is inserted between the stem and the following item.

tam + m + **ōṉ** > **tammōṉ** *(naṟṟ.88:6)*
pey + y + **iṉ** + **um** > **peyyiṉum** *(puṟa.105:4)*
col + l + **i** > **colli** *(naṟṟ.191:6)*
nal + l + **īr ē** > **nallīrē** *(aka.388:10)*
val + l + **ai** > **vallai** *(puṟa.27:17)*
tev + v + **ir** > **tevvir** *(puṟa.170:9)*
mel + l + i + y (glide) + **atu** > **melliyatu** *(kali.117:15)*

uṇ + **i** > **uṇīi** *(aiṅk.268:2)*
nil + **iyar** > **nilīiyar** *(puṟa.166:34)*
koḷ + **al** > **koḷāal** *(aka.47:10)*
koḷ + **i** > **koḷīi** *(poru:78)*
teṉ + **atu** > **teṉāatu** *(aka.198:13)*
muṉ + **atu** > **muṉāatu** *(kuṟu.34:4)*
koḷ + **al** > **koḷāl** *(pati.16:19)*
taṉ + **atu** > **taṉātu** *(naṟṟ.164:1)*
muṉ + **atu** > **muṉātu** *(kuṟu.11:4)*
nil + **iyarō** > **niliyarō** [suffix has more than two syllables] *(puṟa.2:20)*
tev + **i** > **tevi** *(pari.11:69)*
kaḷ + v + **i** > **kaḷvi**[52] *(kuṟu.312:1)*
tam + i + y (glide) + **aḷ** > **tamiyaḷ** *(aka.5:2)*
val + i + y (glide) + **ai** > **valiyai** *(pati.84:10)*
iṉ + i + y (glide) + **ir** > **iṉiyir** *(malai:286)*

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[52] Another possible derivation: **kaḷ** + **vi**.

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taṉ + i + y (glide) + **ē** > **taṉiyē** *(naṟṟ.162:4)*
iṉ + i + y (glide) + **ōṉ** > **iṉiyōṉ** *(puṟa.115:6)*

7.2.

The stem is monosyllabic with a short vowel and does not end with the consonant **r**. The following item is a nominal. The stem-final consonant is doubled.[53]

num + m + **iṟai** > **nummiṟai** *(aka.388:26)*
vaḷ + ḷ + **ukir** > **vaḷḷukir** *(pati.12:4)*
taṉ + ṉ + **iyal** > **taṉṉiyal** *(puṟa.25:2)*
poṉ + ṉ + **aṉṉa** > **poṉṉaṉṉa** *(puṟa.137:10)*

7.3.

The stem is a monosyllabic verb with a short vowel and ends with the consonant **r**: **tar** 'to give' or **var** 'to come.' The following item is a suffix beginning with a vowel.

The initial vowel of the following suffix is lengthened, if it is **i**. This change is occasional when the initial vowel of the suffix is **u**.

The stem changes according to different suffixes. The vowel in the stem is certainly lengthened when the suffix following the stem begins with a short vowel and signifies negation. The vowel in the stem is occasionally lengthened when the suffix following the stem begins with a long vowel. When the suffix is the imperative **um**, the vowel in the stem is lengthened or the initial vowel of the suffix **u** is deleted subsequently allowing for the stem-final **r** to coalesce with the remaining part (**m**) of the suffix.

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[53] The doubling of the stem-final consonant in instances like **ītallē** < **ītal** + **ē** *(puṟa.123:2)* and **ōmpallē** < **ōmpal** + **ē** *(kuṟu.294:8)*, where the stem does have a long vowel, arises when there is a metrical requirement. See "Lengthening of Sounds (**aḷapeṭai**) and Vowel Clusters" on metrical requirement.

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tar + **i** > **tar̄ii** *(ciṟu:260)*
tar + **iya** > **tar̄iiya** *(aka.3:4)*
tar + **um** > **tarum** *(aka.77:19)*
tar + **um** > **tarūum** *(malai:170)*
var + **um** > **varum** *(naṟṟ.53:7)*
var + **um** > **varūum** *(naṟṟ.37:11)*
tar + **al** > **taral** *(kuṟu.254:6)*
tar + **al** (negative) > **tāral** *(kuṟu.258:1)*
var + **al** > **varal** *(ciṟu:3)*
var + **al** (negative) > **vāral** *(aka.92:5)*
tar + **āy** > **tārāy** (positive) *(aka.165:8)*
tar + **ā** (negative) + ar > **tarāar** *(pati.71:21)*
[or **tar** + **ār** > **tarāar**]
var + **um** > **vārum** *(pari.14:9)*
tar + **um** > **tam** *(pati.85:4)*
var + **um** > **vam** *(poru:101)*

7.4.

The stem has one or more syllables. The following item is a suffix or a word. The monosyllabic stem has a long vowel. If the stem-final consonant is not **m**, it is joined to the initial vowel of the item following the stem without any change.

The stem-final consonant **m** becomes **tt** if the stem has more than one syllable and the item following the stem is a suffix.[54] However, this change is optional when the first syllable of the stem is closed.

uriñ + **a** > **uriña** *(aka.167:12)*
nāṇ + **iṉ** + **aḷ** > **nāṇiṉaḷ** *(naṟṟ.308:3)*

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[54] Traditional grammarians would say that there is an augment, **attu**, between the stem and the following item in such situations. Cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 186.

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verin + iṉ > veriniṉ *(naṟṟ.25:1)*
vāy + aḷ > vāyaḷ *(tiru:56)*
ūr + ēm > ūrēm *(naṟṟ.220:7)*
vēl + iṭṭu > vēliṭṭu *(pati.46:11)*
uruḷ + iḻāy > uruḷiḻāy *(kali.59:14)*
maram + a > maratta *(paṭṭ:59)*
vēḻam + ai > vēḻattai *(kali.97:20)*
neñcam + oṭu > neñcamoṭu *(kuṟu.290:4)*
neñcam + ōṉ > neñcattōṉ *(puṟa.377:6)*
iruntaṉam + āka > iruntaṉamāka *(aka.388:9)*
kāṇēm + āyiṉ > kāṇēmāyiṉ *(kuṟu.290:3)*

8. When a stem-final consonant is followed by a consonant-initial item:

8.1.

The stem ends with the consonant **n** or **v**. The following item is a verb form or a noun.

If the stem-final consonant is **n** and the following item is a noun, the vowel **a** is inserted between the stem and the noun. The vowel **u** is inserted if the item following the stem-final **n** is not a noun. Subsequently, the initial consonant of the following item is doubled in both cases.

If the stem-final consonant is **v**, it becomes identical to the intial consonant of the following item.

verin + a + t + **tōl > verinattōl** *(pari.21:5)*
verin + u + c + **ceṉṟaṉṉa > verinucceṉṟaṉṉa** *(aka.65:14)*
tev + muṉai > temmuṉai *(pati.80:17)*

8.2.

The stem ends with the consonant **m** and is a nominal, but not an adjective. The following item is a suffix or a nominal.

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When the stem refers to a tree and the following item is a word forming a nominal compound with the stem, the stem-final consonant is deleted and subsequently the initial consonant of the item following the stem is doubled if it is **k**, **c**, **t**, or **p**. If there is no resulting compound, the stem-final would change into a nasal homorganic with the initial consonant of the following word.

If the stem is the oblique form of a pronoun and the following item is a case suffix, an enunciative **a** is inserted between the stem and the suffix. The final consonant of the pronominal stem changes into a nasal homorganic with the initial consonant of the following word if the latter is not a duplicate of the stem and begins with **k**, **c**, **t**, or **p**. If the word following the oblique pronoun stem is a duplicate of the stem, the stem-final consonant is deleted and the initial consonant of the following word is doubled.

In other stems, the following changes are possible. The stem-final **m** could become **tt** in non-monosyllabic stems if the first syllable is not closed and if the item following the stem refers to a part of what the stem refers to as a whole. Subsequently, an enunciative **u** is inserted between the stem and the following item, and the initial consonant **k**, **c**, **t**, or **p** of the latter is doubled. In other cases, the stem-final **m** is deleted and the initial consonant of the item following the stem is doubled if it is **k**, **c**, **t**, or **p**.

When the item following the stem begins with **y**, an enunciative **i** is inserted between the stem and the following item.

maram 'tree' + k + **kompu** 'branch' > **marakkompu** *(aka.345:13)*
maram 'tree' + **talai** > **marantalai** *(puṟa.371:2)*
yām + **taṉakku** uṟumuṟai > **yāntaṉakku** uṟumuṟai *(puṟa.292:2)*
um + a + **kku** > **umakku** *(pari.20:84)*
tam + **kuṭi** > **taṅkuṭi** *(pati.81:13)*

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em + kōmāṉ > eṅkōmāṉ	*(puṟa.95:9)*
em + pati > empati	*(aka.200:6)*
em + varai aḷavai **> emvarai** aḷavai	*(aka.200:13)*
tam + muṉ > tammuṉ	*(pari.15:19)*
tam + nāṭṭu > tam nāṭṭu	*(naṟṟ.183:1)*
num + nukam > nunnukam	*(pati.63:15)*
tam + tam > tattam	*(pari.22:44)*
aṇam + kai > aṇattukkai	*(pari.20:105)*
araiyam + kēṭu > araiyattukkēṭu	*(puṟa.202:8)*
kāṉam + kākkai > kāṉakkākkai	*(puṟa.342:1)*
kuḷam + kīḻ > kuḷakkīḻ	*(puṟa.33:5)*
kuṉṟam + kīḻ > kuṉṟakkīḻ[55]	*(pari.19:36)*
kaṇam + ku > kaṇakku	*(pari.19:39)*
paḻam 'fruit' + **cuḷai > paḻaccuḷai**	*(aka.288:13)*
koṟṟam + tiru > koṟṟattiru	*(pati.90:24)*
ciṉam + pōr > ciṉappōr	*(pati.77:1)*
nilam + makaḷ > nilamakaḷ	*(puṟa.365:10)*
curam + mutal > curamutal	*(puṟa.60:4)*
nilam + varai > nilavarai	*(naṟṟ.399:5)*
koṟṟam + vēntar > koṟṟavēntar	*(puṟa.338:8)*
aṉaiyam + i + yām > aṉaiyamiyām	*(aiṅk.70:5)*

8.3.

The stem ends with the consonant **m**, and is not an adjective. The following item is a word, not a suffix. Either the stem or the following word is a verb form.

If the stem is not a pronoun, the stem-final **m** becomes a nasal homorganic with the initial consonant of the following item.

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[55] According to traditional grammarians, there is a deletion of the so called **cāriyai** "augment" **akku** in such instances: **kuṉṟam + akku + kīḻ > kuṉṟakkīḻ**. Cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 129.

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If the stem is a pronoun, the stem-final **m** is deleted and the initial consonant of the following verb is doubled if it is **k**, **c**, **t**, or **p**.

In either case, the stem-final **m** is deleted when the stem is non-monosyllabic or has a long vowel and the following item begins with a nasal.

kayam + kalaṅki > kayaṅkalaṅki	*(puṟa.283:1)*
vem + kātali > veṅkātali	*(puṟa.210:5)*
valam + tiri maruppu **> valantiri** maruppu	*(aka.304:9)*
nam + tuṟantu > nattuṟantu	*(aka.183:3)*
nam + puṇarntu > nappuṇarntu	*(aka.311:5)*
attam + naṇṇiya > atta naṇṇiya	*(puṟa.313:1)*
makaram + mēva > makara mēva	*(pari.11:9)*
kalam + mikuppa > kalamikuppa	*(puṟa.161:30)*
yām + makiḻtūṅka > yāmakiḻtūṅka	*(puṟa.316:10)*
yām + vēṇṭiyāṅku > yām vēṇṭiyāṅku	*(puṟa.171:5)*

8.4.

The stem ends with the consonant **m**, and is an adjective.[56] The following item is a word. The stem-final **m** changes to **v** if the following word begins with **v**. If the word following the stem begins with **k**, **c**, or **t**, the stem-final **m** changes to a nasal homorganic with the initial consonant of that word. Otherwise, there is no change.

am + vari > avvari	*(naṟṟ.370:5)*
am + kavaṭu > aṅkavaṭu	*(pati.23:1)*

[56] Some might consider adjectival stems such as **tī** 'sweet', **pū** 'soft', **tē** 'sweet', and **ai** 'subtle, soft' as ending with an **m** and so to follow the process described here.

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8.5.

The stem ends with the consonant **ṇ**, **l**, **ḷ**, or **ṉ** and is not an adjective. The following item is a suffix or a word. Changes may occur in the stem-final consonant and/or the initial consonant of the item following the stem.

The stem-final consonant changes into its corresponding hard sound when the initial consonant of the item following the stem begins with **k**, **c**, **t**, or **p**. Thus, **ṇ** > **ṭ**; **l** > **ṟ**; **ḷ** > **ṭ**; and **ṉ** > **ṟ**. In these cases, there is no change in the initial consonant of the item following the stem.

When the initial consonant of the item following the stem is **t** or **n** the situation can be complex. Basically, **t** and **n** assimilate to the tongue position of the stem-final consonant and change their point of articulation according to the point of articulation of the stem-final, so **t** > **ṭ** and **n** > **ṇ** when the stem-final is **ḷ** or **ṇ**; **t** > **ṟ** and **n** > **ṉ** when the stem-final is **l** or **ṉ**. The following happen concurrently:

The stem-final nasal (**ṇ** or **ṉ**) may remain unchanged.

The non-nasal stem-final consonant changes into its corresponding nasal, whereas the stem-final nasal consonant changes into its corresponding hard consonant. Thus, stem-final **l** > **ṉ**; **ḷ** > **ṇ**; **ṇ** > **ṭ**; and **ṉ** > **ṟ**.

The non-nasal stem-final consonant changes into a hard consonant: **l** > **ṟ**; **ḷ** > **ṭ**.

Rarely, the non-nasal stem-final consonant (**l** or **ḷ**) becomes the **āytam** (**ḥ**) after changing the initial consonant **t** of the following item respectively to **ṟ** and **ṭ**. The stem in this situation is monosyllabic with a short vowel.

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Sometimes, the stem-final consonant is deleted after changing the following item into a non-āytam. When this change occurs in a monosyllabic stem with a short vowel, the vowel is lengthened.

If none of the above changes occurs, an enunciative vowel is inserted optionally between the stem and the following item. The enunciative vowel is **a** if the stem is a pronoun, and **u** if the item following the stem does not begin with **y**. If the item following the stem begins with **y**, the enunciative vowel inserted is **i**. The stem-final consonant in the monosyllabic stem with a short vowel is doubled. The initial hard consonant (**k**, **c**, **t**, or **p**) of the following suffix is doubled if it is a case marker or a word following a monosyllabic stem.

kaṇ + **ku** > **kaṭku** [ṇ changed to ṭ] *(kuṟu.202:3)*
naṭuvaṇ + **cilaippa** > **naṭuvaṭcilaippa** *(pati.54:13)*
[ṇ changed to ṭ]
cēṇ + **pulam** > **cēṭpulam** [ṇ changed to ṭ] *(aka.390:2)*
muraṇ + **pū** > **muraṭpū** [ṇ changed to ṭ] *(peru:294)*
māṇ + **t** + aṉ + a > **māṇṭaṉa** [t changed to ṭ] *(pati.19:27)*
kāṇ + **t** + ī > **kaṇṭī** *(pari.6:64)*
[**t** changed to ṭ; stem vowel changed]
kāṇ + **t** + ir > **kāṇṭir** [**t** changed to ṭ] *(aka.76:9)*
viṇ + **tōy** piṟaṅkal > **viṇṭōy** piṟaṅkal [**t** changed to ṭ] *(puṟa.391:2)*
kaṇ + **nīr** > **kaṇṇīr** [n changed to ṇ] *(naṟṟ.88:8)*
kaṇ + **tu** > **kaṭṭu** [ṇ changed to ṭ; **t** changed to ṭ] *(puṟa.203:10)*
tūṇ + **taṭi** > **tūṭṭaṭi** [ṇ changed to ṭ; **t** changed to ṭ] *(pari.4:20)*
puṇ + **tāḷ** > **puṭṭāḷ** [ṇ changed to ṭ; **t** changed to ṭ] *(aka.120:10)*
māṇ + **nalam** > **māṇalam** *(aiṅk.139:2)*
[**n** changed to ṇ; stem-final is deleted]
avaṇ + **niṉṟum** > **avaṇiṉṟum** *(malai:53)*
[**n** changed to ṇ; stem-final is deleted]
kaṇ + u + **kku** > **kaṇṇukku** [enunciative **u**] *(puṟa.167:7)*

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eṇ + u + **ti** > **eṇṇuti** [enunciative **u**] *(kuṟu.63:2)*

pēṇ + u + **pa** > **pēṇupa** [enunciative **u**] *(naṟṟ.72:1)*

eṇ + u + **pa** > **eṇṇupa** [enunciative **u**] *(puṟa.116:8)*

nāṇ + u + k + **kuṟaivilaḷ** > **nāṇukkuṟaivilaḷ** [enunciative **u**] *(pari.12:49)*

pūṇ + **ka** > **pūṇka** [no change] *(naṟṟ.81:5)*

kāṇ + **mati** > **kāṇmati** [no change] *(aiṅk.134:1)*

uṇ + **miṉ** > **uṇmiṉ** [no change] *(pati.18:1)*

kal + **pu** > **kaṟpu** [**l** changed to **ṟ**] *(pati.70:15)*

kaṭal + **karai** > **kaṭaṟkarai** [**l** changed to **ṟ**] *(aiṅk.168:1)*

kaṭal + **paṭappai** > **kaṭaṟpaṭappai** [**l** changed to **ṟ**] *(pati.55:6)*

cel + **t** + aṉ + a > **ceṉṟaṉa** [**l** changed to **ṉ**; **t** changed to **ṟ**] *(aka.251:1)*

cel + **t** + ī > **ceṉṟī** [**l** changed to **ṉ**; **t** changed to **ṟ**] *(naṟṟ.360:5)*

nil + **t** + ī + mō > **niṉṟīmō** [**l** changed to **ṉ**; **t** changed to **ṟ**] *(naṟṟ.45:8)*

vel + **ti** > **veṉṟi** [**l** changed to **ṉ**; **t** changed to **ṟ**] *(kuṟu.111:2)*

nal + **nāṭṭu** > **naṉṉāṭṭu** [**l** changed to **ṉ**; **n** changed to **ṉ**] *(pati.55:6)*

cel + **mati** > **ceṉmati** [**l** changed to **ṉ**] *(aka.288:1)*

kal + **mār** > **kaṉmār** [**l** changed to **ṉ**] *(puṟa.169:9)*

vēl + **miḷai** > **vēṉmiḷai** [**l** changed to **ṉ**] *(pati.33:7)*

vel + **vēl** > **veṉvēl** [**l** changed to **ṉ**] *(puṟa.201:18)*

vel + **ti** > **veṟṟi** [**l** changed to **ṟ**; **t** changed to **ṟ**] *(tiru:258)*

kal + **t** + u > **kaṟṟu** [**l** changed to **ṟ**; **t** changed to **ṟ**] [Some might prefer **kal** + **tt** + u] *(matu:767)*

nil + **tara** > **niṟṟara** [**l** changed to **ṟ**; **t** changed to **ṟ**] *(matu:522)*

kaṭal + **tirai** > **kaṭaṟṟirai** [**l** changed to **ṟ**; **t** changed to **ṟ**] *(aiṅk.105:1-2)*

pal + **ti** > **paḥṟi** [**l** changed to **ḥ**; **t** changed to **ṟ**] *(paṭṭ:30)*

kol + **takai** > **koḥṟakai** [**l** changed to **ḥ**; **t** changed to **ṟ**] *(pari.5:6)*

pal + **tōl** > **paḥṟōl** [**l** changed to **ḥ**; **t** changed to **ṟ**] *(pati.83:3)*

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uḻal + tal > uḻaṟal *(aka.208:12)*
[**t** changed to **ṟ**; stem-final is deleted]
kuyil + nar > kuyiṉar *(matu:511)*
[**n** changed to **ṉ**; stem-final is deleted]
varampil + tāṉai > varampiṟāṉai *(pati.29:15)*
[**t** changed to **ṟ**; stem-final is deleted]
iyal + tēr > iyaṟēr *(aiṅk.104:3)*
[**t** changed to **ṟ**; stem-final is deleted]
vāl + narai > vāṉarai *(puṟa.277:2)*
[**n** changed to **ṉ**; stem-final is deleted]
kurucil + nī > kuruciṉī *(pati.32:1)*
[**n** changed to **ṉ**; stem-final is deleted]
vel + tal > vēṟal *(puṟa.45:6)*
[**t** changed to **ṟ**; stem-final is deleted; stem vowel is lengthened]
cel + ti > cēṟi *(naṟṟ.19:7)*
[**t** changed to **ṟ**; stem-final is deleted; stem vowel is lengthened]
col + u + **mati > collumati** [enunciative **u**] *(aiṅk.479:1)*
eḻil + i + **yāṉai > eḻiliyāṉai** [enunciative **i**] *(pari.20:4)*
cel + ka > celka [no change] *(poru:177)*
cel + pa > celpa [no change] *(naṟṟ.73:6)*
ivaḷ + ku > ivaṭku [**ḷ** changed to **ṭ**] *(aiṅk.103:3)*
taḷ + pa > taṭpa [**ḷ** changed to **ṭ**] *(naṟṟ.94:3)*
peḷ + pu > peṭpu [**ḷ** changed to **ṭ**] *(puṟa.205:2)*
vēḷ + kōcciṟāar > vēṭkōcciṟāar [**ḷ** changed to **ṭ**] *(puṟa.32:8)*
puḷ + pakai > puṭpakai [**ḷ** changed to **ṭ**] *(puṟa.68:11)*
koḷ + t + u > koṇṭu [**ḷ** changed to **ṇ**; **t** changed to **ṭ**] *(puṟa.201:7)*
koḷ + t + ī > koṇṭī [**ḷ** changed to **ṇ**; **t** changed to **ṭ**] *(kali.65:14)*
nāḷ + makiḻ irukkai > **nāṇmakiḻ** irukkai *(pati.85:8)*
[**ḷ** changed to **ṇ**]
koḷ + mati > koṇmati [**ḷ** changed to **ṇ**] *(puṟa.200:15)*
kēḷ + t + i > **kēṭṭi** [**ḷ** changed to **ṭ**; **t** changed to **ṭ**] *(aka.68:4)*

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muḷ + tāḷ + tāmarai > muṭṭāṭṭāmarai *(kuṟi:80)*
[**ḷ** changed to **ṭ**; **t** changed to **ṭ**]
kaḷ + tu > kaḥṭu [**ḷ** changed to **ḥ**; **t** changed to **ṭ**] *(puṟa.319:4)*
āḷ + tal > āṭal [**t** changed to **ṭ**; stem-final is deleted] *(pati.75:14)*
nāḷ + toṟum > nāṭoṟum *(pati.54:7)*
[**t** changed to **ṭ**; stem-final is deleted]
taṭantāḷ + **nārai > taṭantāṇārai** *(pati.29:4)*
[**n** changed to **ṇ**; stem-final is deleted]
puḷ + u + k + **kural > puḷḷukkural** [enunciative **u**] *(puṟa.41:7)*
eṉ + ku > eṟku [**ṉ** changed to **ṟ**] *(puṟa.303:9)*
kāṇiṉ + kātalantōḻi > kāṇiṟkātalantōḻi *(aka.352:11)*
[**ṉ** changed to **ṟ**]
niṉ vayiṉ + pirinta > niṉvayiṟpirinta [**ṉ** changed to **ṟ**] *(pati.79:4)*
taṉ + puṟam > taṟpuṟam [**n** changed to **ṟ**] *(puṟa.383:13)*
eṉ + ti > eṉṟi [**t** changed to **ṟ**] *(aka.370:7)*
tiṉ + ti > tiṉṟi [**t** changed to **ṟ**] *(kali.65:13)*
āṉ + t + u > **āṉṟu** [**t** changed to **ṟ**] *(kuṟu.155:3)*
tiṉ + t + u > **tiṉṟu** [**t** changed to **ṟ**] *(poru:118)*
muṉ + tiṇai > muṉṟiṇai [**t** changed to **ṟ**] *(pati.85:5)*
cevvūṉ + **tōṉṟā** > cevvūṉṟōṉṟā [**t** changed to **ṟ**] *(pati.55:7)*
poṉ + nēr > poṉṉēr [**n** changed to **ṉ**] *(aka.229:13)*
eṉ + tuyar > eṟṟuyar [**ṉ** changed to **ṟ**; **t** changed to **ṟ**] *(pari.8:78)*
pulampaṉ + tēṟi > pulampaṟṟēṟi *(aiṅk.166:3)*
[**ṉ** changed to **ṟ**; **t** changed to **ṟ**]
nilaṉ + neḷiya > nilaṉeḷiya *(puṟa.345:6)*
[**n** changed to **ṉ**; stem-final is deleted]
eṉ + a + (k)**ku > eṉakku** [enunciative **a**] *(naṟṟ.128:3)*
niṉ + a + (k)**ku > niṉakku** [enunciative **a**] *(pati.73:2)*
taṉ + a + (k)**ku > taṉakku** [enunciative **a**] *(aka.32:18)*
maṉ + u + **ka > maṉṉuka** [enunciative **u**] *(puṟa.91:7)*
tuṉ + u + **kam > tuṉṉukam** [enunciative **u**] *(aka.154:15)*
miṉ + u + p + **pōl > miṉṉuppōl** [enunciative **u**] *(pari.21:54)*

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ivan̲ + i + **yār** > **ivan̲iyār** [enunciative **i**] *(pur̲a.13:1)*
kān̲ + **yār̲u** > **kān̲yār̲u** [no enunciative **i**] *(paṭṭ:161)*

8.6.

The stem ends with the consonant **ṇ**, **l**, **ḷ** , or **n̲** and is an adjective. The following item is a suffix or a word.

The stem-final consonant may change. They change into their corresponding hard sounds or nasals when the following item begins with **k**, **c**, **t**, or **p**, but change into a corresponding nasal when the initial consonant of the following item is a nasal. Thus, **ṇ** > **ṭ**; **l** > **r̲** or **n̲**; **ḷ** > **ṭ** or **ṇ**.

If the initial consonant of the word following the stem is a dental (**t** or **n**), it assimilates to the tongue position of the stem-final. Thus, **t** > **ṭ** following a stem-final **ṇ**, but becomes **r̲** following a stem-final **n̲**; **n** > **ṇ** following a stem-final **ṇ**, but becomes **n̲** following a stem-final **l**. And, when **t/n** changes in that manner, corresponding change in the stem-final described in the preceding paragraph is obligatory.

Sometimes, the stem-final is deleted after changing the initial consonant of the item following it. The stem found in this situation is either non-monosyllabic or has a long vowel in its first syllable.

If none of the above changes occurs, an enunciative vowel **i** or **ai** is inserted between the stem and the following word. Consequently, the stem-final consonant in the monosyllabic stem is doubled optionally as well as the initial consonant (**k**, **c**, **t**, or **p**) of the following word if the resultant form is a nominal.

tiṇ + **p**(u) + am > **tiṭpam** (verbal noun) *(aka.195:15)*
  [**ṇ** changed to **ṭ**]
tiṇ + **tēr** > **tiṇṭēr** [**t** changed to **ṭ**] *(aiṅk.137:2)*
taṇ + **nil̲al** > **taṇṇil̲al** [**n** changed to **ṇ**] *(kur̲i:106)*
taṇ + **kaṭal** > **taṇkaṭal** [no change] *(peru:18)*

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tiṇ + cuvar > tiṇcuvar [no change] *(matu:667)*
taṇ + porunai > taṇporunai [no change] *(puṟa.11:5)*
taṇ + i + tu > taṇṇitu [enunciative **i**] *(aka.218:15)*
cil + cila > ciṟcila [**l** changed to **ṟ**] *(puṟa.331:9)*
cil + mīṉ > ciṉmīṉ [**l** changed to **ṉ**] *(puṟa.348:3-4)*
nal + tu > naṉṟu [**l** changed to **ṉ**; **t** changed to **ṟ**] *(kuṟu.38:4)*
mel + nōkku > meṉṉōkku *(kali.86:23)*
[**l** changed to **ṉ**; **n** changed to **ṉ**]
akal + i + tu > akalitu [enunciative **i**] *(puṟa.256:6)*
nal + l + i + tu > nallitu [enunciative **i**] *(malai:80)*
mel + l + i + tu > mellitu [enunciative **i**] *(matu:419)*
nal + l + i + yāḻ > nalliyāḻ [enunciative **i**] *(malai:450)*
tol + kaviṉ > tol + kaviṉ [no change] *(naṟṟ.14:1)*
nal + yāḻ > nalyāḻ [no change] *(malai:381)*
veḷ + kuṭai > veṇkuṭai [**ḷ** changed to **ṇ**] *(ciṟu:64)*
vaḷ + kai > vaṇkai [[**ḷ** changed to **ṇ**] *(matu:442)*
veḷ + nari > veṇṇari *(pati.22:34)*
[**ḷ** changed to **ṇ**; **n** changed to **ṇ**]
vāḷ + nutal > vāṇutal *(pati.19:14)*
[**n** changed to **ṇ**; stem-final deleted]
veḷ + i + tu > veḷitu [enunciative **i**] *(puṟa.279:8)*
veḷ + ai + t + tōṭu > veḷḷaittōṭu [enunciative **ai**] *(kuṟu.163:2)*
veḷ + yāṭṭu > veḷ yāṭṭu [no change] *(pari.5:62)*
iṉ + tuṇai > iṉṟuṇai [**t** changed to **ṟ**] *(aka.352:7)*
iṉ + nakai > iṉṉakai [**n** changed to **ṉ**] *(naṟṟ.81:9)*
iṉ + cīr > iṉcīr [no change] *(naṟṟ.138:10)*

8.7.

The stem is monosyllabic and ends with the consonant **r**, but is not an adjective: **tar** 'to give' and **var** 'to come.' The following item is a suffix beginning with a consonant. An enunciative **u** is inserted between the stem and the following suffix when the suffix begins with **k**, **t**, or **p**. But, the stem-final **r** is changed into a nasal homorganic

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with the initial consonant of the following suffix when the latter is the past/completive marker **t** or when it begins with a nasal.

tar + u + **kam** > **tarukam**	*(aka.21:8)*
tar + u + **ti** > **taruti**	*(aka.188:14)*
var + u + **nar** > **varunar**	*(kuṟi:202)*
tar + u + **pa** > **tarupa**	*(pati.59:12)*
var + **t** + u > **vantu**	*(naṟṟ.229:11)*
tar + **t** + u > **tantu**	*(matu:766)*
tar + **miṉ** > **tammiṉ**	*(matu:729)*
tar + **miṉ** > **tamiṉ**	*(puṟa.152:18)*
var + **miṉ** > **vammiṉ**	*(pati.49:1)*
var + **mō** > **vammō**	*(puṟa.180:9)*

8.8.

The stem is monosyllabic, ends with the consonant **r**, and is an adjective. The following item is a word. A nasal homorganic with the initial consonant **k**, **c**, **t**, or **p** of the word following the stem is inserted between the stem and the following word beginning with a nasal. If this change does not occur, an enunciative **a** is inserted between the stem and the following item. Consequently, the initial **k**, **c**, **t**, or **p** of the word following the stem is doubled.

īr + ṅ + **kaḻai** > **īrṅkaḻai**	*(malai:207)*
īr + ñ + **cuval** > **īrñcuval**	*(aka.133:16)*
īr + n + **taṭi** > **īrntaṭi**	*(naṟṟ.120:5)*
īr + m + **puṟattu** > **īrmpuṟattu**	*(naṟṟ.87:7)*
īr + **ñeṇṭu** > **īrñeṇṭu**	*(kuṟu.117:2)*
īr + a + c + **ceṟu** > **īracceṟu**[57]	*(puṟa.369:10)*

[57] Some might derive this form from **īram** + **ceṟu**.

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8.9.

The stem ends with the consonant **y**, **r**, or **ḻ** and is not an adjective. The stem ending with **r** or **ḻ** has a long vowel or at least two syllables. The following item is a suffix or a word.

The initial consonant of the item following the stem is doubled under the following circumstances: the item following the stem is a noun; the stem and the following item bear a case-relation. If the suffix following the stem begins with **m**, this doubling is occasional. An enunciative **i** is inserted between the stem ending with **r** and the following word when the latter begins with **y**. There is no change otherwise.[58]

mey + k + **kalavai** > **meykkalavai**	*(pari.7:20)*
tuy + t + **talai** manti > **tuyttalai** manti	*(puṟa.158:24)*
eṟuḻ + t + **tōḷ** > **eṟuḻttōḷ**	*(matu:729)*
vāy + p + **pakai** > **vāyppakai**	*(aka.101:6)*
kīḻ + p + **paṇintu** > **kīḻppaṇintu**	*(pati.75:4)*
koy + m + **mayir** > **koymmayir**	*(naṟṟ.81:4)*
kūṭunar + p + **piriyalaṉ** > **kūṭunarppiriyalaṉ**	*(aka.352:8)*
amarar + p + **pēṇi** > **amararppēṇi**	*(puṟa.99:1)*
cey + m + **mār** (infinitive suffix) > **ceymmār**	*(pati.54:14)*
cēr + **miṉ** (imperative suffix) > **cērmiṉ**	*(puṟa.9:5)*
vīḻ + **miṉ** > **vīḻmiṉ**	*(puṟa.262:1)*
imiḻ + **marutiṉ** > **imiḻ marutiṉ**	*(pati.13:7)*
ivar + i + **yār** > **ivariyār** [enunciative **i**]	*(puṟa.201:1)*
tantār + i + **yār** > **tantāriyār** [enunciative **i**]	*(kali.84:32)*
cey + **t** + u > **ceytu**	*(matu:371)*

[58] The form **cōṇāṭu** 'the Cōḻa country' *(cf. paṭṭ:28)* is derived thus: **cōḻa** + **nāṭu**. First, the stem-final **a** is deleted. Then, the resulting stem-final **ḻ** changes the following **n** to **ṇ** and is elided subsequently. See 8.5 above for similar processes.

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kāy + tal > kāytal	*(puṟa.258:11)*
kāy + tt + u **> kāyttu**	*(puṟa.120:8)*
cēy + ttu > cēyttu	*(ciṟu:202)*
vāy + puku kaṭāam **> vāy puku** kaṭāam	*(aka.93:17)*
cēr + kam > cērkam	*(puṟa.255:6)*
puṇar + cci > puṇarcci	*(kuṟi:212)*
ār + na > ārna	*(pati.13:6)*
āḻ + ka > āḻka	*(puṟa.132:2)*
āḻ + cci > āḻcci	*(puṟa.60:8)*
piṟaḻ + na > piṟaḻna	*(pati.13:1)*

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6

THEORY OF CLASSICAL TAMIL POETRY

GENERAL: The basic term that refers to Tamil meter is **pā**, which refers to a poem by metonymy. These poems have a limit (**aḷavu**) on the number of their lines and each line is called an **aṭi** which is made up of a certain number of metrical feet known as the **cīr**. Each **cīr** is composed of a certain number of basic metrical units called **acai** which are made up of letters (vowels and consonants) known by the generic term **eḻuttu**. Each **eḻuttu** is perceived to have certain intrinsic length/duration, which is known by the term **māttirai**.

In addition to the above components which might here be referred to as the core structural components of a Tamil poem, there are certain other structural components and content-related components to look for, because they impart aesthetic beauty (**vaṉappu**) to the poem. They are "stringing" or alliteration (**toṭai**), "wrapping" or the connection between the beginning and the end of a poem (**māṭṭu**), rhythmic effect (**vaṇṇam**), serenity (**ammai**), beauty (**aḻaku**), antiquity (**toṉmai**), elegance (**tōl**), novelty (**viruntu**), and the choice of letters, words, and line length (**iyaipu**, **pulaṉ**, and **iḻaipu**).

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With regard to the substance of the poem, the features to look for are perspective (**nōkku**), themes concerning emotions, sentiments, and norms (**tiṇai** and **kaikōḷ**), dramatis personae and their statements (**kēṭpōr** and **kūṟṟu**), context and time (**kaḷaṉ** and **kālam**), results of the theme of the composition (**payaṉ** and **meyppāṭu**), assumption of poetic conventions and inference (**muṉṉam** and **eccam**), and conforming to and deviation from the norm (**tuṟai** and **poruḷ vakai**).

Finally, the processes underlying the composition of a poem are known as composing a poem (**yāppu**) following the established conventions (**marapu**) and the process of evaluation (**tūkku**). All these features are discussed in the following pages, and some poems are scanned at the end.

Traditional Approach to a Tamil Poem

Traditional erudite Tamil poets (**pulavar**) consider the above introduced features as "limbs" of a Tamil poem, and provide the technical rubric for these 34 features as **uṟuppu** 'limb(s).' The technical names for these components are māttirai, eḻuttu, acai, cīr, aṭi, yāppu, marapu, tūkku, toṭai, nōkku, pā, aḷavu, tiṇai, kaikōḷ, kūṟṟu, kēṭpōr, kaḷaṉ, kālam, payaṉ, meyppāṭu, eccam, muṉṉam, poruḷ, tuṟai, māṭṭu, vaṇṇam, ammai, aḻaku, toṉmai, tōl, viruntu, iyaipu, pulaṉ, and iḻaipu. Among them, the last eight (ammai, aḻaku, toṉmai, tōl, viruntu, iyaipu, pulaṉ, and iḻaipu) are applicable to long narrative poetry, whereas the rest are attributable to a compilation (like anthology) as well as to an individual poem.

From another perspective, eḻuttu, māttirai, acai, cīr, aṭi, yāppu, tūkku, toṭai, pā, aḷavu, māṭṭu, vaṇṇam, iyaipu, and iḻaipu are the fourteen components pertaining to the prosodic structure of Tamil poetry. Those which relate to the subject matter are the following nineteen: nōkku, tiṇai, kaikōḷ, kūṟṟu, kēṭpōr, kaḷaṉ, kālam, payaṉ, meyppāṭu, eccam, muṉṉam, poruḷ, tuṟai, ammai, aḻaku, toṉmai, tōl, viruntu, and pulaṉ. The component called marapu "con-

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vention" is common to the form as well as the subject matter of Tamil poetry.[1]

For the purposes of this study, the 34 components mentioned above are discussed below in two major sections: prosodic components and components of subject matter.[2]

Prosodic Components

One could make a further division of the fourteen items which are specifically applicable to the prosodic structure of Tamil poetry and this would result in three categories of these prosodic components as core structural components (**eḻuttu**, **māttirai**, **acai**, **cīr**, **aṭi**, **pā**, and **aḷavu**), components referring to certain processes (**yāppu** and **tūkku**), and aesthetic components (**toṭai**, **māṭṭu**, **vaṇṇam**, **iyaipu**, and **iḻaipu**).

Core Structural Components

Since the letters (**eḻuttu**) are the most basic entities of a poem, traditional Tamil grammars on prosody always begin with a discussion of

[1] When the subject matter is put into a composition, established conventions are to be followed. The tradition refers to such established conventions by the term **marapu** "custom, convention, practice." The conventions pertain to words and practices that are contemporaneous with the composition. Motivated readers are encouraged to read the commentators' excellent discussion on **marapu** in Tolkāppiyam, poruḷatikāram, Nacc:80-81, cey.80; Pē:235, cey.392.

[2] The details provided in the following pages about these 34 components are extremely technical and crisscross because they deal with a highly developed complex and rich poetic system. Wherever possible, I have tried to present them in simple terms.

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eḻuttu and their quantity. See “Phonology” for a discussion about **eḻuttu** and **māttirai** ‘duration.’[3] The features **acai**, **cīr**, **aṭi**, and **pā** are discussed next.

acai (basic metrical unit)

The basic metrical unit in Tamil prosody is called the **acai** ‘movement’ (< **acai** ‘to move, sway’), which is mostly based on vowel length. Rarely, a consonant attains the status of an **acai**. This is discussed below. See “Metrical Significance of Certain Letters.” There are two basic types of **acai**: **nēr** ‘to be straight; straightness’ and **nirai** ‘to be in a row; array.’ A traditional commentator explains the terms **nēr** and **nirai**. He says that **nēr** is a fine acai (“**nēriya acai**”), because it is formed not by two letters (**eḻuttu**) but by one. The **nirai** acai, according to him, obtains its name because two **eḻuttu** fall in a row in it and give the meaning, ‘movement of a pair.’[4]

From our perspective, the **nēr** has the pattern (C)V(C)(C) or (C)V̄(C)(C) and **nirai**, (C)VCV(C)(C) or (C)VCV̄(C)(C). These basic **acai** patterns are expanded and respectively obtain the names **nērpu** and **niraipu** when they represent non-monosyllabic words that are not composed of two short open syllables but end with the short vowel **u**: e.g., ஆடு āṭu ‘to play’ is of the pattern V̄Cu, a **nērpu acai**; வில்லு villu ‘bow’ is of the pattern CVCCu, a **nērpu acai**; வரகு varaku ‘millet’ is of the pattern CVCVCu, a **niraipu acai**. Ultimately then, any non-monosyllabic word which is not made up of two short open syllables, but which ends with the

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[3] The rest of this chapter presupposes an understanding of Tamil letters (**eḻuttu**). Unlike in the case of the vowels, length/duration of consonants does not play a crucial role in classical Tamil prosody.

[4] “iraṇṭu eḻuttu niraitaliṉ iṇai acai eṉṉum poruḷ paṭa …” (cf. Tolkāppiyam, poruḷatikāram, Nacc:8, cey.3).

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short vowel **u**, qualifies to be a **nērpu** acai or a **niraipu** acai.[5] More examples are given below.

The two most basic acai, **nēr** and **nirai**, are called **iyal acai** 'natural acai' because they are used without being modified. Their expanded versions, **nērpu** and **niraipu**, which are actually extended basic **acai**, are called **uri acai** 'acai which are proper (for further action)' because they are modified forms of the **iyal acai** and are appropriate for subsequent use.[6] Certain combinations of these four **acai** give rise to what can be

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[5] One of the commentators explains what is so special about the short vowel **u** at the end of these words (Tolkāppiyam, poruḷatikāram, Nacc:9, cey.4). He says that the extra-short **u** (**kuṟṟiyal ukaram**) at the end of these words cannot be ignored like a vowelless consonant (**oṟṟu**) because it sounds longer than a vowelless consonant and at the same time cannot be given a separate identity like a vowel (**uyir**) because it does not sound as long as a vowel. On the other hand, **muṟṟiyal ukaram** which is at the end of these words, although has one unit measure of length like a vowel, produces the same kind of sound produced by the extra-short **u** in poetry, and therefore has to be treated like the extra-short **u**.

Thus, the non-monosyllabic word which is not made up of two short open syllables but which ends with the short vowel **u** would simply be a **nēr acai** or a **nirai acai** if the short vowel **u** at the end is ignored. It would be a **nēr-nēr** or a **nirai-nēr**, if the short **u** at the end is given a separate acai status. But, the short **u** in these contexts, whether **kuṟṟiyal ukaram** or **muṟṟiyal ukaram**, should neither be ignored nor should be given a separate **acai** status — hence the special names **nērpu** and **niraipu**.

It must be noted that the **kuṟṟiyal ukaram** or **muṟṟiyal ukaram** in these words is given a separate **acai** status in later Tamil prosody. The concept of **nērpu** and **niraipu** is obsolete in the post-classical period and therefore the standard medieval treatise on Tamil prosody, Yāpparuṅkalakkārikai, does not discuss them at all. Words which would have been construed as of the pattern **nērpu** or **niraipu** by the earlier convention are treated respectively as of the pattern **nēr-nēr** or **nirai-nēr** in post-classical period. This change in the prosodic convention tells us that the short vowel **u**, whether **kuṟṟiyal ukaram** or **muṟṟiyal ukaram**, occurring at the end of non-monosyllabic words which are not made up of two short open syllables, was pronounced more strongly in post-classical period so as to gain a prominent place in prosodic analysis.

[6] Cf. Tolkāppiyam, poruḷatikāram, Nacc:10, cey.6.

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called a metrical foot, which in the tradition is known by the generic term **cīr** 'order, beauty' which is discussed below.

The term **acai** and syllable

An **acai** is not automatically identical to a syllable. A **nēr acai,** (C)V(C)(C) or (C)V̄(C)(C) is equivalent to a syllable. A **nirai acai,** (C)VCV(C)(C) or (C)VCV̄(C)(C), on the other hand, has two syllables of which the first is always short. Similarly, **nērpu** and **niraipu** has more than one syllable each. The first syllable in **nērpu** can be short or long, whereas the first syllable in **niraipu** is always short. Ultimately then, the maximum number of syllables an **acai** could have is three, giving rise to the pattern **niraipu,** CVCV**C**CCV or CVCV̄CCCV where the last vowel (marked in bold type as **V**) is the short vowel **u**: e.g., வளர்த்து **vaḷarttu**; கலாய்த்து kalāyttu. Theoretically, the short vowel **u** at the end could be a **kuṟṟiyal ukaram** or a **muṟṟiyal ukaram**.

The term **acai** and word

An **acai** does not always contain a meaningful unit. It can be made up of one meaningful unit or part of a meaningful unit. For example, the "word" தேமா (**tēmā** 'sweet mango'), contains two **acai** which, incidentally, are identical to its two meaningful units தே (**tē** 'sweet') and மா (**mā** 'mango'). Each of these meaningful units is of the **acai** pattern **nēr** (CV̄). When the meaningful unit மா (**mā** 'mango') is used in isolation, it also is a "word." In this tradition, தேமா (**tēmā**) is a "word" (**col**) and so are the separate items தே (**tē** 'sweet') and மா (**mā** 'mango'). Similarly, the "word" சாத்தன் (**Cāttaṉ**, a personal name) has two **nēr acai** (சாத் **cāt** - தன் **taṉ**): சாத் (**cāt**) is a **nēr acai** of the pattern CV̄C, while தன் (**taṉ**) is a **nēr acai** of the pattern CVC. Here, each **acai** contains a part of the meaningful unit சாத்தன் (**Cāttaṉ**), which is a "word" (**col**).

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Metrical Significance of Certain Letters (e**ḻ**uttu)

A vowelless consonant (**oṟṟu**) is not normally given a separate **acai** status. It is treated together with its preceding vowel or a different consonant if there is a consonant cluster, and considered to be part of the **acai** made up of that vowel. But when it occurs as an elongated consonant (**oṟṟu aḷapeṭai**), it is treated differently in different contexts. This is explained below. Like an ordinary vowelless consonant, a single **āytam** (**ḥ**) also does not have a separate **acai** status.

The extra-short **i** (**kuṟṟiyal ikaram**) is not ignored in the metrical analysis of classical Tamil poems. It is treated like other short vowels. In later literature, it is treated like a vowelless consonant occasionally, and subsequently is not considered as part of an **acai.**[7]

The extra-short **u** (**kuṟṟiyal ukaram**) and the **muṟṟiyal ukaram** do not make up a separate **acai**. This is the situation whether they are followed by a vowelless consonant as a result of being combined with the following word, or whether they result as the final letter (**eḻuttu**) by deleting the final consonant ம் in the word in which they occur, or whether they occur at the end of the last line in a poem. For example, in நாணுத்தலை யாக வைகி, nāṇuttaḷai yāka vaiki (*aka.29:21)*, நாணு 'bashfulness', ends with a **muṟṟiyal ukaram**. Although followed by the vowelless consonant த், as a result of being combined with the following word தலை, நாணு would be considered as a **nērpu acai**, not as **nēr-nēr**. Similarly, in நெருப்புச்சினந் தணிந்த நிணந்தயங்கு கொழுங்குறை neruppuccinan taṇinta niṇantayaṅku koḻuṅkuṟai (*puṟa.125:2)*. நெருப்பு 'fire' ends with an extra-short **u**. Although followed by the vowelless consonant ச், as a result of being combined with the following word சினந் (< சினம் 'fury'), நெருப்பு would be a **niraipu**

[7] Cf. Tolkāppiyam, poruḷatikāram, Pē:132, cey.320; Iḷam:423, cey.316.

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acai and would not be treated as **nirai-nēr.**[8] Now, in *pari.20:100*, குடைவிரிந் தவைபோலக் கோலு மலர் kuṭaivirin tavaipōlak kōlu malar, கோலு would be a **nērpu**, not **nēr-nēr**. In this item, the final consonant ம் in கோலும் 'they open up' is deleted because of the beginning consonant ம in the following word மலர், and the word கோலும் is reduced to கோலு with a **muṟṟiyal ukaram** at the end. In *pari.6:106*, the last line ends with an extra-short **u**: வாடற்க வையை நினக்கு vāṭaṟka vaiyai niṉakku. Here, நினக்கு niṉakku 'for you' would be treated as a **niraipu**, not as **nirai-nēr**. Similarly, the last line in *kalittokai 18* ends with an extra-short **u**: சென்ற இளமை தரற்கு ceṉṟa iḷamai taraṟku. தரற்கு taraṟku 'for bringing' would be a **niraipu**, not **nirai-nēr.**[9]

When the extra-short **u** (**kuṟṟiyal ukaram**) or the **muṟṟiyal ukaram** coalesces with a word beginning with the regular short **u**, it is not considered as part of a **nērpu** or a **niraipu**. For example, in *puṟa.52:1*, நஞ்சுடை வாலெயிற் றைந்தலை சுமந்த nañcuṭai vāleyiṟ ṟaintalai cumanta, நஞ்சுடை is derived from combining நஞ்சு 'poison' + உடை 'having; with.' The word நஞ்சு ends with an extra-short **u**, while the following word உடை begins with the regular short **u**. The two vowels combine and result in one short vowel, **u**. This resultant short **u**,which is contained in சு, is not treated as part of நஞ்சு to yield a **nērpu**. Rather, it is taken together with the following டை, and thus நஞ்சுடை would be **nēr-nirai** (நஞ்-சுடை).

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[8] Cf. Tolkāppiyam, poruḷatikāram, Pē:134, 136, cey.321; Iḷam:424, cey.317.

[9] In post-classical prosodic analysis, நாணு(ச்), நெருப்பு(ச்), கோலு(ம்), நினக்கு, and தரற்கு would be treated respectively as having the following patterns: **nēr-nēr**, **nirai-nēr**, **nēr-nēr**, **nirai-nēr**, and **nirai-nēr**. But if any of them were to occur as the very last foot in the last line of a **veṇpā**, a different scheme (= the classical scheme) would apply the following formulaic names to them: நாணு (= **kācu**), நெருப்பு (= **piṟappu**), கோலு (= **kācu**), நினக்கு (= **piṟappu**), and தரற்கு (= **piṟappu**). Note that these formulaic names themselves end with a short **u**.

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When the extra-short **u** or the **murriyal ukaram** is followed by a word beginning with any vowel other than the regular short **u**, it is deleted. For example, in *pura.202:18*, அரும்பற மலர்ந்த கருங்கால் வேங்கை arumpara malarnta karuṅkāl vēṅkai, அரும்பற is derived from அரும்பு 'buds' + அற 'without.' Subsequently, அரும்பற would be a **nirai-nirai** (அரும்-பற), not **niraipu-nēr** or anything else.

In general, elongated vowels (**uyir aḷapeṭai**) and elongated consonants (**orru aḷapeṭai**) are treated in two ways: in some instances the second letter (vowel or consonant) in the unit of elongation is given a separate **acai** status and in some others not, depending upon the meter of the line in which it occurs. Furthermore, elongated consonants are treated differently from elongated vowels. This will become clear from the discussion in the following paragraphs.

Examples of elongated vowels that are treated in two ways are as follows. Consider the following line: ஏஎ யோஒவென் றேலா வவ்விளி *(pari.19:62)*. Here, ஏஎ யோஒவென் would be scanned as ஏ-எ யோஒ-வென் **nēr-nēr nēr**-nēr. The short **e** (எ) which symbolizes the elongation of the long **ē** (ஏ) in ஏஎ attains the status of an **acai**, whereas the short **o** (ஒ), which symbolizes the elongation of long **ō** in யோஒ, is not taken into account for considering the **acai** pattern of யோஒ.[10] Now consider ஏஎஇனை கிளத்தலி னினைமைநற் கறிந்தனம் *(pari.3:62)*. Here, ஏஎஇனை would be scanned as ஏஎ-இனை, **nēr-nirai**. Consequently, the short **e** (எ) which symbolizes the elongation of the long ē (ஏ) in ஏஎ is not taken into account for considering

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[10] Hypothetically, if ஏஎ யோஒவென் றேலா வவ்விளி is scanned as ஏ-எ யோ-ஒவென் றே-லா வவ்-விளி, the **acai** patterns would be as follows: nēr-nēr **nēr-nirai** nēr-nēr nēr-nirai. This would produce an **iyarcir-veṇ-taḷai** between யோ-ஒவென் and றே-லா. But, if the line is scanned as ஏ-எ யோஒ-வென் றே-லா வவ்-விளி, the **acai** patterns would be as follows: nēr-nēr **nēr-nēr** nēr-nēr nēr-nirai. This would produce an **āciriya-t-taḷai** between யோஒ-வென் and றே-லா, which is preferred in this context.

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the **acai** pattern of ஏஎ.[11] In ஏஎ யோஒ வென விளி யேற்பிக்க *(pari.19:61)*, ஏஎ யோஒ would be scanned as ஏ-எ யோ-ஒ, nēr-nēr **nēr-nēr**. Notice that in this context the short **o** (ஒ) which symbolizes the elongation of long **ō** in யோஒ does attain the status of a separate **acai**.

When the word containing an elongated vowel ends with a **kuṟṟiyal ukaram** or a **muṟṟiyal ukaram**, the short vowel which symbolizes the elongation of the long vowel is separated from the long vowel and subsequently joined with the following letter(s) for the sake of its acai status. For example, ஆஅங்கு would be treated as **nēr-nērpu** (ஆ-அங்கு), ஆஅவது as **nēr-niraipu** (ஆ-அவது), புகாஅர்த்து as **nirai-nērpu** (புகா-அர்த்து), and பராஅயது as **nirai-niraipu** (பரா-அயது). But, if the word is யாஅது, it would be treated like **nēr-nirai** (யா-அது), not as **nēr-niraipu**, because the component அது by itself does not end with a **kuṟṟiyal ukaram** or a **muṟṟiyal ukaram** so as to yield a **niraipu** pattern. Similarly, வடாஅது *(puṟa.6:1)* would be treated like **nirai-nirai** (வடா-அது) not as **nirai-niraipu**, and it would be referred to by the formulaic name **kaṇaviri** (கணவிரி).[12]

When a consonant is elongated and written as two, the second one may occasionally attain the status of an **acai**. For example, in *malai:352*, கண்ண் தண்ண்ணெனக் கண்டும் கேட்டும் (kaṇṇ taṇṇeṉak kaṇṭum kēṭṭum), the first item கண்ண் (kaṇṇ < kaṇ 'eye') is to be scanned as கண்-ண், **nēr-nēr**. That is, in கண்ண், kaṇṇ, the second element **ṇ** (ண்) in the elongated consonant **ṇṇ** (ண்ண்) attains a separate **acai** status. But, the second element **ṇ** (ண்) in the elongated consonant **ṇṇ** (ண்ண்) does not attain a separate **acai** status in the item தண்ண்ணெனக், which is to be scanned as தண்ண் -ணெனக், **nēr-nirai**.[13]

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[11] If ஏஎஇனை is scanned as ஏ-எஇ-னை, it would become a different foot of the pattern **nēr-nirai-nēr**, a foot with three **acai**, which is not appropriate in this context. Therefore, the short எ has to be discounted.

[12] Cf. Tolkāppiyam, poruḷatikāram, Nacc:20, cey.17.

[13] Commentators explain that in this situation, the poet who composed the poem

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When the word containing an elongated consonant ends with a **kur̲r̲iyal ukaram** or a **mur̲r̲iyal ukaram**, the second item in the elongated consonant does not attain a separate **acai** status. For example, words like கொங்ங்கு, குரங்ங்கு, மின்ன்னு, எஃஃகு, etc., are to be considered simply as **nērpu** or **niraipu**, not to be scanned as, for example, **nēr-nēr** (கொங்-ங்கு) or **nēr-nēr-nēr** (கொங்-ங்-கு). கொங்ங்கு, மின்ன்னு, and எஃஃகு would each be a **nērpu**, whereas குரங்ங்கு would be a **niraipu.**[14] But, if the words are கொங்ங்கர் instead of கொங்ங்கு, குரங்ங்கன் instead of குரங்ங்கு, மின்ன்னல் instead of மின்ன்னு, and எஃஃகம் instead of எஃஃகு, they would be considered as having the patterns **nēr-nēr** (கொங்ங்-கர்), **nirai-nēr** (குரங்ங்-கன்), **nēr-nēr** (மின்ன்-னல்), and **nēr-nēr** (எஃஃ-கம்), or the patterns **nēr-nēr-nēr** (கொங்-ங்-கர்), **nirai-nēr-nēr** (குரங்-ங்-கன்), **nēr-nēr-nēr** (மின்-ன்-னல்), and **nēr-nēr-nēr** (எஃ-ஃ-கம்), depending upon the contexts in which they occur. Note'that they should not be scanned as கொங்-ங்கர், குரங்-ங்கன், மின்-ன்னல், or எஃ-ஃகம். Recall that the second element in an elongated vowel would be treated differently in a similar environment. Here, the difference between the treatment of elongated vowels and that of elongated consonants becomes evident.

Examples of the **nēr acai** patterns:

an̲n̲a 'like that' *(aiṅk.149:1)*	an̲-n̲a	nēr-nēr

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malaipaṭukaṭām lengthened the ண் (ṇ) in தண் (taṇ 'cold') to ண்ண் (ṇṇ) just in order to indicate the extremity of the cold on the mountain and therefore the second ண் in தண்ண் has to be treated only as a part of தண், not as a separate item (Tolkāppiyam, poruḷatikāram, Nacc:22, cey.18).

In fact, if தண்ண்ணெனக் is scanned as தண்-ண்-ணெனக் resulting in the pattern **nēr-nēr-nirai**, it would produce a certain metrical foot called **vañci-uri-c-cīr** which is appropriate to occur in this line.

[14] Tolkāppiyam, poruḷatikāram, Nacc:22, cey.17; Pē:154, cey.330.

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ekkar ‘white sand’ *(aiṅk.148:1)*	ek-kar	nēr-nēr
ōtam ‘ocean’ *(aiṅk.145:2)*	ō-tam	nēr-nēr
aṉṉāy ‘O mother!’ *(aiṅk.201:1)*	aṉ-ṉāy	nēr-nēr
īrntaṇ ‘fresh and cool’ *(aiṅk.213:2)*	īrn-taṇ	nēr-nēr
yāyē ‘my mother, indeed’ *(aiṅk.253:4)*	yā-yē	nēr-nēr
āmpal ‘water lily’ *(puṟa.63:13)*	ām-pal	nēr-nēr
pōḻnta ‘split’ *(aka.41:6)*	pōḻn-ta	nēr-nēr
poyccūḷ ‘false promise’ *(kali.75:21)*	poyc-cūḷ	nēr-nēr
eykkum ‘it will weaken’ *(kuṟu.112:1)*	eyk-kum	nēr-nēr

[The **nēr acai** of the pattern in which a short vowel could occur alone in the beginning of a word is not common unless there is hiatus between itself and the following word, as for example, **a** ā iḻantāṉ ‘O, Alas! He lost it’ *(nālaṭiyār 9:4)*. This pattern of the **nēr acai** is not found in the **caṅkam** anthologies.]

Examples of the **nirai acai** patterns:

maṇamukai ‘fragrant bud’ *(aka.42:1)*	maṇa-mukai	nirai-nirai
kaṇicciyum ‘and the trident’ *(kali.105:20)*	kaṇic-ciyum	nirai-nirai
uritiṉil ‘rightfully’ *(aka.10:7)*	uri-tiṉil	nirai-nirai
uṭaitarum ‘breaking’ *(aka.10:9)*	uṭai-tarum	nirai-nirai
uruppavir ‘where the heat unfolds’ *(aka.11:2)*	urup-pavir	nirai-nirai
ayirttukaḷ ‘sand dust’ *(naṟṟ.163:2)*	ayirt-tukaḷ	nirai-nirai

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tīmpukārt 'pleasant Pukār' *(paṭṭ:173)*	tīm-**pukārt**	nēr-**nirai**
kamaḻkaṭām 'smelling rut of the elephant' *(kali.48:5)*	kamaḻ-kaṭām	nirai-nirai
makiḻnta 'those who rejoiced' *(naṟṟ.239:2)*	**makiḻn**-ta	**nirai**-nēr

Examples of the **nērpu acai** patterns:

kūmpuviṭu 'splitting conical (buds)' *(aka.36:4)*	**kūmpu**-viṭu	**nērpu**-nirai
cevicāyttu 'leaning the ear' *(aka.63:10)*	cevi-**cāyttu**	nirai-**nērpu**
āṭuvaḻi 'while playing' *(aka.49:18)*	**āṭu**-vaḻi	**nērpu**-nirai
pāṟutalai 'wide-spread top' *(aka.21:15)*	**pāṟu**-talai	**nērpu**-nirai
piṟarttantu 'bringing others' *(aka.28:40)*	piṟart-**tantu**	nirai-**nērpu**
nillunī 'You, just stop!' *(pari.18:39)*	**nillu**-nī	**nērpu**-nēr
añcuvara 'frightening' *(aka.63:9)*	**añcu**-vara	**nērpu**-nirai
illuyttu 'sending toward home' *(kuṟu.354:3)*	il-**luyttu**	nēr-**nērpu**
nīrkkunimirntu *(aka.79:6)* 'straightening up for (going toward) water'	**nīrkku**-nimirntu	**nērpu**-niraipu
īṉṟupuṟan tarutal *(puṟa.312:1)* 'bringing forth, having given birth'	**īṉṟu**-puṟan	**nērpu**-nirai

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Examples of the **niraipu acai** patterns:

muṭaṅkutāḷ 'bending leg' *(aka.63:5)*	**muṭaṅku**-tāḷ	**niraipu**-nēr
kuvavunutal 'curved forhead' *(aka.49:6)*	**kuvavu**-nutal	**niraipu**-nirai
valviraintu 'rushing fast' *(aka.47:2)*	val-**viraintu**	nēr-**niraipu**
alaṅkukaḻai 'swaying bamboo' *(aka.47:4)*	**alaṅku**-kaḻai	**niraipu**-nirai
palavukkaṉi 'jack fruit' *(kuṟu.90:4)*	**palavuk**-kaṉi	**niraipu**-nirai
iṟavukkalittu 'the fish, being excited' *(aka.96:1)*	**iṟavuk-kalittu**	**niraipu-niraipu**
nacai **yuṟātu** 'without experiencing' *(poru:2)*	**yuṟātu**	**niraipu**
irātu 'without sitting on ...' *(aka.141:21)*	**irātu**	**niraipu**

cīr (metrical foot)

Combinations of the four basic acai (**nēr**, **nirai**, **nērpu**, and **niraipu**) give rise to metrical feet which are known by the generic term **cīr** 'order, beauty.' A traditional commentator explains that such combination is called **cīr** because it stands similar to **pāṇi**, which is the beginning of a rhythmic beat falling into a cycle.[15] He also explains that a rhythmic cycle (**tāḷam**)

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[15] "pāṇi pōṉṟu ilayam paṭa niṟṟal" (Tolkāppiyam, poruḷatikāram, Pē:141, cey.324).

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has three components, namely **pāṇi**, **tūkku**, and **cīr**, in which the **pāṇi** marks the beginning of the cycle while the **tūkku** contains the duration of the cycle and the **cīr** marks the time lapse of the cycle.[16] Another commentator says that **cīr** by itself brings sound (**ōcai**) to a poem.[17]

Types of cīr

The four basic **acai** are combined being chosen two or three at a time. The metrical feet obtained by combining two **acai** at a time are called **īr-acai-c-cīr** 'cīr with two **acai**' and those which are obtained by combining three at a time are **mū-v-acai-c-cīr** 'cīr with three **acai**.' Rarely in classical Tamil poems four **acai** are combined to form a **four-acai-c-cīr** (e.g., புறம்-பெற்-றிசி-லோ *pura.11:9).* Since there are four basic **acai** to choose from, the number of possible two-**acai** patterns (**īr-acai-c-cīr**) is 16 (= 4^n, where n = 2) and the number of possible three-**acai** patterns (**mū-v-acai-c-cīr**) is 64 (= 4^n, where n = 3).

There are situations where none of the four basic **acai** has to combine with another to form a metrical foot, and such foot is called an **ōr-acai-c-cīr** 'cīr composed of one **acai**.' In those instances, the single **acai** has to coincide with a meaningful word. It appears mostly as the last foot of a line in certain types of meters like the **āciriyam** and **veṇpā**, while always occurring as the last **cīr** of the last line in a poem composed solely in the **veṇpā** meter.[18]

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[16] Naccinārkkiniyar's commentary on *kali.1:7, 10, 13, 15*: "oru tāḷattin mutal eṭukkum kālattinai uṭaiya **pāṇi**"; "atan iṭai nikaḻum kālattu atanai uṭaiya **tūkku**"; "tāḷam muṭintuviṭum kālattinait tannitattē koṇṭa **cīr**."

[17] Tolkāppiyam, poruḷatikāram, Iḷam:443, cey.361.

[18] Cf. Tolkāppiyam, poruḷatikāram, Iḷam:432, cey.335; Nacc:31, cey.27; Pē:165, 228, cey.339, 386.

For example, consider *aka.141:20*, which is in the **āciriyam** meter: தீங்குலே வாழை

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Two Conventions of Evaluating a cīr

Two different conventions provide different ways of considering a metrical foot (**cīr**). One is to view **cīr** as composed of so many basic units known as **acai**, while the other is more fundamental and views a foot as consisting of so many letters (**el̲uttu**).

When a metrical foot is construed in terms of the number of letters in it, vowelless consonants (**or̲r̲u**), **āytam** (**ḥ**), and the extra-short **u** (**kur̲r̲iyal ukaram**) are not taken into account. Thus, for example, if வண்டு vaṇṭu 'bee' is used as a **cīr**, it would be considered as containing just one **el̲uttu** வ **va**. Here, the last two **el̲uttu** in வண்டு would be ignored because the penultimate **el̲uttu** ண் **ṇ** is a vowelless consonant, whereas the last **el̲uttu** டு **ṭu** contains the extra-short **u**. Once the extra-short **u** in டு **ṭu** is ignored, the remaining ட் **ṭ** becomes a vowelless consonant and will be ignored subsequently. Similarly, if ஞாயிறு **ñāyir̲u** 'sun' is a **cīr**, it would be considered as containing just two **el̲uttu** ஞா **ñā** and யி **yi**, because the last item று **r̲u**, which contains the extra-short **u**, would be ignored.

The two different modes of considering a metrical foot mean that certain feet are treated in two ways. Thus, if வண்டு **vaṇṭu** is used as a **cīr** in a poem, the extra-short **u** in it would be considered for determining its **acai** pattern, but not for being counted as an **el̲uttu**. The pattern of வண்டு is CVC-Cu, and so it is a **nērpu acai**. And it would be referred to

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யோங்குமட லிராது tiṅkulai vāl̲ai yōṅku maṭa lirātu. Here, the last item லிராது (< ல், part of the preceding word மடல் 'leaf' + இராது 'without sitting on') is a **niraipu acai** of the pattern CVCV̄Cu and makes up a **cīr**. Similarly, the last line in *pari.6:106* is in the **veṇpā** meter and its last **cīr** is a single **acai**: வாடற்க வையை நினக்கு vāṭar̲ka vaiyai nin̲akku. Here, நினக்கு 'for you' is a **niraipu**. In *kalittokai 24,* which ends in the **veṇpā** meter, the last line has a single **acai** as its last **cīr**: போயின்று சொல்லென் உயிர் pōyin̲r̲u collen̲ **uyir**. In later texts, **veṇpā** meter is very common and the last line of each **veṇpā** ends with just one **acai** making up a **cīr** by itself. For example, consider *muttoḷḷāyiram 27:4*: என்பெறு வாடுமென் தோள் en̲per̲ā vāṭumen̲ tōḷ, in which தோள் is a **nēr acai**.

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as a **cīr** with one **acai** (**ōr-acai-c-cīr**). But, when it is to be referred to in terms of the **eḻuttu** it contains, it would be a **cīr** consisting of just one **eḻuttu**. Similarly, in ஞாயிறு **ñāyiṟu**, the று containing the extra-short **u** would be considered for deciding the **acai** pattern of ஞாயிறு, but not for being counted as an **eḻuttu**. Thus, the pattern of ஞாயிறு is CV̄-CVCu, nēr-niraipu, and the word would be referred to as a **cīr** made up of two **acai** (**īr-acai-c-cīr**) and as containing two **eḻuttu**.

The number of **acai** in a metrical foot is not always equal to the number of letters in it. Consider for example, குறும்பொறைமருங்கு kuṟumpoṟaimaruṅku 'near the small rock.' It is made up of three **acai**: குறும் -பொறை-மருங்கு **kuṟum-poṟai-maruṅku**. The first **acai**, குறும் is a **nirai** of the pattern CVCVC. The second, பொறை, is a **nirai** of the pattern CVCV̄. The third one, மருங்கு, is a **niraipu** of the pattern CVCVCCu. When the **eḻuttu** in குறும்பொறைமருங்கு are counted, the vowelless consonants (ம் and ங்) and the **eḻuttu** containing the extra-short **u** (**kuṟṟiyal ukaram**) at the end are left out, and so the resulting number of countable **eḻuttu** are six: கு, று, பொ, றை, ம, and ரு. Thus, the **cīr** குறும்பொறைமருங்கு has three **acai**, but six **eḻuttu**.[19]

The Number of Letters (**eḻuttu**) Permitted in a Metrical Foot (**cīr**)

The tradition holds that a **cīr** normally does not contain more than five **eḻuttu** and only a certain type of metrical foot called the **vañci**

[19] The mode of understanding a metrical foot in terms of the number of letters in it was necessary in the history of Tamil when lines in a poem were composed based on the number of letters. One traditional commentator explains that this practice was difficult for the poets of the last **caṅkam** ("kaṭai-c-caṅkattārkku") and therefore they composed lines in a poem based on the number of metrical feet instead (cf. Tolkāppiyam, poruḷatikāram, Nacc:52, cey.51).

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uriccīr would contain a maximum of six **eḻuttu.**[20] The minimum number of **eḻuttu** in a **vañci uriccīr**, which produces the meter called **vañci**, is three.[21] Examples:

தூங்குகையான் ஓங்குநடைய *puṟa.22:1*
தூ கை யா (three **eḻuttu**); ஓ ந டை ய (four **eḻuttu**)
உறழ்மணியான் உயர்மருப்பின *puṟa.22:2*
உ ற ம ணி யா (five **eḻuttu**); உ ய ம ரு பி ன (six **eḻuttu**)
இலக்கம்போன்றன : இ ல க போ ற ன (six **eḻuttu**) *puṟa.4:11*
விறல்வேந்தனும்மே : வி ற வே த னு மே (six **eḻuttu**) *puṟa.11:7*

The Term **cīr** and Syllable

It is obvious that a Tamil metrical foot (**cīr**) is not identical to a syllable. Note that the maximum number of syllables a foot can have is nine giving rise to the pattern **niraipu-niraipu-niraipu**, CVCVC(C)(C)**V**-CVCVC(C)(C)**V**-CVCVC(C)(C)**V**, where in each **niraipu**, the first vowel is always short, the second one can be short or long, but the last vowel (marked in bold type as **V**) must always be a short **u** (**kuṟṟiyal ukaram** or **muṟṟiyal ukaram**). Examples: விலங்கு -வழங்கு -பொருப்பு (**vilaṅku-vaḻaṅku-poruppu**); உராய்ந்து -உராய்ந்து -கலாய்த்து (**urāyntu-urāyntu-kalāyttu**).

The Term **cīr** and Word

A word can spread across two metrical feet. By the same token, a foot can contain more than one word. For example, in *aka.56:16*, மம்மர்

[20] Tolkāppiyam, poruḷatikāram, Nacc.41, cey.42; Pē:181, cey.354.

[21] Tolkāppiyam, poruḷatikāram, Nacc:44, cey.46.

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நெஞ்சினோன் தொழுதுநின் றதுவே **mammar neñcin̲ōn̲ tol̲utunin̲ r̲atuvē**, the word நின்றது **nin̲r̲atu** 'the state of standing' is spread between the last foot and the penultimate foot. The penultimate foot தொழுதுநின் , on the other hand, contains more than the word தொழுது **tol̲utu** 'worshiping.'

Meters Produced by Different **cīr**

Various types of metrical feet produce four types of classical Tamil meter, namely, **āciriyam, vañci, veṇpā**, and **kali**. Meter (**pā**) is discussed below. The **iyar̲cīr** 'natural **cīr**' and the **āciriya uriccīr** '**cīr** which are appropriate for the **āciriyam**' produce the meter called the **āciriyam**. The **veṇ cīr** '**cīr** which are appropriate for the **veṇpā**' produce the **veṇpā** and **kali** meters. The **vañci uriccīr** '**cīr** which are appropriate for the **vañci**' produce the **vañci** meter. These various feet are discussed next.

Formulaic Names for the Different **cīr**

In the tradition, each combination of the various **acai** is given a formulaic name (**vāypāṭu**) which in turn exemplifies the structure of the **cīr** it stands for. These names differ according to different schools. However, each **acai** which participates in making up a **cīr** is given a name which is an adjective, verb, or a noun referring to an entity from nature. Examples: tē 'sweet'; puḷi 'tart'; vāl̲ ' to live'; pōku 'going'; varu 'coming'; puli 'tiger'; pāmpu 'snake'; mā 'mango'; viḷa 'wood-apple'; kāy 'unripe fruit'; kan̲i 'ripe fruit'; vāy 'pass, path'; kān̲ 'jungle'; curam 'forest'; kaṭar̲u 'forest, jungle'; kār 'cloud'; urumu 'thunder.' Thus, nēr-nēr is given the formulaic name tē-mā (தேமா 'sweet mango'); nēr-nēr-nēr is given the name tē-mā(ṅ)-kāy (தேமாங்காய் 'sweet unripe mango'), and so on. The combinations of various **acai** and their names are given below. Certain combinations are considered to be appropriate for certain types of meters and this information is included in the discussion below.

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iyaṟcīr "natural feet"

These are **īr-acai-c-cīr**, obtained by combining two **acai** at a time. The first one of these two-**acai** combinations could be **nēr**, **nirai**, **nērpu**, or **niraipu**, and the restriction is on the second **acai**. The second should be a **nēr** when the first is a **nērpu** or a **niraipu**. Thus, ten patterns of the **iyaṟcīr** are obtained as follows.

iyaṟcīr	**acai pattern**	**formulaic name**
nēr nēr	நேர் நேர்	(தேமா or வாய்க்கால்)
nirai nēr	நிரை நேர்	(புளிமா or துலைவாய்)
nirai nirai	நிரை நிரை	(கருவிளம் or கணவிரி)
nēr nirai	நேர் நிரை	(கூவிளம் or பாதிரி)
nēr nērpu	நேர் நேர்பு	(மாங்காடு or போரேறு; treated like பாதிரி)
nirai nērpu	நிரை நேர்பு	(களங்காடு or கடியாறு; treated like கணவிரி)
nirai niraipu	நிரை நிரைபு	(கடிகுரங்கு or மழகளிறு; treated like கணவிரி)
nēr niraipu	நேர் நிரைபு	(மாங்குரங்கு or பூமருது; treated like பாதிரி)
nērpu nēr	நேர்பு நேர்	(ஆற்றுக்கால் or நீத்துநீர்; treated like பாதிரி)
niraipu nēr	நிரைபு நேர்	(குளத்துக்கால் or குளத்துநீர்; treated like கணவிரி)

The above **iyaṟcīr** are permissible in all four types of classical Tamil meter. However, there are some restrictions.[22]

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[22] Two specific **iyaṟcīr** ending with a **nēr** do not occur in a **kalippā** and are not preferred as the first metrical feet of a line in a certain type of **vañcippā**. That is, **nēr-nēr** (தேமா) and **nirai-nēr** (புளிமா) do not occur to produce the metrical binding (**taḷai**) known as **kalittaḷai**. They are more common at the end of a line with only two feet producing the

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āciriya uriccīr 'cīr which are proper for the **āciriyam** meter'

These metrical feet also are obtained by combining two **acai** at a time. In these, the first **acai** is either a **nērpu** or a **niraipu**. The second is **nērpu, niraipu**, or **nirai**. Six such combinations are possible:

āciriya uriccīr	acai pattern	formulaic name
nērpu nērpu	நேர்பு நேர்பு	(ஆற்றுநோக்கு or வீடுபேறு)
niraipu nērpu	நிரைபு நேர்பு	(வரகுசோறு)
niraipu niraipu	நிரைபு நிரைபு	(வரகுதவிடு or தடவுமருது)

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vañci meter (Tolkāppiyam, porulatikāram, Nacc:30, cey.25; Pē:162-164, cey.337). Consider *pura.2:1*, மண்டிணிந்த நிலனும் , which is a **vañci** line, in which the second foot நிலனும் is of the pattern **nirai-nēr**. See below for the definitions of a metrical binding and **vañci** line.

This restriction does not apply to a **vañci** line which has three feet (Tolkāppiyam, poruḷatikāram, Nacc:31, cey.26). Consider பந்த ரந்தரம் வேய்ந்து (*pati.51:16)*, which is a **vañci** line made up of three metrical feet. Here, the first foot பந்த is of the pattern **nēr-nēr** (தேமா). Now, consider *pura.7:1*, which is a **vañci** line with two metrical feet: களிறு கடைஇயதாள் . Here, the first foot களிறு is of the pattern **niraipu**, not **nirai-nēr**.

The two **iyarcīr** ending with **nirai** (**nēr-nirai** and **nirai-nirai**) can occur as the first foot of a **vañci** line (Tolkāppiyam, poruḷatikāram, Nacc:30-31, cey.26). For example, in வாலிணர் மடற்றாழை (*paṭṭ:118)*, வாலிணர் is of the pattern **nēr-nirai**. In அகல்வயன் மலைவேலி (*pura.17:10)*, அகல்வயன் is of the pattern **nirai-nirai**.

The two **iyarcīr** in which the first **acai** is a **nērpu** or a **niraipu** (**nērpu-nēr** and **niraipu-nēr**) are treated like **nēr-nirai** and **nirai-nirai** respectively (Tolkāppiyam, poruḷa-tikāram, Pē:146, 147, cey.327; Nacc:19, cey.15). For example, in ஓங்குமலைப் பெருவில் பாம்புஞாண் கொளீஇ (*pura.55:1)*, பாம்புஞாண் is of the pattern **nērpu-nēr**, but will be treated like **nēr-nirai** when its binding with the following foot is to be considered. In வருந்துநாய் நாவின் பெருந்தகு சீறடி *(poru:42)*, வருந்துநாய் is of the pattern **niraipu-nēr**, but will be treated like **nirai-nirai** when its binding with the following foot is to be considered.

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nērpu niraipu   நேர்பு நிரைபு   (ஆற்றுவரவு or பாறுகுருகு)
nērpu nirai   நேர்பு நிரை
(யாற்றுமடை or நீடுகொடி; treated like பாதிரி)
niraipu nirai   நிரைபு நிரை[23]
குளத்துமடை or உரறுபுலி; treated like கணவிரி)

The **āciriya uriccīr** occur in a certain line called **vañci aṭi** without any restrictions and occur in **āciriyappā**, **veṇpā**, and **kalippā** with some restrictions.[24]

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[23] By a different convention, the last two **uriccīr** (**nērpu-nirai** and **niraipu-nirai**) are **iayṟcīr** (cf. Tolkāppiyam, poruḷatikāram, Pē:163, cey.338, where the commentator refers to நிலவுமணல் , **niraipu-nirai**, as an **iyaṟcīr**).

[24] In ஓங்குதிரை வியன்பரப்பி (*matu:1*), which is a **vañci** line, ஓங்குதிரை is of the pattern **nērpu-nirai**.

The **āciriya uriccīr** in which both **acai** are **uriyacai** (**nērpu-nērpu**, **niraipu-nērpu**, **niraipu-niraipu**, and **nērpu-niraipu**) do not normally occur in an **āciriyappā** or in a **veṇpā** line with four feet. But in certain lines in an **āciriyappā** which do not produce the binding known as the **āciriyattaḷai**, these metrical feet are not forbidden (cf. Iḷam:431, cey.331; Nacc:17, 29, cey.13; Pē:160, cey.335). Examples: In வெளிற்றுப்பனந் துணியின் வீற்றுவீற்றுக் கிடப்ப (*puṟa.35:22)*, வீற்றுவீற்றுக் is of the pattern **nērpu-nērpu**. In வண்புகழ் நிறைந்து வசிந்துவாங்கு நிமிர்தோள் (*tiru:106)*,வசிந்துவாங்கு is **niraipu-nērpu**. In நறவுண் மண்டை நுடக்கலி னிறவுக்கலித்து (*aka.96:1)*, னிறவுக்கலித்து is **niraipu-niraipu**. In திருந்துகோ லெல்வளை தெழிப்ப நாணுமறந்து (*kuṟi:167)*, நாணுமறந்து is **nērpu-niraipu**. These lines are called **cīr-vakai-aṭi** and apparently, no **āciriyattaḷai** is anticipated in them (cf. Tolkāppiyam, poruḷatikāram, Nacc:29, cey.13). See below for the definition of a **cīr-vakai-aṭi**.

The **āciriya uriccīr** which end with a **nirai** (**nērpu-nirai** and **niraipu-nirai**) can occur in an **āciriyappā** producing an **āciriyattaḷai** (Tolkāppiyam, poruḷatikāram, Nacc:29, cey.23; Pē:160, cey.335). For example, in உவவுமதி யுருவி னோங்கல் வெண்குடை (*puṟa.3:1)*, உவவுமதி is of the pattern **niraipu-nirai**.

The same **āciriya uriccīr** (**nērpu-nirai** and **niraipu-nirai**) are permissible in certain lines in a **kalippā** producing **kalittaḷai** (Nacc:29, cey.24; Pē:145, 161, cey.326, 336). For

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veṇpā uriccīr '**cīr** which are appropriate for the **veṇpā** meter'

These are metrical feet obtained by combining three **acai** at a time in a specific manner. Normally, 64 combinations are possible if one combines three **acai** at a time from the group of the four basic **acai**. Of those 64 resulting combinations, the ones in which the third **acai** is a **nēr**, and neither of the other two is a **nērpu** or a **niraipu**, are called the **veṇpā uriccīr**. Actually, to obtain them, the **acai** called **nēr** is added as the third **acai** to the **iyaṟcīr** discussed above in which none of the **acai** is a **nērpu** or a **niraipu**. Four such combinations are possible in the following manner.

veṇpā uriccīr	acai pattern	formulaic name
nēr nēr nēr	நேர் நேர் நேர்	(தேமாங்காய் or மாவாழ்கான்)
nirai nēr nēr	நிரை நேர் நேர்	(புளிமாங்காய் or புலிவாழ்கான்)
nirai nirai nēr	நிரை நிரை நேர்	(கருவிளங்காய் or புலிவருகான்)
nēr nirai nēr	நேர் நிரை நேர்	(கூவிளங்காய் or மாவருகான்)

The **veṇcīr**, as their name suggests, produce the meter called **veṇpā**. They are permissible in a **vañci** line which does not produce the binding

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example, in உரவுத்தகை மழுங்கித்தன் இடும்பையா லொருவனை (*kali.120:4*), உரவுத்தகை is of the pattern **niraipu-nirai**. It produces **kalittaḷai** when considered together with the following foot.

All the other **āciriya uriccīr** (**nērpu-nērpu**, **niraipu-nērpu**, **niraipu-niraipu**, and **nērpu-niraipu**) are permissible in certain **kalippā** where the line is known as **cīr-vakai-k-kali-aṭi** (Nacc:29, cey.24).

Examples: In ஆடுகொள் நேமியாற் பரவுதும் நாடுகொண்டு (*kali.105:72*), நாடுகொண்டு is of the pattern **nērpu-nērpu**, and the rest of the line produces **āciriyattaḷai**. In தாழ்புதுறந்து தொடிநெகிழ்த்தான் போகிய கானம் (*kali.145:18*), தாழ்புதுறந்து is **nērpu-niraipu**, and the line produces **veṇ-taḷai**.

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called **vañci-t-taḷai.**[25] For example, in புட்டேம்பப் புயன்மாறி *(paṭṭ:4)*, both feet are **veṇcīr**. The first one புட்டேம்பப் is of the pattern **nēr-nēr-nēr** and the second, புயன்மாறி, **nirai-nēr-nēr**. The combination of the two produces **kali-t-taḷai**, not a **vañci-t-taḷai**. However, the sound recognized is "**tūṅkal ōcai**." Similarly, in வியஞெண்மீ னெறியொழுக (*matu:6*), which is a **vañci** line, the feet are of the patterns **nirai-nēr-nēr** and **nirai-nirai-nēr** respectively and produce **kalittaḷai.**[26]

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[25] Pē:159, cey.334.

[26] A commentator notes that it is better to permit just one **veṇcīr** in a line in an **āciriyappā** (Nacc:34, cey.30). The **veṇcīr** do not occur in an **āciriyappā** (Nacc:29, cey.23; Pē:160, cey.335) when the lines have to produce only **āciriyattaḷai**. But they are permissible if they harmonize with the rest of the **cīr** in a line producing **āciriyattaḷai** or **veṇ taḷai**. For example, in தமிழ்தலை மயங்கிய தலையாலங் கானத்து *(puṟa.19:2)*, தலையாலங் is of the pattern **nirai-nēr-nēr** and கானத்து is **nēr-niraipu**. However, தலையாலங் binds harmoniously with its preceding foot மயங்கிய producing an **āciriyattaḷai**. Therefore, the **veṇcīr** தலையாலங் is allowed in this line. Similarly, in யந்தளிர்க் குவவுமொய்ம் பலைப்பச் சாந்தருந்தி *(kuṟi:120)*, சாந்தருந்தி is of the pattern **nēr-nirai-nēr**. It combines with the preceding foot and produces an **āciriyattaḷai**. In கண்டோ ரெல்லா மமர்ந்தினிதி ருக்கி (*malai:496*), மமர்ந்தினிதி is of the pattern **nirai-nirai-nēr**. It binds with the preceding foot producing one type of **veṇ taḷai (iyaṟcīr veṇ taḷai)** and binds with the following foot producing another type of **veṇ taḷai (veṇ cīr veṇ taḷai)**.

The **veṇcīr** can occur in a **kalippā** to produce the metrical binding called **kalittaḷai** (Nacc:33, cey.29; Pē:168-169, cey.341). If all the four feet are **veṇcīr**, the first **acai** of the last foot would be treated like a **nirai** (Iḷ:432, cey.337; Nacc:33, cey.29; Pē:168-169, cey.341) even if it happens to be a **nēr**; the metrical binding then obtains the name **kalittaḷai**. Examples: In அரிதாய வறனெய்தி யருளியோர்க் களித்தலும் *(kali.11:1)*, the feet are of the patterns **nirai-nēr-nēr** (அரி-தா-ய), **nirai-nēr-nēr** (வற-னெய்-தி), **nirai-nirai** (யரு-ளியோர்க்), and **nirai-nirai** (களித்-தலும்). The first two **veṇcīr** produce **kalittaḷai**. The second one binds with the third, which is an **iyaṟcīr**, producing **kalittaḷai**. But, in அடிதாங்கு மளவின்றி யழலன்ன வெம்மையாற் *(kali.11:6)*, the penultimate foot, which is a **veṇcīr** of the pattern **nirai-nēr-nēr** (யழ-லன்-ன), binds with the last foot whose first **acai** is treated like a **nirai** although it is a **nēr** (வெம்-மையாற்), producing

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vañci uriccīr 'cīr which are proper for the **vañci** meter'

These are also metrical feet obtained by combining three **acai** at a time in a specific manner. Of the 64 possible combinations of feet containing three **acai** at a time, 60 are considered to produce what is called the **vañci** meter and therefore are known as the **vañci uriccīr**. In this type of foot, if the third **acai** is a **nēr**, one or both of the other two are **nērpu** or **niraipu**. The 60 possible combinations of the **vañci uriccīr** are given below. Although these feet are treated separately, they are considered as belonging to the group of **veṇcīr**.[27]

vañci uriccīr	acai pattern	formulaic name
1. nēr nēr nirai	நேர் நேர் நிரை	(மா வாழ் நெறி)
2. nēr nēr nērpu	நேர் நேர் நேர்பு	(மா வாழ் காடு)
3. nēr nēr niraipu	நேர் நேர் நிரைபு	(மா வாழ் பொருப்பு)
4. nēr nirai nirai	நேர் நிரை நிரை	(மா வரு நெறி)
5. nēr nirai nērpu	நேர் நிரை நேர்பு	(மா வரு காடு)
6. nēr nirai niraipu	நேர் நிரை நிரைபு	(மா வரு பொருப்பு)
7. nēr nērpu nēr	நேர் நேர்பு நேர்	(மா போகு கான்)
8. nēr nērpu nirai	நேர் நேர்பு நிரை	(மா போகு நெறி)
9. nēr nērpu nērpu	நேர் நேர்பு நேர்பு	(மா போகு காடு)
10. nēr nērpu niraipu	நேர் நேர்பு நிரைபு	(மா போகு பொருப்பு)
11. nēr niraipu nēr	நேர் நிரைபு நேர்	(மா வழங்கு கான்)
12. nēr niraipu nirai	நேர் நிரைபு நிரை	(மா வழங்கு நெறி)
13. nēr niraipu nērpu	நேர் நிரைபு நேர்பு	(மா வழங்கு காடு)
14. nēr niraipu niraipu	நேர் நிரைபு நிரைபு	(மா வழங்கு பொருப்பு)

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kalittaḷai (Pē:169-170, cey.341).

[27] Cf. "vañci uriccīrum taṉ cīr ākaliṉ" Pē:205, cey.367.

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15. nirai nēr nirai	நிரை நேர் நிரை	(புலி வாழ் நெறி)
16. nirai nēr nērpu	நிரை நேர் நேர்பு	(புலி வாழ் காடு)
17. nirai nēr niraipu	நிரை நேர் நிரைபு	(புலி வாழ் பொருப்பு)
18. nirai nirai nirai	நிரை நிரை நிரை	(புலி வரு நெறி)
19. nirai nirai nērpu	நிரை நிரை நேர்பு	(புலி வரு காடு)
20. nirai nirai niraipu	நிரை நிரை நிரைபு	(புலி வரு பொருப்பு)
21. nirai nērpu nēr	நிரை நேர்பு நேர்	(புலி போகு கான்)
22. nirai nērpu nirai	நிரை நேர்பு நிரை	(புலி போகு நெறி)
23. nirai nērpu nērpu	நிரை நேர்பு நேர்பு	(புலி போகு காடு)
24. nirai nērpu niraipu	நிரை நேர்பு நிரைபு	(புலி போகு பொருப்பு)
25. nirai niraipu nēr	நிரை நிரைபு நேர்	(புலி வழங்கு கான்)
26. nirai niraipu nirai	நிரை நிரைபு நிரை	(புலி வழங்கு நெறி)
27. nirai niraipu nērpu	நிரை நிரைபு நேர்பு	(புலி வழங்கு காடு)
28. nirai niraipu niraipu	நிரை நிரைபு நிரைபு	(புலி வழங்கு பொருப்பு)
29. nērpu nēr nēr	நேர்பு நேர் நேர்	(பாம்பு வாழ் கான்)
30. nērpu nēr nirai	நேர்பு நேர் நிரை	(பாம்பு வாழ் நெறி)
31. nērpu nēr nērpu	நேர்பு நேர் நேர்பு	(பாம்பு வாழ் காடு)
32. nērpu nēr niraipu	நேர்பு நேர் நிரைபு	(பாம்பு வாழ் பொருப்பு)
33. nērpu nirai nēr	நேர்பு நிரை நேர்	(பாம்பு வரு கான்)
34. nērpu nirai nirai	நேர்பு நிரை நிரை	(பாம்பு வரு நெறி)
35. nērpu nirai nērpu	நேர்பு நிரை நேர்பு	(பாம்பு வரு காடு)
36. nērpu nirai niraipu	நேர்பு நிரை நிரைபு	(பாம்பு வரு பொருப்பு)
37. nērpu nērpu nēr	நேர்பு நேர்பு நேர்	(பாம்பு போகு கான்)
38. nērpu nērpu nirai	நேர்பு நேர்பு நிரை	(பாம்பு போகு நெறி)
39. nērpu nērpu nērpu	நேர்பு நேர்பு நேர்பு	(பாம்பு போகு காடு)
40. nērpu nērpu niraipu	நேர்பு நேர்பு நிரைபு	(பாம்பு போகு பொருப்பு)
41. nērpu niraipu nēr	நேர்பு நிரைபு நேர்	(பாம்பு வழங்கு கான்)
42. nērpu niraipu nirai	நேர்பு நிரைபு நிரை	(பாம்பு வழங்கு நெறி)
43. nērpu niraipu nērpu	நேர்பு நிரைபு நேர்பு	(பாம்பு வழங்கு காடு)
44. nērpu niraipu niraipu	நேர்பு நிரைபு நிரைபு	(பாம்பு வழங்கு பொருப்பு)
45. niraipu nēr nēr	நிரைபு நேர் நேர்	(களிறு வாழ் கான்)

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46. niraipu nēr nirai	நிரைபு நேர் நிரை	(களிறு வாழ் நெறி)
47. niraipu nēr nērpu	நிரைபு நேர் நேர்பு	(களிறு வாழ் காடு)
48. niraipu nēr niraipu	நிரைபு நேர் நிரைபு	(களிறு வாழ் பொருப்பு)
49. niraipu nirai nēr	நிரைபு நிரை நேர்	(களிறு வரு கான்)
50. niraipu nirai nirai	நிரைபு நிரை நிரை	(களிறு வரு நெறி)
51. niraipu nirai nērpu	நிரைபு நிரை நேர்பு	(களிறு வரு காடு)
52. niraipu nirai niraipu	நிரைபு நிரை நிரைபு	(களிறு வரு பொருப்பு)
53. niraipu nērpu nēr	நிரைபு நேர்பு நேர்	(களிறு போகு கான்)
54. niraipu nērpu nirai	நிரைபு நேர்பு நிரை	(களிறு போகு நெறி)
55. niraipu nērpu nērpu	நிரைபு நேர்பு நேர்பு	(களிறு போகு காடு)
56. niraipu nērpu niraipu	நிரைபு நேர்பு நிரைபு	(களிறு போகு பொருப்பு)
57. niraipu niraipu nēr	நிரைபு நிரைபு நேர்	(களிறு வழங்கு கான்)
58. niraipu niraipu nirai	நிரைபு நிரைபு நிரை	(களிறு வழங்கு நெறி)
59. niraipu niraipu nērpu	நிரைபு நிரைபு நேர்பு	(களிறு வழங்கு காடு)
60. niraipu niraipu niraipu	நிரைபு நிரைபு நிரைபு	(களிறு வழங்கு பொருப்பு)

In general, any two of the 64 **mū-v-acai-c-cīr** in a row would produce a line known as the **vañci aṭi.**[28] For example, வினைநவின்ற பேர்யானை *(matu:47)* is a **vañci** line, in which the feet are of the patterns **nirai-nirai-nēr** (வினை-நவின்-ற) and **nēr-nēr-nēr** (பேர்-யா-னை). Notice that they are **veṇcīr**. Similarly, in தொடித்தோட்கை துடுப்பாக *(matu:34)* which is also a **vañci** line, the first foot is a **veṇcīr** of the pattern **nirai-nēr-nēr** (தொடித்-தோட்-கை), whereas the second is a **veṇcīr** of the pattern **nirai-nēr-nēr** (துடுப் -பா-க).

However, only the 60 **mū-v-acai-c-cīr** designated as the **vañci uriccīr** mentioned above are responsible for producing the meter called **vañci**. For example, விழுச்சூழிய விளங்கோடைய *(matu:43)* is a **vañci** line,

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[28] Nacc:44, cey.45. The line obtains the name **cama-nilai-vañci aṭi**. The line with three such feet is called a **viya-nilai-vañci aṭi** (cf. Nacc:44, cey.47).

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in which both feet are **vañci uriccīr** of the pattern **nirai-nēr-nirai**, and they combine to produce the **vañci** meter. Similarly, in the **vañci** line வினைமாட்சிய விரைபுரவியொடு *(puṟa.16:1)*, the two feet with the patterns **nirai-nēr-nirai** (வினை-மாட்-சிய) and **nirai-nirai-niraipu** (விரை-புர-வியொடு) produce the **vañci** meter.

Ten of the 60 **vañci uriccīr** are permissible in an **āciriyappā** to occur in a line where the other feet are **āciriya uriccīr** or **iyaṟcīr**.[29] They are **nēr-nēr-nirai, nirai-nēr-nirai, nēr-nēr-nērpu, nirai-nēr-nērpu, nēr-nēr-niraipu, nirai-nēr-nērpu, nērpu-nēr-nēr, nērpu-nirai-nēr, niraipu-nēr-nēr**, and **niraipu-nirai-nēr**. An example is நலம்பெறு கலிங்கத்துக் குறங்கின்மிசை அசைஇய தொருகை *(tiru:109)*, in which குறங்-கின்-மிசை is of the pattern **nirai-nēr-nirai**.

aṭi (line)

A line in a poem is known by the term **aṭi**. A standard line is defined as that which is composed of four metrical feet.[30]

Types of Lines

The various types of lines recognized are **kuṟaḷ aṭi, cintaṭi, aḷavaṭi, neṭil aṭi, kaḻi neṭil aṭi, vañci aṭi, iyaṟcīr-veḷ-aṭi, coṟcīr aṭi**, and **muṭukiyal aṭi**. Among them, the kuṟaḷ aṭi, cintaṭi, aḷavaṭi, neṭil aṭi, kaḻi neṭil aṭi, and vañci aṭi are named on the basis of the number of letters (**eḻuttu**) or feet (**cīr**) they contain. The others, iyaṟcīr-veḷ-aṭi, coṟcīr aṭi, and muṭukiyal aṭi, obtain their names on the basis of the types of letters and feet they contain. These lines are discussed next.

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29 Nacc:34, cey.31; Pē:171-172, cey.343.

30 Nacc:35, cey.32.

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Two Conventions of Grading an **aṭi**

Just like in the case of metrical feet (**cīr**), two different conventions provide different ways of considering an **aṭi**. One school views **aṭi** as containing so many letters (**eḻuttu**) while the other views it as composed of so many metrical feet. Vowelless consonants (**oṟṟu**), āytam (**ḥ**), and the extra-short **u** (**kuṟṟiyal ukaram**) are not taken into account when an **aṭi** is described in terms of the number of **eḻuttu** in it.[31] The **muṟṟiyal ukaram** is taken into account for naming an **aṭi** based on its letters.

When a line is construed in terms of the countable letters it contains, it is referred to as a **kaṭṭaḷai aṭi**, whereas the line which is graded in terms of the number of metrical feet it is made up of is called a **cīr vakai aṭi**.[32]

Both conventions have been understood as saying the same thing in different ways.[33] However, the convention which construes a line as composed of so many metrical feet seems to allow for more letters and feet per line. This is demonstrated later.

Types of Lines (**aṭi**) in Terms of Letters (**eḻuttu**)

The convention which evaluates a line in terms of the letters, ordains that a standard line has four metrical feet. The line is a **kuṟaḷ aṭi** if it contains a minimum of four and a maximum of six letters (**eḻuttu**). If the

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[31] Nacc:43, cey.44.

[32] One may note at this point that one of the later meters, the **kaṭṭaḷai-k-kali-t-tuṟai**, echoes the term **kaṭṭaḷai**. In a poem composed in this meter, a line beginning with a **nēr acai** contains sixteen countable letters and a line beginning with a **nirai acai** contains seventeen countable letters. The verses in the text Tirukkōvaiyār are in this meter.

[33] Naccinārkkiniyar's commentary on cey.36-40.

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line contains seven to nine **eḻuttu** it is a **cintaṭi**. If it contains ten to fourteen **eḻuttu** it is a **nēraṭi** or an **aḷavaṭi**. It is a **neṭil aṭi** if it contains fifteen to seventeen **eḻuttu**. And, it is a **kaḻi neṭil aṭi** if it contains eighteen to twenty **eḻuttu**. Examples provided by the commentators are reproduced here:

பேர்ந்து பேர்ந்து சார்ந்து சார்ந்து (pērntu pērntu cārntu cārntu)
This is a **kuraḷ aṭi** because it contains four **eḻuttu**: பே பே சா சா
நீர்வாய் கொண்டு நீண்ட நீல (nīrvāy koṇṭu nīṇṭa nīla)
This is a **cintaṭi** because it contains seven **eḻuttu**: நீ வா கொ நீ ட நீ ல
நன்மணங் கமழும் பன்னெல் லூர (naṉmaṇaṅ kamaḻum paṉṉel lūra)
This is a **nēraṭi** because it contains ten **eḻuttu**: ந ம ண க ம ழு ப னெ லூ ர
அணிநடை யசைஇய வரியமை சிலம்பின்
(aṇinaṭai yacaiiya variyamai cilampin)
This is a **neṭil aṭi** because it contains fifteen **eḻuttu**:
அ ணி ந டை ய சை இ ய வ ரி ய மை சி ல பி
நளிமுழவு முழங்கிய வணிநிலவு தயங்குநக
(naḷimuḻavu muḻaṅkiya vaṇinilavu tayaṅkunaka)
This is a **kaḻi neṭil aṭi** because it contains eighteen **eḻuttu**:
ந ளி மு ழ வு மு ழ கி ய வ ணி நி ல வு த ய ந க

Types of Lines (aṭi) in Terms of Metrical Feet (cīr)

By the other convention, a line made up of two metrical feet is called a **kuraḷ aṭi**; that with three feet is a **cintaṭi**; with four feet, an **aḷavaṭi**; with five feet, a **neṭil aṭi**. A line made up of more than five feet is a **kaḻi neṭil aṭi**. Examples:

ஓங்குதலை வியன்பரப்பின் ōṅkutalai viyaṉparappiṉ *(matu:1)*
This is a **kuraḷ aṭi** with two feet. But note that it has eight **eḻuttu**.

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பந்த ரந்தரம் வேய்ந்து panta rantaram vēyntu *(pati.51:16)*
This is a **cintaṭi** with three feet. Note that it has only six **eḻuttu**.
துளங்குநீர் வியலகங் கலங்கக் கால்பொர
tuḷaṅkunīr viyalakaṅ kalaṅkak kālpora *(pati.51:1)*
This is an **aḷavaṭi** with four feet.
என்பொடு தடிபடு வழியெல்லா மெமக்கீயு மன்னே
eṉpoṭu taṭipaṭu vaḻiyellā memakkīyu maṉṉē *(puṟa.235:6)*
This is a **neṭil aṭi** with five feet.
நெறியறி செறிகுறி புரிதிரி பறியா வறிவனை முந்துறீஇ
neṟiyaṟi ceṟikuṟi puritiri paṟiyā vaṟivaṉai muntuṟīi *(kali.39:46)*
This is a **kaḻi neṭil aṭi** with six feet. Note that it has twentythree **eḻuttu**.

Lines Which are Graded by the Number of Letters and Their Occurrence

The five types of lines, namely **kuṟaḷ aṭi, cintaṭi, nēraṭi, neṭilaṭi,** and **kaḻi neṭilaṭi**, are proper for **āciriyappā**.[34] In an **āciriyappā**, even if any of these lines contains more or less than the number of letters it is supposed to have, it will not be discarded but will rather be recognized in terms of the number of metrical feet it is made up of.[35] Thus, in the final analysis, a line in an **āciriyappā** could contain a minimum of four and a maximum of twenty letters.[36] An example is நெடுங்கொடிய நிமிர்தேரு நெஞ்சுடைய புகன்மறவரும் *(puṟa.55:8)*. This is a **kaḻi neṭil aṭi** containing nineteen **eḻuttu**: நெ டு கொ டி ய நி மி தே ரு நெ சு டை ய பு க ம ற வ ரு.[37]

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[34] Nacc:53, cey.52; Pē:200, cey.364.

[35] Nacc:53, cey.53.

[36] Iḷam:441-442, cey.359.

[37] The line under consideration is followed by the refrain என 'thus' in the poem.

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There is no restriction on the sequence of occurrence of these lines in an **āciriyappā**. They can occur in any order.[38] An example is *pur̲anān̲ūr̲u 187*.

நாடா கொன்றோ காடா கொன்றோ nāṭā kon̲r̲ō kāṭā kon̲r̲ō
This is a **cintaṭi** with eight (**el̲uttu**).
அவலா கொன்றோ மிசையா கொன்றோ avalā kon̲r̲ō micaiyā kon̲r̲ō
This is a **nēraṭi** with ten **el̲uttu**.
எவ்வழி நல்லவ ராடவர் evval̲i nallava rāṭavar
This is a **cintaṭi** with nine **el̲uttu**.
அவ்வழி நல்லை வாழிய நிலனே avval̲i nallai vāl̲iya nilan̲ē
This is a **nēraṭi** with eleven **el̲uttu**.

A **kur̲aḷ aṭi** with six letters, **cintaṭi** (seven to nine letters), and an **aḷavaṭi** with a maximum of fourteen letters are permissible in a **vañcippā**.[39] For examples, see "**vañci aṭi**."

The **cintaṭi** (seven to nine letters) and **aḷavaṭi** (ten to fourteen letters) occur in a **veṇpā** with some restrictions.[40] Occasionally, the **neṭil aṭi** (fifteen to seventeen letters) occurs in a **veṇpā**. But then, a **veṇcīr** ending with a **nēr acai** (**nēr-nēr-nēr** etc.) is followed by a **veṇcīr** or

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[38] Iḷ:443, cey.360.

[39] Nacc: 57, cey.57.

[40] An **iyar̲cīr** ending with a **nēr acai** (**nēr-nēr** or **nirai-nēr**) should not be followed by an **iyar̲cīr** beginning with a **nēr acai**; an **iyar̲cīr** ending with a **nirai acai** (**nēr-nirai** or **nirai-nirai**) should not be followed by an **iyar̲cīr** beginning with a **nirai acai** (Iḷam:445, cey.364); a **veṇcīr** should not be followed by a **veṇcīr** beginning with a **nēr acai**. The first two situations would produce what is called an **āciriyattaḷai** and the last one would produce what is called the **veṇcīr veṇ taḷai**. (Nacc:61-62, cey.58).

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iyar̲cīr beginning with a **nēr acai**.[41] There is no classical Tamil poem which is entirely in the **veṇpā** meter.

The longer types of **aḷavaṭi** (thirteen to fourteen letters), **neṭil aṭi** (fifteen to seventeen letters), and **kal̲i neṭil aṭi** (eighteen to twenty letters) are proper for a **kalippā**.[42]

Refrain (kūṉ)

In some of the five types of lines discussed above, a single **acai** can occur as refrain and is denoted by the term **kūṉ** which literally means 'bending, curvature.' This type of refrain occurs in a **vañci** line, and can fall anywhere in the line. Examples: In **தோல்** துவைத்தம்பில் துளைதோன்றுவ *(pur̲a.4:5)*, the first item **தோல்** is a single **acai** and a **kūṉ**. The rest of the line is a **cintaṭi**. In *pur̲a.345:1-4*, there is a **kūṉ** in each line, given here in bold type:

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[41] Iḷam:445-446, cey.364.

[42] Iḷam:447, cey.365; Nacc:63, cey.59, 60; Pē:213, cey.371.

If a line falls short of or exceeds the number of letters it is supposed to contain, the line will be identified in terms of the number of metrical feet in it as a **cīr vakai aṭi**, not as a **kaṭṭaḷai aṭi** (Nacc:63, cey.59). For example, in ஐயிரு தலையி னரக்கர் கோமான் (*kali.38:3*), there are eleven **el̲uttu** and the line is an **aḷavaṭi** (ten to fourteen letters) by the earlier convention. Although it is not the longer type of **aḷavaṭi** (thirteen to fourteen letters) it is used in a **kalippā**, because it is acceptable as a **nēraṭi** (made up of four metrical feet) by the later convention. In சுற்றமை வில்லர் சுரிவளர் பித்தையர் *(kali.4:2)*, there are twelve **el̲uttu** and therefore the line is an **aḷavaṭi** (ten to fourteen letters) by the earlier convention. Although it is not the longer type of **aḷavaṭi** (thirteen to fourteen letters) it is used in a **kalippā**, because it is a **nēraṭi** by the later convention. In நெறியறி செறிகுறி புரிதிரி பறியா வறிவனை முந்துறீஇ (*kali.39:46*), there are twentythree **el̲uttu** and the line contains more letters than are normally permitted in a **kal̲i neṭil aṭi** (eighteen to twenty letters) by the earlier convention. However, it is considered as a **kal̲i neṭil aṭi** (made up of

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களிறணைப்பக் கலங்கின **காஅ**
தேரோடத் துகள்கெழுமின **தெருவு**
மாமறுகலின் மயக்குற்றன **வழி**
கலங்கழாஅலிற் **றுறை** கலக்குற்றன

There are lines where an entire metrical foot (**cīr**) could occur as refrain and they are **nēraṭi** (ten to fourteen letters), which occur in an **āciriyappā**, **veṇpā**, or **kalippā**. Occasionally they occur in a **vañcippā** also. In the following examples, the refrain in each case is given in bold type:

(kuṟu.216:1-2), **āciriyappā**:
அவரே கேடில் விழுப்பொருள் தருமார் பாசிலை
வாடா வள்ளியங் காடிறந்தோரே

(ciṟu:50), **āciriyappā**:
வருபுனல் வாயில் வஞ்சியும் வறிதே **அதாஅன்று**

(puṟa.4:7-8), **vañcippā**:
மாவே எறிபதத்தா னிடங்காட்டக்
கறுழ்பொருத செவ்வாயான்

(kali.7:15-16), **kalippā**:
இவட்கே அலங்கிதழ்க் கோடல் வீயுகு பவைபோ
லிலங்கே ரெல்வளை யிறையூ ரும்மே

---

more than five metrical feet) by the later convention.

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Lines Which are Graded by Metrical Feet and Their Occurrence

A line with three metrical feet often occurs as the penultimate line in an **āciriyappā**. It is not forbidden to occur in the middle.[43] These lines are given in bold type in the following examples:

kuṟu.3:1-4

நிலத்தினும் பெரிதே வானினு முயர்ந்தன்று
நீரினும் ஆரள வின்றே சாரற்
கருங்கோற் குறிஞ்சிப் பூக்கொண்டு
பெருந்தே னிழைக்கு நாடனொடு நட்பே

puṟa.235:7-10

அம்பொடு வேல்நுழை வழியெல்லாந் தானிற்கு மன்னே
நரந்த நாறுந் தன்கையாற்
புலவுநாறு மென்தலை தைவரு மன்னே
அருந்தலை யிரும்பாணர் அகன்மண்டைத் துளையுரீஇ

The line with three metrical feet, the last foot of which is made up of a single **acai** (**nēr**, **nirai**, **nērpu**, or **niraipu**), forms the last line in a **veṇpā**. As pointed out elsewhere, there are no classical Tamil poems which are solely in the **veṇpā** meter.

A line with three metrical feet can conclude a **kalippā**, but is also allowed elsewhere in a **kalippā.**[44] *kali.103:26*, is an example illustrating the occurrence of a line with three feet in the middle of the poem. The line is given in bold type.

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[43] Nacc:70, cey.68, 69.

[44] Nacc:71, cey.70.

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எரிதிகழ் கணிச்சியோன் சூடிய பிறைக்கண்
உருவ மாலை போலக்
குருதிக் கோட்டொடு குடர்வ லந்தன

In the same poem, the penultimate line has only three feet:

மாசில்வான் முந்நீர்ப் பரந்த தொன்னிலம்
ஆளுங் கிழமையொடு புணர்ந்த
எங்கோ வாழியரிம் மலர்தலை யுலகே

The last line in *kalittokai 18* has only three feet: **சென்ற இளமை தரற்கு.**

A line with five metrical feet (**aiñcīraṭi**) is permissible in an **āciriyappā**, **veṇpā**, and **kalippā**.[45] An example is நலம்பெறு கலிங்கத்துக் குறங்கின்மிசை அசைஇய தொருகை *(tiru:109)* which is in **āciriyappā**. In *kali.33:27*, which is in **kalippā**, there are five feet: புரிந்துநீ எள்ளுங் குயிலையும் அவரையும் புலவாதி .

A line with six metrical feet (**aṟucīraṭi**) occurs in **āciriyappā** and **kalippā**, and a line with four feet (**nēraṭi**) would normally precede it; the **aṟucīraṭi** would produce **āciriyattaḷai** as well as **veṇ taḷai**.[46] One commentator, Iḷampūraṇar, cites *puṟa.235:2*, as an example of an **aṟucīraṭi** occurring in an **āciriyappā**:

பெரியகட் பெறினே யாம்பாடத் தான்மகிழ்ந் துண்ணு மன்னே
nirai-nirai nirai-nēr nēr-nēr-nēr nēr-nirai nēr-nēr nēr-nēr

Here, the metrical binding among the first three feet is **āciriyattaḷai**. The binding among the third, fourth, and fifth feet is **veṇ taḷai**. The binding

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[45] Nacc:65, cey.63.

[46] Iḷam:449, cey.370; Nacc:66, cey.64; Pē:219, cey.376.

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between the last two feet is **āciriyattaḷai.** This line is preceded in the poem by சிறியகட் பெறினே யெமக்கீயு மன்னே, which has four feet.

Now, consider *kali.39:44-46* which is a **kalippā**:

நெய்த லிதழுண்கண் நின்கண்ணு கென்கண்மன்
எனவாங்கு
நெறியறி செறிகுறி புரிதிரி பறியா அறிவனை முந்துறீஇ

Here, the last line has six feet. In this line, the metrical binding among the first four feet (நெறியறி செறிகுறி புரிதிரி பறியா) is **āciriyattaḷai.** The binding among the last three feet (பறியா அறிவனை முந்துறீஇ) is **veṇ taḷai**. This line is preceded by a line with four feet (நெய்த லிதழுண்கண் நின்கண்ணு கென்கண்மன்). The line which occurs as எனவாங்கு has to be treated separately. It is called an **aṭai-nilai-k-kiḷavi,** an utterance to be considered as a "paranthesis." A discussion of **aṭai-nilai-k-kiḷavi** is included in the discussion of the structure of **kalippā** in this chapter.

vañci aṭi (**vañci** line)

A line is called **vañci aṭi** when it has two or three metrical feet and the minimum number of letters for a foot is three and the maximum is six.[47] When there are three feet, one of them is referred to as refrain (**kūn**). This means that a **vañci** line can contain anywhere from six to twelve **eḻuttu.** This type of line is proper for a **vañcippā** and occurs occasionally in an **āciriyappā**. For example, தூங்குகையான் ஓங்குநடைய (*pura.22:1)* is a **vañci** line. The number of **eḻuttu** in this line is seven: தூ கை யா ஓ ந டை ய. Similarly, புனல்வாயிற் பூம்பொய்கைப் *(pati.13:8)* has

[47] Nacc:44, cey.45-47.

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seven letters: பு ன வா யி பூ பொ கை; ஒலிதெங்கி னிமிழ்மருதிற் *(pati.13:7)* has nine: ஒ லி தெ கி னி மி ம ரு தி. In பாடல்சான்ற விறல்வேந்தனும்மே *(pura.11:7)*, there are ten **eluttu**: பா ட சா ற வி ற வே த னு மே; and, in நிலைக்கொராஅ இலக்கம்போன்றன *(pura.4:11)*, there are eleven: நி லை கொ ரா அ இ ல க போ ற ன. In *patirruppattu 13*, which is basically an **āciriyappā**, there are **vañci** lines: தொறுத்தவய லாரல்பிறழ்நவும் *(pati.13:1)* has eleven **eluttu**: தொ று த வ ய லா ர பி ற ந வு; எறுபொருதசெறு வுழாதுவித்துநவும் *(pati.13:2)* has twelve: எ பொ ரு த செ று வு ழா வி து ந வு; and களிறு கதவெறியாச் சிவந்துராஅய் *(pura.4:10)* also has twelve: க ளி க த வெ றி யா சி வ து ரா அ.

muṭukiyal aṭi ("fast line")

Lines with seven feet (**elucīraṭi**) are normally filled with short syllables, a process or feature known as **muṭuku-iyal**. This type of line is known as the **muṭukiyal aṭi**; it is proper for a **paripāṭal** and occurs also in a **kalippā**. A **muṭukiyal aṭi** produces a mixture of **āciriyam** and **veṇpā** meters.[48]

Lines with four, five, or six feet also can be filled with short syllables. They do not occur in an **āciriyappā** or a **veṇpā**, but do occur to produce **āciriyam** and **veṇpā** meters within a **kalippā**.[49] For example, *kali.103:42-47*, is a section in the **veṇpā** meter. The line with four feet exhibiting **muṭukiyal** is given in bold type:

இரிபெழு பதிர்பதிர் பிகந்துடன் பலர்நீங்க
வரிபரி பிறுபிறுபு குடர்சோரக் குத்தித்தன்

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[48] Iḷam:448, cey.427; Nacc:68, 148, cey.66, 122.

[49] Iḷam:450, cey.373; Nacc:6, 8, cey.67; Pē:304, 434.

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... ...
திரிதருங் கொல்களிறும் போன்ம்

In *kali.39:46-47,* lines with six and five feet occur producing **muṭukiyal** in **āciriyam** and **veṇpā** meters.

நெறியறி செறிகுறி புரிதிரி பறியா அறிவனை முந்துறீஇ
தகைமிகு தொகைவகை யறியுஞ் சான்றவ ரினமாக

iyaṟcīr veḷḷaṭi

A line is called an **iyaṟcīr veḷḷaṭi** when an **iyaṟcīr** ending with a **nēr acai (nēr-nēr** or **nirai-nēr)** is followed by a metrical foot beginning with a **nirai acai**, or when an **iyaṟcīr** ending with a **nirai acai** (**nēr-nirai** or **nirai-nirai**) is followed by a foot beginning with a **nēr acai.**[50] It is called so because its feet which are **iyaṟcīr** produce a metrical binding called **veṇ taḷai.** An **iyaṟcīr veḷḷaṭi** is permissible in an **āciriyappā**, and there it is interspersed with a certain line (**āciriya aṭi**) which produces a certain metrical binding (**āciriya-t-taḷai**). Consider for example *kuṟu.12:1-3.*

எறும்பி யளையிற் குறும்பல் சுனைய
nirai-nēr nirai-nēr nirai-nēr nirai-nēr

வுலைக்கல் லன்ன பாறை யேறிக்
nirai-nēr nēr-nēr nēr-nēr nēr-nēr

கொடுவி லெயினர் பகழி மாய்க்கும்
nirai-nēr nirai-nēr nirai-nēr nēr-nēr

The first line is an **iyaṟcīr veḷḷaṭi** and the second is an **āciriya aṭi** which produces **āciriyattaḷai.**

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[50] Nacc:64, cey.62.

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corcir-aṭi

The **corcir aṭi** is a line (**aṭi**) in which there is a word (**col**) which functions as a metrical foot (**cir**). Any one of the following would be a **corcir aṭi**: a line in which the feet are involved in a reckoning, as if in an exposition; a line in which there are less than four feet or where a foot has insufficient number of **acai**; a line in which a single **acai** (**nēr, nirai, nērpu,** or **niraipu**) stands alone as the line's first foot as refrain without being joined with the following foot and the lone **acai** is called an **oliyacai**; or a line in which a foot stands alone at the end but is combined with the next line to make sense, and the lone foot gets the name **valiyacai.**[51] This type of line, **corcir aṭi**, is proper to a **paripāṭal.**[52]

In *pari.3:4-9,* the reckoning type of **corcir** lines are found:

தீவளி விசும்பு நிலனீ ரைந்து
    'the Five, namely, fire, wind, sky, earth, and water'
ஞாயிறு ந திங்களு மறனு மைவரும்
    'the sun, moon, Aran, and the Five'
திதியின் சிறுரும் விதியின் மக்களும்
    'the children of Titi and the children of Viti'
மாசி லெண்மரும் பதினொரு கபிலரும்
    'the blemishless Eight and the eleven Kapilars'
தாமா விருவருந் தருமனு மடங்கலும்
    'the Two, Taruman and the Lion'

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[51] Iḷam:488, cey.428; Nacc:148, cey.123; Pē:304, cey.434.

[52] Iḷam.487, 427. They are also found elsewhere: e.g., *pati.24:6-7.*

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மூவே முலகமு முலகினுண் மன்பதும்
    'the twentyone worlds and the lives in these worlds'

In *pari.2:65-68*, each line has less than four feet whereas the lines preceding and following them have four feet each:

திகழொளி யொண்சுடர் வளப்பாடு கொளலும் (four feet)
நின்னுரு புடனுண்டி (two feet)
பிற ருடம் படுவாரா (three feet)
நின்னொடு புரைய (two feet)
அந்தணர் காணும் வரவு (three feet)
வாயடை யமிர்தநின் மனத்தகத் தடைத்தர (four feet)

In *pari.4:25-32,* the first **acai** நின் makes the lines qualify as a **coṟcīraṭi,** and is called **o̱liyacai**. Note that this type of single **acai** also receives the name **kūn**.

நின் வெம்மையும் விளக்கமு ஞாயிற்றுள
நின் தண்மையும் சாயலும் திங்களுள
நின் சுரத்தலும் வண்மையு மாரியுள
... ...
நின் வருதலு மொடுக்கமு மருத்தினுள

In *pari.12:99,* the last **acai** ஆங்க 'thus' is a **vaḻiyacai** and makes the line a **coṟcīraṭi**[53]:

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[53] Unfortunately, the traditional commentator's cryptic usage of the term "**acai**" in this context, misleads one to underestimate the function of the word **āṅka**. See Parimēlaḻakar's commentary on *pari.12:99*.

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விசும்புகடி விட்டன்று விழவுப்புன **லாங்க**
இன்பமுங் கவினு மழுங்கன் மூதூர்

In *pari.19:50*, the last **acai** இவன் '(this) he' makes the line a **cor̲cīraṭi** because it combines with the next line to make sense and becomes a **val̲iyacai**:

இந்திரன் பூசை யிவளக லிகையி**வன்**
சென்ற கவுதமன் சினனுறக் கல்லுரு

In *kali.33:16-19*, each line has a **val̲iyacai** at the end. Note that each of these **val̲iyacai** is composed of more than one **acai**. They are given in bold type:

நொந்து நகுவனபோல் நந்தின கொம்பு நைந்**துள்ளி**
யுகுவது போலுமென் னெஞ்சு **எள்ளித்**
தொகுபுடன் ஆடுவ போலுமயில் **கையில்**
உகுவன போலும் வளை என்**கண்போல்**
இருபறல் வாரும் பருவத்தும் வாரார்

The Convention of Grading a Line by the Number of Metrical Feet

The convention which grades a line by the number of metrical feet it is composed of, allows for more letters per line, which technique, in turn, produces longer lines in poetry. Consider *matu:1,* which is segmented as containing two feet and so is a **kur̲aḷ aṭi** by this convention: ஓங்குதலை வியன்பரப்பின். If the number of **el̲uttu** in it are counted, the number would turn out to be eight: ஓ த லை வி ய ப ர பி. The number eight exceeds the number of maximum **el̲uttu** allowed in a **kur̲aḷ aṭi** by the convention which describes a line in terms of the number of **el̲uttu**. Note that there is no better way to segment this line, except to have it as consisting of two

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metrical feet. Similarly, consider *kali.39:46,* which is segmented as composed of six metrical feet and so is a **kaḻi neṭil aṭi**: நெறியறி செறிகுறி புரிதிரி பறியா வறிவனை முந்துறீஇ. If the number of **eḻuttu** in this line are counted, it would turn out to be twentythree: நெ றி ய றி செ றி கு றி பு ரி தி ரி ப றி யா வ றி வ னை மு து றீ இ. The number twentythree exceeds the number of maximum **eḻuttu** allowed in a **kaḻi neṭil aṭi** by the convention which describes a line in terms of the number of **eḻuttu**. This leads one to ascertain that the two conventions are different, one more rigid and the other more relaxed which eventually encouraged later poets to compose elaborate poems containing numerous number of metrical feet per line.[54]

Metrical Binding (**taḷai**)

The way in which two adjacent metrical feet in a line hang together is crucial in a Tamil poem. The last **acai** of a metrical foot and the first **acai** of the following metrical foot are supposed to form a metrical binding which ultimately produces what is equivalent to rhythm. The tradition has a name for such binding which is **taḷai** 'to bind; binding.' Normally, attention is paid only to the metrical bindings that exist between adjacent feet within a line, while the binding between the last foot in a line and the first foot in the next line is not discussed.

Earlier Convention

The earlier convention seems to be more focused on individual feet and not to be overly concerned with classifying the various ways of

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[54] One can refer to the **āciriya viruttam** verses in Kampaṉ's Irāmāvatāram ("kamparāmāyaṇam") and later works of the Piḷḷaittamiḻ genre with longer lines in each **viruttam**.

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binding two adjacent metrical feet. However, two major types of binding, **āciriya-t-taḷai** and **veṇ-taḷai**, are recognized by this convention.[55] A third one, **kali-t-taḷai**, also is mentioned, but not as major. Unlike the later convention, the earlier one does not discuss **vañci-t-taḷai**.

The **āciriyattaḷai** is obtained under two circumstances: when an **iyaṟcīr** ending with a **nēr** or a **nērpu** is followed by a metrical foot beginning with a **nēr** or a **nērpu**; or when an **iyaṟcīr** ending with a **nirai** or a **niraipu** is followed by a metrical foot beginning with a **nirai** or a **niraipu** respectively. Commentators note that the first one is known as **nēr oṉṟu āciriya-t-taḷai** and the second, **nirai oṉṟu āciriya-t-taḷai.**

The **veṇ-taḷai** is also obtained under two circumstances. One of them is a contrast to the **āciriyattaḷai**: if an **iyaṟcīr** ending with a **nēr** is followed by a metrical foot beginning with a **nirai** or if an **iyaṟcīr** ending with a **nirai** is followed by a metrical foot beginning with a **nēr**. The metrical binding then is called **iyaṟcīr veṇ taḷai**. The second type of **veṇ taḷai** is obtained when a **veṇcīr** is followed by a metrical foot beginning with a **veṇcīr** or an **iyaṟcīr** beginning with a **nēr**. The binding between the two feet is then called **veṇ cīr veṇ taḷai.**[56]

A metrical binding contrasting both **āciriyattaḷai** and **veṇ taḷai** is the **kalittaḷai**. As a contrast to the **veṇ taḷai**, it is obtained in the following way: when a **veṇcīr** is followed by a metrical foot beginning with a **veṇcīr** that starts with a **nirai**. As a contrast to the **āciriyattaḷai**, it is obtained when an **āciriya uriccīr** ending with a **nirai** is followed by a **veṇcīr** beginning with a **nirai.**[57]

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[55] Nacc:55-56, 65, cey.56, 63.

[56] Iḷam:445, cey.364; Nacc:61, cey.58.

[57] Nacc:63, cey.60; Pē:214, cey.372.

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pattern of the first cīr	**following cīr**	**name of the taḷai**
nēr-**nēr**	**nēr**-nēr	nēr oṉṟu āciriya t taḷai
nirai-**nēr**	**nēr**-nirai	nēr oṉṟu āciriya t taḷai
nērpu-**nēr**	**nērpu**-nēr	nēr oṉṟu āciriya t taḷai
niraipu-**nēr**	**nērpu**-nēr	nēr oṉṟu āciriya t taḷai
nēr-**nērpu**	**nēr**-nēr	nēr oṉṟu āciriya t taḷai
nirai-**nērpu**	**nēr**-nēr	nēr oṉṟu āciriya t taḷai

(In making this **taḷai**, the first foot can have only these six patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should be **nēr** or **nērpu**.)

nēr-**nirai**	**niraipu**-nēr	nirai oṉṟu āciriya t taḷai
nirai-**nirai**	**niraipu**-nēr	nirai oṉṟu āciriya t taḷai
nēr-**niraipu**	**nirai**-nēr	nirai oṉṟu āciriya t taḷai
nirai-**niraipu**	**nirai**-nēr	nirai oṉṟu āciriya t taḷai

(In making this **taḷai**, the first foot can have only these four patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should be **nirai** or **niraipu**.)

nēr-**nēr**	**nirai**-nēr	iyaṟcīr veṇ taḷai
nirai-**nēr**	**nirai**-nēr	iyaṟcīr veṇ taḷai
nēr-**nirai**	**nēr**-nēr	iyaṟcīr veṇ taḷai
nirai-**nirai**	**nēr**-nēr	iyaṟcīr veṇ taḷai

(In making this **taḷai**, the first foot can have only these four patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should not be the same as the last **acai** of the first foot.)

nēr-nēr-**nēr**	**nēr**-nēr	veṇcīr veṇ taḷai
nirai-nēr-**nēr**	**nēr**-nērpu	veṇcīr veṇ taḷai

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nirai-nirai-**nēr**	**nēr**-nirai	veṇcīr veṇ taḷai
nēr-nirai-**nēr**	**nēr**-niraipu	veṇcīr veṇ taḷai
nēr-nēr-**nēr**	**nēr**-nēr-nēr	veṇcīr veṇ taḷai
nirai-nēr-**nēr**	**nēr**-nēr-nirai	veṇcīr veṇ taḷai
nirai-nirai-**nēr**	**nēr**-nirai-nēr	veṇcīr veṇ taḷai
nēr-nirai-**nēr**	**nēr**-nirai-nēr	veṇcīr veṇ taḷai

(In making this **taḷai**, the first foot can have only these four patterns, whereas the following foot can be composed of two or three **acai** with the only condition that its first **acai** should be **nēr** like the last **acai** of the first foot.)

nēr-nēr-**nēr**	**nirai**-nēr-nēr	kalittaḷai
nirai-nēr-**nēr**	**nirai**-nēr-nirai	kalittaḷai
nirai-nirai-**nēr**	**nirai**-nirai-nēr	kalittaḷai
nēr-nirai-**nēr**	**nirai**-nirai-nēr	kalittaḷai
nēr-**nirai**	**nirai**-nēr-nēr	kalittaḷai
nirai-**nirai**	**nirai**-nēr-nēr	kalittaḷai
nērpu-**nirai**	**nirai**-nēr-nēr	kalittaḷai
niraipu-**nirai**	**nirai**-nēr-nēr	kalittaḷai

(In making this **taḷai**, the first foot can have only these eight patterns, whereas the following foot can have any pattern with two conditions: that its first **acai** should always be **nirai**; and that when the first foot has only two **acai** ending with **nirai**, the following foot should be a **veṇcīr** beginning with **nirai**.)

The above dicussed convention undergoes a change in post-classical period.

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Later Convention

In a later convention, which is not very different from the earlier one, seven types of **taḷai** are distinctly recognized: **nēr oṉṟu āciriya-t-taḷai, nirai oṉṟu āciriya-t-taḷai, iyaṟcīr veṇ-taḷai, veṇcīr veṇ-taḷai, kalittaḷai, oṉṟiya vañci-t-taḷai,** and **oṉṟā vañci-t-taḷai.** Note that here two types of **vañci-t-taḷai** are distinguished. Also, in considering the **taḷai,** the type of the first **cīr** (whether an **iyaṟcīr, āciriya uriccīr, veṇcīr,** or **vañciccīr**) seems to be most important whereas the type of the following **cīr** is not as crucial as its first **acai** (Yāpparuṅkalakkārikai:10).

pattern of the first cīr	**following cīr**	**name of the taḷai**
nēr-**nēr**	**nēr**-nēr	nēr oṉṟu āciriya t taḷai
nirai-**nēr**	**nēr**-nēr	nēr oṉṟu āciriya t taḷai

(In making this **taḷai,** the first foot can have only these two patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should be **nēr.**)

nēr-**nirai**	**nirai**-nēr	nirai oṉṟu āciriya t taḷai
nirai-**nirai**	**nirai**-nēr	nirai oṉṟu āciriya t taḷai

(In making this **taḷai,** the first foot can have only these two patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should be **nirai.**)

nēr-**nēr**	**nirai**-nēr	iyaṟcīr veṇ taḷai
nirai-**nēr**	**nirai**-nēr	iyaṟcīr veṇ taḷai
nēr-**nirai**	**nēr**-nēr	iyaṟcīr veṇ taḷai
nirai-**nirai**	**nēr**-nēr	iyaṟcīr veṇ taḷai

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(In making this **taḷai**, the first foot can have only these four patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should not be similar to the last **acai** of the first foot.)

nēr-nēr-**nēr**	**nēr**-nēr-nēr	veṇcīr veṇ taḷai
nirai-nēr-**nēr**	**nēr**-nēr-nirai	veṇcīr veṇ taḷai
nirai-nirai-**nēr**	**nēr**-nirai-nēr	veṇcīr veṇ taḷai
nēr-nirai-**nēr**	**nēr**-nirai-nēr	veṇcīr veṇ taḷai

(In making this **taḷai**, the first foot can have only these four patterns, whereas the following foot can have any pattern with the only condition that its first **acai** should be **nēr** like the last **acai** of the first foot.)

nēr-nēr-**nēr**	**nirai**-nēr-nēr	kalittaḷai
nirai-nēr-**nēr**	**nirai**-nēr-nirai	kalittaḷai
nirai-nirai-**nēr**	**nirai**-nirai-nēr	kalittaḷai
nēr-nirai-**nēr**	**nirai**-nirai-nēr	kalittaḷai

(In making this **taḷai**, the first foot can have only these four patterns, whereas the following **cīr** can have any pattern with two conditions: that its first **acai** should always be **nirai**; and that when the first **cīr** has only two **acai**, the following foot should be a **veṇcīr**.)

nēr-nēr-**nirai**	**nirai**-nēr-nēr	oṉṟiya vañci t taḷai
nirai-nēr-**nirai**	**nirai**-nēr-nirai	oṉṟiya vañci t taḷai
nirai-nirai-**nirai**	**nirai**-nirai-nēr	oṉṟiya vañci t taḷai
nēr-nirai-**nirai**	**nirai**-nirai-nēr	oṉṟiya vañci t taḷai
nēr-nēr-**nirai**	**nēr**-nēr-nēr	oṉṟā vañci t taḷai
nirai-nēr-**nirai**	**nēr**-nēr-nirai	oṉṟā vañci t taḷai
nirai-nirai-**nirai**	**nēr**-nirai-nēr	oṉṟā vañci t taḷai
nēr-nirai-**nirai**	**nēr**-nirai-nēr	oṉṟā vañci t taḷai

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(In making the **vañcittaḷai**, the first foot can have any of the 60 patterns designated earlier as the **vañci uriccīr**, and the following foot can also have any of those patterns.)

Metrical Bindings (**taḷai**), Meters (**pā**), and Lines (**aṭi**)

In general, the **āciriyattaḷai** and **iyaṟcīr veṇ taḷai** are proper to an **āciriyappā**. The **iyaṟcīr veṇ taḷai** and **veṇ cīr veṇ taḷai** are proper to a **veṇpā**. The **veṇ cīr veṇ taḷai** and the **āciriya-t-taḷai** are proper to a **kalippā**. The **vañcittaḷai** infrequently occurs in a **kalippā.**[58] There are some restrictions with regard to the metrical bindings within a line.

When the metrical binding is brought about by the various **āciriya uriccīr**, four of the latter do not occur in a row, because such a sequence would result in a sound (**ōcai**) called **tūṅkal ōcai** 'suspended sound.' Therefore, the **āciriya uriccīr** have to be separated by an **iyaṟcīr** to produce the proper **āciriyam** meter.[59] The sound obtaind would be quite pleasant even if two **nērpu** or **niraipu** occur in a line. The best situation would be to have an **āciriya uriccīr** ending with a **nirai** (**nērpu-nirai** or **niraipu-nirai**) in the beginning of the line and have it followed by an **iyaṟcīr.**[60] Examples:

ஓங்குமலைப் பெருவிற் பாம்புஞாண் கொளீஇ *(puṟa.55:1)*
nērpu-nirai nirai-nēr nērpu-nēr nirai-nēr

உவவுமதி யுருவின் ஓங்கல் வெண்குடை *(puṟa.3:1)*
niraipu-nirai nirai-nēr nēr-nēr nēr-nirai

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[58] Iḷam:445, 447-448, cey.364, 366-368.

[59] Nacc:54, cey.54.

[60] Nacc:54, cey.54; Pē:203, cey.366.

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The **āciriyattaḷai** and the **veṇ cīr veṇ taḷai**, which is obtained when a veṇcīr is followed by a veṇcīr beginning with a nēr acai, do not occur in a **cintaṭi** (seven to nine letters) or **aḷavaṭi** (ten to fourteen letters) in a **veṇpā**. The **veṇ cīr veṇ taḷai** specified here would produce what is called the **ceppal ōcai** 'replying sound' as well as the **tuḷḷal ōcai** 'jumping sound', and therefore does not occur in these specific lines.[61] When this type of **veṇ cīr veṇ taḷai** does occur in a **veṇpā**, the line becomes a **neṭil aṭi** (fifteen to seventeen letters) and is to be construed in terms of the number of metrical feet in it, not by the number of letters.[62]

The **iyaṟcīr veṇ taḷai** is permissible in an **āciriyappā** and the best situation would be to separate the line producing the iyaṟcīr veṇ taḷai with a line whose metrical feet give rise to **āciriyattaḷai**.[63] An example is *kuṟu.12:1-3.*

எறும்பி யளையிற் குறும்பல் சுனைய
nirai-nēr nirai-nēr nirai-nēr nirai-nēr
வுலைக்கல் லன்ன பாறை யேறிக்
nirai-nēr nēr-nēr nēr-nēr nēr-nēr
கொடுவி லெயினர் பகழி மாய்க்கும்
nirai-nēr nirai-nēr nirai-nēr nēr-nēr

The first line is an **iyaṟcīr veḷḷaṭi** which produces the **iyaṟcīr veṇ taḷai** and the second is an **āciriya aṭi** which produces an **āciriyattaḷai.**

The last metrical foot in a **veṇpā** always produces the **iyaṟcīr veṇ taḷai** or **veṇ cīr veṇ taḷai** when bound with its preceding foot. When a

[61] Nacc:61, cey.58.

[62] Iḷam:445-446, cey.364; Nacc:62, cey.58.

[63] Nacc:64, cey.62.

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nirai acai or a **niraipu acai** occurs as the **veṇpā**'s last foot, it is preceded by an **iyaṟcīr** ending with a **nēr** (nēr-nēr or nirai-nēr). Thereupon, it would bind with the preceding foot like a **nirai**. Similarly, when a **nēr acai** or a **nērpu acai** occurs as the **veṇpā's** last foot, it would be preceded by an **iyaṟcīr** ending with a **nirai** (nēr-nirai or nirai-nirai). Then it binds with the preceding metrical foot like a **nēr**. When the penultimate foot in a **veṇpā** is a **veṇcīr** and so has three **acai** (nēr-nēr-nēr etc.), the last foot would be a **nēr acai** or a **nērpu acai**, not a **nirai** or a **niraipu**. The last foot then binds with the penultimate foot like a **nēr acai**.[64]

The **kalittaḷai** obtained by binding an **iyaṟcīr** or an **āciriya uriccīr** ending with a **nirai** (nēr-nirai, nirai-nirai, nērpu-nirai, or niraipu-nirai) with the following **veṇcīr** beginning with a **nirai** (nirai-nēr-nēr or nirai-nirai-nēr) occurs in a **kalippā**, and the lines become longer types of **aḷavaṭi** (thirteen to fourteen letters), **neṭil aṭi** (fifteen to seventeen letters), or a **kaḻi neṭil aṭi** (eighteen to twenty letters).[65] For example, *kali.39:1* is an **aḷavaṭi** with thirteen letters:

காமர் கடும்புனல் கலந்தெம்மோ டாடுவாள்
nēr-nēr **nirai-nirai nirai-nēr-nēr** nēr-nirai

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[64] Nacc:75-76, cey.74, 75.

[65] Nacc:63, cey.59-60.

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Similarly, *kali.120:4* is a **neṭil aṭi** with sixteen letters:

உரவுத்தகை மழுங்கித்தன் இடும்பையா லொருவனை
niraipu-nirai nirai-nēr-nēr nirai-nēr-nēr nirai-nirai

If an **iyar̲cīr** or an **āciriya uriccīr** ending with a **nirai** (nēr-nirai, nirai-nirai, nērpu-nirai, or niraipu-nirai) is followed by an **iyar̲cīr** beginning with a **nirai** (nirai-nēr or nirai-nirai) or a **veṇcīr** beginning with a **nēr** (nēr-nēr-nēr or nēr-nirai-nēr), the resulting **taḷai** is not **kalittaḷai**, but an **āciriyattaḷai** or **veṇ taḷai** and the resulting sound is not **tullaḷ** 'jumping.'[66] However, such a line would occur in a **kalippā** and would be construed in terms of the number of metrical feet in it.[67] An example is *kali.25:1,* which would be a **neṭilaṭi** if the letters are taken into account, but is an **aḷavaṭi**, since it is construed in terms of the feet. In this line, the binding between the second and third feet is **nirai on̲r̲u āciriya-t-taḷai.**

வயக்குறு **மண்டிலம்** **வடமொழிப்** பெயர்பெற்ற
nirai-nirai **nēr-nirai nirai-nirai** nirai-nēr-nēr

When an **iyar̲cīr** ending with a **nirai** (nēr-nirai or nirai-nirai) and a **veṇcīr** beginning with a **nēr** or **nirai** occur as the first two feet in a line, and are followed by a stack of **veṇcīr** providing **veṇ cīr veṇ taḷai**, some **tullaḷ ocai** 'jumping sound' is produced.[68] The line then is construed in terms of its metrical feet., and has more than one type of **taḷai.**[69] An example is *kali.35:1.*

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[66] Nacc:63, cey.60.

[67] Nacc:63-64, cey.60-61.

[68] Nacc:63, cey.60.

[69] Iḷam:447, cey.367; Nacc:64, cey.61; Pē:215, cey.373.

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மடியிலான் செல்வம்போல் மரன்நந்த அச்செல்வம்
nirai-nirai nēr-nēr-nēr nirai-nēr-nēr nēr-nēr-nēr

Here, the metrical binding between the first two feet is **iyaṟcīr veṇ taḷai.** That between the second and third feet is **kalittaḷai**, and the one between the third and fourth feet is **veṇ cīr veṇ taḷai**. As a corollary, in a **kali** line that is construed in terms of metrical feet, rather than in terms of letters, several **taḷai** would occur. An example is *kali.25:1*, which would be a **neṭil aṭi** containing fifteen letters or an **aḷavaṭi** composed of four feet:

வயக்குறு மண்டிலம் வடமொழிப் பெயர்பெற்ற
nirai-nirai nēr-nirai nirai-nirai nirai-nēr-nēr

Here, the binding between the first two feet is **iyaṟcīr veṇ-taḷai**. That between the second and third feet is an **āciriyattaḷai**. The one between the third and fourth feet is also an **āciriyattaḷai.**

A mixture of **āciriyattaḷai** and **veṇ taḷai** happens in a line with five feet **(aiñcīraṭi)** in **āciriyappā**, **veṇpā**, and **kalippā.**[70] An example is *puṟa.235:7*, which is a line with five feet and in which there is a mixture of **āciriyattaḷai** and **veṇ taḷai**:

அம்பொடு வேனுழை வழியெல்லாந் தானிற்கு மன்னே
nēr-nērpu nēr-nirai nirai-nēr-nēr nēr-nēr-nēr nēr-nēr

Here, the first two metrical bindings are **āciriyattaḷai**, whereas the third and the last are **veṇ taḷai.**

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[70] Iḷam:448, cey.369; Nacc:65, cey.63.

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The predominant **taḷai** is **āciriyattaḷai**, when a line with six feet (**aṟuciraṭi**) occurs in an **āciriyappā**, and the line is preceded by a line with four feet (**nēraṭi**).[71] An example is *puṟa.235:2*.

பெரியகட் பெறினே யாம்பாடத் தான்மகிழ்ந் துண்ணு மன்னே
nirai-nirai nirai-nēr nēr-nēr-nēr nēr-nirai nēr-nēr nēr-nēr

Here, the metrical binding among the first three feet is **āciriyattaḷai.** The binding among the third, fourth, and fifth feet is **veṇ taḷai.** The binding between the last two feet is **āciriyattaḷai.** This line is preceded in the poem by சிறியகட் பெறினே யெமக்கீயு மன்னே, which has four feet.

When there is **āciriyattaḷai** and/or **veṇ taḷai**, a line with six feet (**aṟuciraṭi**) occurs in a **kalippā** and is preceded by a line with four feet (**nēraṭi**).[72] In *kali.39:46,* which is a line with six feet, **āciriyattaḷai** is produced between the first four feet while **veṇ taḷai** is produced between the last three feet:

நெறியறி செறிகுறி புரிதிரி பறியா அறிவனை முந்துறீஇ
nirai-nirai nirai-nirai nirai-nirai nirai-nēr nirai-nirai nēr-nirai-nēr

[71] Iḷam:449, cey.370.

[72] Nacc:66-67, cey.64; Pē:219, cey.376.

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pā (meter, poem)

The term **pā** refers to meter per se and only by metonymy refers to a poem. Traditional commentators refer to **pā** as a limb (**uṟuppu**) of a composition (**ceyyuḷ**) and define it as the continuation of **tūkku**, which refers to the duration of a cycle of rhythmic beats. Thus, **pā** as meter, is basically the continuation of the cycle of beats. Since **pā** is a component of a composition, its variety is recognized through various compositions. Four basic types of meter have been recognized in the tradition: **āciriyam**, **vañci**, **veṇpā**, and **kali**.[73] Each **pā** is supposed to produce a characteristic sound which is termed **ōcai**. These different sounds are discussed later in this chapter under "**tūkku**."

pā as "meter"

The meter **āciriyam** is an elaborate one, with a sweet/pleasant sound and is employed in numerous lines which contain anywhere from four to twenty **eḻuttu** per line. The meter **vañci** has been recognized as the one with the behavior (**naṭai**) of the **āciriyam**, and that which ends like an **āciriyam**. The meter **veṇpā** is not like these two (**āciriyam** and **vañci**) and has a different sound, **ceppal ōcai** 'replying sound, stately sound.' The meter **kali** has been identified as employing many **veṇcīr** and, in fact, as a limb of the **veṇpā** meter.[74] All the variations of these meters are subsumed under two major types, namely **āciriyam** and **veṇpā**.[75]

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[73] Nacc:131, cey. 105.

[74] Iḷam:473, cey.413.

[75] Nacc:132-133, cey.107-108.

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An interesting analogy of these meters to people is also made in the tradition.[76] It is based on the social structure that was prevalent at the time of the traditional commentators. Kings, brahmins, merchants, and farmers are the four types of people drawn into this comparison.

The meter known as the **veṇpā** has the quality of the brahmins (**antaṇar nīrmai**) because it does not allow metrical bindings (**taḷai**) other than its own, which is **veṇ taḷai**, and does not occur in lines which vary too much in length. That is, the meter **veṇpā** is obtained purely by employing metrical feet which give rise to the binding known as the **veṇ taḷai** and the lines employing this meter do not permit any other meter nor vary much in length. The meter known as the **āciriyam** has been recognized as having a stately nature (**araca-t-taṉmai**). It is similar to **veṇpā** but allows other metrical bindings besides its own, which is **āciriyattaḷai**. Furthermore, it has a sweet sound and occurs elaborately. That is, a line employing **āciriyattaḷai** may permit other types of metrical binding in it and the meter prevails in a long poem. The meter known as the **kali** has the quality of the merchants (**vaṇikar nīrmai**). It is similar to the **āciriyam** and allows a few other metrical bindings besides its own, which is **kalittaḷai**. The **vañci** meter has the behavioral pattern of the farmers (**vēḷāṇ māntar iyalpiṟṟu**) because it occurs not in the standard **aḷavaṭi** (ten to fourteen letters), but in shorter lines like a **kuṟaḷaṭi** (four to six letters) or a **cintaṭi** (seven to nine letters), and permits many types of metrical binding.

The **āciriyam** is the most widely used meter in classical Tamil poetry. The shortest poem entirely in the **āciriyam** meter has three lines (e.g., *aiṅkuṟunūṟu 121)*, while the longest has 782 lines (*maturaikkāñci*) and employs the **vañci** meter interspersed with the **āciriyam**. With less frequency than the **āciriyam**, **vañci** is a meter used predominantly in a

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[76] Iḷam:472-473, cey.410.

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few poems that end in the **āciriyam** meter. Other meters, **veṇpā** and **kali**, do not prevail in an entire composition in classical Tamil poetry.

The **veṇpā** meter is used in songs (**pāṭṭu**) which are **neṭu veṇ pāṭṭu** 'long song in **veṇpā** meter', **kuṟu veṇ pāṭṭu** 'short song in **veṇpā** meter', **kaikkiḷai** "one-sided love," and **paripāṭṭu** 'song that is quite accomodative' and in satirical compositions (**aṅkata-c-ceyyuḷ**). In classical Tamil poetry, the **kuṟuveṇ pāṭṭu** and **neṭuveṇ pāṭṭu** occur as parts of the poems which employ the **kali** meter (e.g., *kali.106:11-14, 20-22, 23-25, 26-29, 31-33)*. Poems employing the themes of unrequited love (**kaikkiḷai**) and satire (**aṅkatam**) are in the **āciriyam** meter (e.g., *puṟanāṉūṟu 83-85, 204)*. The anthology called *Paripāṭal* contains **paripāṭṭu** in which there is a mixture of all four meters, **āciriyam**, **vañci**, **veṇpā**, and **kali** (e.g., *pari.3:1-2; 5:19-21; 20:110-111; 1:60)*.

A mixture of the **veṇpā** and **āciriyam** meters is permissible in a poem that expresses unrequited love (**kaikkiḷai**). Actually, this mixture is known as **maruṭpā** which begins in the **veṇpā** meter and ends in the **āciriyam** meter. Classical Tamil poetry does not have an example.

pā as "poem"

Except for some which are entirely in the **āciriyam** meter, all classical Tamil poems employ more than one meter in their lines. It must be noted that an entire composition (**pā** or **pāṭṭu**) may be in just one meter (**pā**) or may contain sections which are in different meters. For example, *kuṟuntokai 122* is in the **āciriyam** meter; *puṟanāṉūṟu 11* is mostly in the **vañci** meter but ends in the **āciriyam**; *paripāṭal 5* demonstrates a mixture of **āciriyam** and **vañci** meters in lines *17-22*; *paripāṭal 18* has a mixture of **veṇpā** and **āciriyam** in lines *49-56*; *kalittokai 11* has a mixture of **kali** and **āciriyam** in lines *1-4*.

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paripāṭṭu and **kalippā**

The terms **paripāṭṭu** and **kalippā** do not refer to meters. Rather, they are types of poems which employ different kinds of meters such as the **āciriyam, veṇpā**, and **kali**. They contain several components of which some are similar but vary in terms of their structure or content. These components are **taravu, eruttu, tā̲licai, iṭai-nilai-p-pāṭṭu, koccakam, arākam, eṉ, aṭai** or **aṭai-nilai-k-kiḷavi, ta̲ṉi-c-col, curitakam, pōkku, vaippu, vāram**, and **aṭakkiyal.**[77] These components are discussed next before the structures of **paripāṭṭu/paripāṭal** and **kalippā** are explained.

taravu and **eruttu** ("introduction; prelude")

The components **taravu** and **eruttu** are similar. In general, the term **taravu** means 'bringing' while **eruttu** refers to the 'nape.'[78] Traditional commentators explain that **taravu** is like the face of a song whereas **curitakam** 'wrapping up, folding' is like the feet, while **eruttu** lies there to receive the components like **tā̲licai, koccakam**, and **arākam** as a limb leaning on to the **taravu.**[79]

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[77] The earlier convention maintains subtle distinctions between some of these components. By the later convention, taravu and eruttam (< eruttu) are the same as are the tā̲licai and iṭai-nilai-p-pāṭṭu; arākam and mutukiyal; eṉ, ampōtaraṅkam, and coṟcīr aṭi; ta̲ṉi-c-col and kūṉ; and the curitakam, pōkkiyal (< pōkku), vaippu, vāram, and aṭakkiyal (Yāpp-aruṅkalakkārikai:103-104, Rule 30).

[78] The earlier convention is to understand them as separate items and the later is to take them as referring to the same item (quoted in U.V. Saminathier's commentary on *paripāṭal*:xi; Iḷam:487, cey.426; Nacc:191, cey.152).

[79] Iḷam:487, cey.426; Pē:314-315, cey.444.

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Both **taravu** and **eruttu** have been identified to occur in a **paripāṭṭu** while the earlier convention associates only **eruttu** with **paripāṭṭu**.[80] Further, the **eruttu** is optional in a **paripāṭṭu**.[81] These components occur as the first part of a paripāṭṭu or a kalippā and the eruttu occurs after the taravu in a paripāṭṭu (e.g., *pari.1:1-5; kali.2:1-10; pari.1:6-13)*. The taravu is supposed to have a minimum of four and a maximum of twelve lines.[82] But, in classical Tamil poetry, the taravu has a minimum of three and a maximum of thirteen lines (e.g., *kali.16:1-4; 25:1-12; 149:1-3; 75:1-13)*. There is no specification found in traditional grammars for the length of an eruttu; commentator says that it has a minimum of two lines and a maximum of ten lines.[83] No meter is specified for these components.

tāḻicai and **iṭai-nilai-p-pāṭṭu** ("middle songs")

The **tāḻicai** and **iṭai-nilai-p-pāṭṭu** are similar. They occur after the taravu and before taṉiccol and curitakam. In most cases, one or the other occurs in a kalippā. The **tāḻicai**, literally meaning 'subdued tone', is supposed to have a descending/receding sound ("tāḻam paṭṭa ōcai") and is in the āciriyam meter. It is either equal to or shorter than the taravu and, in general, has a minimum of two lines and a maximum of four lines (e.g., *kali.5:10-11; 4:9-12)*. In a certain type of kalippā called the **koccaka-k-kalippā**, the tāḻicai can have more than four lines (e.g., *kali.68:6-11)*. In any case, there can be one, two, three, or four tāḻicai in a poem, and all the tāḻicai would focus on just one theme which is an expansion of what is

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[80] Iḷam:486, cey.426.
[81] Nacc:144, cey.121.
[82] Nacc:157, cey.133.
[83] Iḷam:487, cey.426.

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introduced in the taravu (e.g., *kali.108:26-29; 149:4-7, 8-11; 2:11-14, 15-18, 19-22; 106:34-36, 37-39, 40-42, 43-45)*. The **tāḻicai** is sometimes referred to as an **iṭai-nilai-p-pāṭṭu** because it occurs in the middle of a poem.[84]

The **iṭai-nilai-p-pāṭṭu** obtains its name which means 'song standing in the middle' because it occurs between the taravu and the curitakam (e.g., *kali.16:5-8, 9-12, 13-16)*. It also is equal to or shorter than the **taravu** (e.g., *kali. 16:5-8, 9-12, 13-16; 75:14-17, 18-21, 22-25*). The meter here is āciriyam or veṇpā. The **iṭai-nilai-p-pāṭṭu** which is similar to the tāḻicai in terms of focusing on one theme is in the **āciriyam** meter (e.g., *kali.75:14-17, 18-21, 22-25)*. It does not necessarily have to produce a subdued tone like the **tāḻicai** (e.g., *kali.75:14-17, 18-21, 22-25; kali.128:10-13, 14-17, 18-21; kali.137:8-12, 13-17, 18-22)*. The **iṭai-nilai-p-pāṭṭu** that occurs like a song (**pāṭṭu**) is in the **veṇpā** meter and there can be more than one of this type in a **kalippā** (e.g., *kali.115:10-16; 108:9-14, 20-24, 35-44, 46-50, 52-56)*. The longer type, called the **neṭu veṇ pāṭṭu** 'long song in veṇpā meter', is supposed to have a maximum of twelve lines, while the shorter one, **kuṟu veṇ pāṭṭu** 'long song in veṇpā meter', has a minimum of two lines. Note that the **neṭu veṇ pāṭṭu** does exceed the limit of twelve lines (e.g., *kali.83:8-25)*. Further, these songs allow four feet in their last line and metrical binding other than **veṇ taḷai** (e.g., *kali.50:6-14, 15-17; 141:15-16; 64:24-25)*.

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[84] Pē:314, cey.444.

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koccakam ("pleats")

The component **koccakam** got its name on analogy.[85] The term basically refers to the several pleats in a garment. In prosody, it is a component which is similar to a **veṇpā** in terms of having its last line with three feet. However, it does not have to end like a veṇpā and does allow an **aiñcīraṭi** (line with five metrical feet), an **āciriya aṭi, veṇpā aṭi, vañci aṭi, kali aṭi, coṟcīraṭi,** or **muṭukiyal aṭi.**[86] For example, *kali.41:11* is an aiñcīraṭi; *kali.43:20* is an āciriya aṭi; *kali.39:10* is a veṇpā aṭi; *kali.103:26, 60* are vañci aṭi; *kali.94:1, 3* are coṟcīr aṭi; and *kali.103:22-23; 104:42-43* are muṭukiyal aṭi. Commentators say that **koccakam** is a component consisting of smaller or larger units, or a mixture of both. Furthermore, they add, it is not like the component **eṉ** which contains lines that are gradually shortened, but is composed of lines, feet, and bindings which vary.[87] It occurs after the taravu and before taṉi-c-col and curitakam, and there is always more than one koccakam in a poem occurring in more than one place (e.g., *pari.ti.1:6-21, 31-59; kali.39:7-10, 11-14, 15-18, 20-21, 22-25, 26-29, 31-32, 33-44; kali.41:5-38; kali.102:9-16, 25-27, 28-32*).

arākam ("rapid movement")

The component called the **arākam** also obtained its name on analogy. Commentators note that **arākam** is like the process of adding something to gold to make it melt (**arākittal** 'melting, loosening, rapid movement'). In prosody, it is a component recognized when a section is full of short letters (e.g., *kali. 102:17-20, 25; pari.1:14-25*). It occurs after the koccakam

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[85] Commentators note that in their time the term **koccakam** was used as **koycakam,** pertaining to women's garment (Nacc:191, cey.152; Pē:349, cey.464). It may also be noted that in Modern Tamil the term for the pleats in a women's traditional garment is **kocuvam.**

[86] Iḷam:486, cey.426; Nacc:146, cey.121; Pē:300, cey.433.

[87] Nacc:191, cey.152; Pē:349, cey.464.

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and before **eṇ** (Nacc:144, 192; Pē:349) with a minimum of two and a maximum of six lines.[88]

eṇ ("counts; groups")

The term **eṇ** means 'count.' In prosody, the component **eṇ** comes after the **tāḻicai**. Normally it occurs as groups of lines which are strung together by alliteration (**toṭai** 'stringing').[89] Each group contains a certain number of counts (**eṇ**) and the length of each count gets shorter gradually, like receding waves. Different schools of thought seem to have existed with regard to how the lines are shortened in each group.[90] Note that all take the standard line (**aṭi**) to be composed of four metrical feet (**cīr**) per line.

According to one school, the **eṇ** are shortened as follows: first, by halving the number of lines (**aṭi**) and then by reducing the number of feet (**cīr**) in each line by one foot, at the same time doubling the number of lines. By this method, there would be two couplets with four metrical feet per line in the first count, and the second count would have four lines with four metrical feet per line followed subsequently by the third count with eight lines having three metrical feet per line and sixteen lines having two metrical feet per line.[91]

Another school sees lines in subsequent counts (**eṇ**) are shortened by half every time.[92] By this method, the first count consists of two couplets, each couplet composed of two lines with four **cīr** each. The

[88] Iḷam:487, cey.426.

[89] Nacc:167, cey.145; Pē:326, cey.457.

[90] Iḷam:500, cey.448; Nacc:167, cey.145; Pē:326, cey.457.

[91] Iḷam:500, cey.448.

[92] Nacc:167, cey.145; Pē:326, cey.457.

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second count would reflect a 50 percent cut in the structure of the couplet, having four lines with four **cīr** per line. The third count would reflect a further 50 percent shortening, having eight half-lines with two **cīr** per half-line. The last count would be further reduced by 50 percent, having sixteen quarter-lines with one **cīr** per quarter-line. Note that the tradition does not use the terms "half-line" and "quarter-line" which are provided for the purposes of the current volume. The tradition uses the term **aṭi** with respect to the the first two counts and describes the last two counts in terms of **cīr**. Accordingly, the first count is **īr-aṭi iraṇṭu** 'two (counts) consisting of two **aṭi** (each).' The second count is **ōr aṭi nā**<u>**n**</u>**ku** 'four (counts) consisting of one **aṭi** (each).' The third is **iru cīr eṭṭu** 'eight (counts) consisting of two **cīr** (each).' And the last one is **oru cīr pati**<u>**n**</u>**ā**<u>**r**</u>**u** 'sixteen (counts) consisting of one **cīr** (each).'[93] The third and fourth counts can have just four and eight counts respectively instead of eight and sixteen so as to be called **iru-cīr nā**<u>**n**</u>**ku** and **oru-cīr eṭṭu.**[94]

In order to understand the concept of the component **eṇ** in Tamil prosody, one also has to pay attention to the feet containing the alliteration. Then, one can see that in **eṇ**, the first group consists of two couplets with eight feet per couplet wherein the first and fifth feet in each couplet share an alliteration. Here, a count has two lines. The second group reflects a 50 percent reduction in the number of feet per count. Here, a count has one line, the second count has four lines where each line has four feet. The alliteration between the first feet of the first two lines is different from that which exists between the first feet of the last two lines. The third group has eight counts where each count has only two feet. Here, a count represents a half-line. One alliteration exists between the first feet in

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[93] Pē:328-331, cey.458.

[94] Pē:331, cey.458.

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counts one and three. Another alliteration exists between the first feet in counts five and seven. The last group has one foot per count and there are sixteen such counts. Here, a count represents a quarter-line. An alliteration exists between the first and fifth feet. The same or a different alliteration exists between the ninth and thirteenth feet.

The couplet which represents two counts and is composed of eight feet gets the name **pēreṇ** 'large count.' The group of four counts with four feet per line is **ciṟṟeṇ** 'small count.' The group of eight counts with two feet per count is called **iṭai eṇ** 'middle count' because it stands between the **pēreṇ** and **ciṟṟeṇ**. The last group of sixteen counts with just one foot per count is **aḷavu eṇ** 'unit count, threshold count'.[95] It is also known as **ciṉṉam** 'smallest' because it reflects the gradual decrease in the number of feet that make up the component **eṇ**. Occasionally, the group of counts with two feet per line, whether there are eight or four counts in the group, is called a **ciṉṉam** (e.g., *kali.102:21-24).*

It is possible but not necessary to have all the four types of **eṇ** — pēreṇ, ciṟṟeṇ, iṭai eṇ, and ciṉṉam — in a poem. However, since the structure of the component **eṇ** is supposed to represent the receding nature of waves, the groups of lines should always reflect the gradual receding.[96] Therefore, it is possible to have all the four groups (**pēreṇ, ciṟṟeṇ, iṭai eṇ**, and **aḷavu eṇ/ciṉṉam**), or the first three (**pēreṇ, ciṟṟeṇ,** and **iṭai eṇ**), or the last two (**iṭai eṇ** and **aḷavu eṇ/ciṉṉam**), or the last one by itself (**aḷavu eṇ/ciṉṉam**) as in *kali.102:21-24*. But it is not possible to skip one or two groups at random to have just the first and last groups (**pēreṇ** and **aḷavu eṇ/ciṉṉam**) or just the second and the third (**ciṟṟeṇ** and **iṭai eṇ**), or the second and the fourth (**ciṟṟeṇ** and **aḷavu eṇ/ciṉṉam**).

[95] Nacc:167-168, cey.145; Pē:327, cey.457.

[96] Nacc:168-174, cey.146.

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An example is here repeated from the commentary on the **poruḷatikāram** of the Tolkāppiyam by Pērāciriyar (pp.328-329):

வேள்வி யாற்றி விதிவழி யொழுகிய
தாழ்வி லந்தணர் தம்வினை யாயினை;

வினையி னீங்கி விழுத்தவஞ் செய்யு
முனைவர் தமக்கு முத்தி யாயினை;

This is the first group consisting of two couplets (or counts) with eight **cīr** per couplet. The first and fifth feet in each couplet share an alliteration, marked in bold type.

இலனென விகழ்ந்தோர்க் கில்லையு மாயினை;
யு**ள**னென வுணர்ந்தோர்க் குளையு மாயினை;
யருவுரு வென்போர்க் கவையு மாயினை;
பொருவற விளங்கிய போத மாயினை;

This is the second group, reflecting a 50 percent reduction in the number of **cīr** per count, so this group has four counts where each count has four **cīr**. The alliteration between the first feet of the first two counts is different from that which exists between the first feet of the last two counts. The counts are separated by a semicolon and the alliterations are marked in bold type.

பா**னி**ற வண்ணனீ; பனிமதிக் கடவுணீ;
நீ**னி**ற வுருவுநீ; நிறமிகு கனலிநீ;
ய**று**முக வொருவனீ; யானிழற் கடவுணீ;
பெ**று**திரு வுருவுநீ; பெட்பன வுருவுநீ;

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This is the third group which has eight counts in which each count has only two **cīr**. One alliteration exists between the first feet in counts one and three. Another alliteration exists between the first feet in counts five and seven. The counts are separated by a semicolon and the alliterations are marked in bold type.

மண்ணுநீ; விண்ணுநீ; மலையுநீ; கடலுநீ;
யெண்ணுநீ; யெழுத்துநீ; யிரவுநீ; பகலுநீ;
பண்ணுநீ; பாவுநீ; பாட்டுநீ; தொடருநீ;
யண்ணநீ; யமலநீ; யருளுநீ; பொருளுநீ

This is the last group which has one **cīr** per count and there are sixteen counts spread over four lines. The same alliteration exists between the first, fifth, ninth, and thirteenth **cīr**.

In *kali.102:21-24,* there is **ci<u>nn</u>am** with two **cīr** per count. The counts are separated by a semicolon; alliterations are marked in bold type:

எழுந்தது துகள்;
ஏற்றனர் மார்பு;
கவிழ்ந்தன மருப்பு;
கலங்கினர் பலர்

aṭai ("enclosed lone words")

The component **aṭai** which is also known as **aṭai-nilai-k-kiḷavi** 'word which stands enclosed' gets its name because it is flanked by other

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components.[97] It is called **taṉi-c-col** 'lone word' by the later convention because it could make up a metrical foot by itself in a line (e.g., *kali.75:26; pari.1:49, 61).* In fact, the **aṭai-nilai-k-kiḷavi** has more than one word in most cases (e.g., *kali.71:21).* In ottāḻicai-k-kalippā, there is only one aṭai-nilai-k-kiḷavi and it occurs after the tāḻicai and before the curitakam (e.g., *kali.2:23).* In most ottāḻicai-k-kalippā, the word **āṅka/āṅku** is the aṭai-nilai-k-kiḷavi or it occurs as part of the latter *(kali.99:17, 74:12, 75:26).* In other types of kalippā, the aṭai-nilai-k-kiḷavi occurs after the taravu and anywhere before the curitakam, and there could be more than one in a poem (e.g., *kali.50:18; 64:11, 26; 82:8; 105:23, 61, 70; 106:6, 15, 30, 46*). In **paripāṭal**, one or two taṉi-c-col occur in a poem (e.g., *pari.8:124, 20:40, 83, 95).*

curitakam ("folding")

The **curitakam** 'wrapping up, folding' is the section that ends the subject matter of a **paripāṭal** in the **āciriyam** or **veṇpā** meter (e.g., *pari.1:62-65; 16:50-55*).[98] There can be more than one curitakam in a **paripāṭal** (e.g., *pari.1:50-54, 62-65).*

pōkku ("wrapping")

The **pōkku** is like the **curitakam.** It is called **pōkku** because it states the intent and makes the composition reach an end without saying anything more.[99] It is also called **vaippu** 'keeping, preserving' because it collects and contains the subjects stated in **taravu** and **tāḻicai** *(*e.g.,

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[97] Nacc:156, cey.132; Pē:315, cey.444.

[98] Iḷam:487, cey.426; Nacc:147, cey.121.

[99] Nacc:158, cey.136; Pē:315, cey.444.

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kali.8:19-23).[100] The meter is **āciriyam** or **veṇpā** (e.g., *kali.38:23-26; 22:19-22).* It is similar to **taravu** in structure and ends a **kalippā**, occasionally occurring in the middle also (e.g., *kali.39:20-21, 46-51).* It could have a minimum of two or three lines.[101] In most cases, it is half as long as the **taravu** (e.g., *kali.4:22-25)* and occasionally, is longer than the taravu (e.g., *kali.16:18-22).* In classical Tamil poetry, the **curitakam** has a minimum of two and a maximum of seven lines (e.g., *kali. 8:19-20; 5:17-19; 4:22-25; 75:27-33).* It reiterates the subject matter of the **iṭai-nilai-p-pāṭṭu** (e.g., *kali.8:19-20; 5:17-19)* and expresses the intent (e.g., *kali.8:20-23).* It can contain the subject matter of the **taravu** (e.g., *kali.38:23-26*) but does not have to (e.g., *kali.54:16-20*).

vāram ("container")

The **vāram** has a containing nature which is known by the term **aṭakkiyal**. It is similar to the **taravu**. One commentator explains that it contains everything expressed by the rest of the components in the poem,[102] while another distinguishes **vāram** and **aṭakkiyal** by saying that **aṭakkiyal** gives one name and confines a god who has already been praised through numerous names, whereas **vāram** has lines which praise human beings as well.[103]

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[100] Pē:315, cey.444.

[101] Iḷam:496, cey.441; Nacc:159, cey.137; Pē:319, cey.449.

[102] Pē:315, cey.444.

[103] Nacc:167, cey.144.

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Structure of a **paripāṭal**

The **paripāṭal**, a type of song, is supposed to accommodate several kinds of lines (**aṭi**) and meters (**pā**) unlike the **kali.**[104] It has the components **taravu, eruttu, koccakam, arākam, aṭakkiyal,** and **curitakam**, and its intended emotion is erotic love (**kāmam**). The themes of the song are descriptions of mountains, rivers, and towns and various playful activities that happen in those places.[105] Lines with seven metrical feet (**eḻucīraṭi**) filled with short syllables were introduced above as **muṭukiyal aṭi**. The **muṭukiyal aṭi** and **coṟcīraṭi** are proper to a **paripāṭal.**

Structure of a **kalippā**

The **kalippā** is of four basic types: **ottāḻicai-k-kali, kali veṇ pāṭṭu, koccakam,** and **uṟaḻ kali.**

ottāḻicai-k-kali

ottāḻicai-k-kali gets its name because it contains the component called **ottāḻicai.**[106] It is subdivided into two varieties. One variety called the ottāḻicai-k-kali has four components: taravu, tāḻicai or iṭai-nilai-p-pāṭṭu, aṭai, and pōkku (e.g., *kali.74, 128)*. In this, the **taravu** has a minimum of four and a maximum of twelve lines (e.g. *kali.124, 25)*. Occasionally the **taravu** has thirteen lines (e.g., *kali.75*). The **tāḻicai** here have a minimum of two and a maximum of four lines (e.g., *kali.5, 4*). All the **tāḻicai** within a poem must be of equal length, justifying the name **ottāḻicaikkali** "**kali**

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[104] Pē:297, 299, cey.430, 432.

[105] Nacc:144, cey.121; Pē:303, cey.433.

[106] Nacc:155, cey.130.

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poem containing **ta̲licai** of equal length." There are 58 such **ottā̲licaikkali** in classical Tamil poetry: *kalittokai 2-5, 8-11, 13-17, 20, 22, 25, 27, 28-31, 34, 35, 38, 44-46, 48, 49, 52, 53, 57-59, 66, 67, 69, 70-79, 99, 100, 121, 123, 124, 126-128, 132, 134, 135.*[107]

The other variety of **ottā̲licai-k-kali** prays to the gods, and is of two kinds: **vaṇṇakam** and **oru pōku**. There is no vaṇṇaka ottā̲licai-k-kali, and there is only one **oru pōku ottā̲licai** in classical Tamil poetry: *kalittokai 1*, which is an invocation (**kaṭavuḷ vā̲ttu**).

vaṇṇaka ottā̲licai-k-kali and **oru pōku ottā̲licai-k-kali**

The **vaṇṇaka ottā̲licai k kali** is supposed to have four parts: taravu, tā̲licai, eṇ, and vāram. The **taravu** here is composed of four, six, or eight lines, where each line has four metrical feet (**nēraṭi**). The **ottā̲licai** are three in number of equal length and contain the same subject matter (**poruḷ**). These **tā̲licai** are shorter than the taravu. In specific, they would have a minimum of three and a maximum of four lines.[108]

The **oru pōku ottā̲licai-k-kalippā** is of two kinds: **koccaka orupōku** and **ampōtaraṅkam.**[109]

koccaka-oru-pōku

The **koccaka oru pōku** would have either **taravu** or **tā̲licai.** It may have **eṇ**. The **taravu** may be elaborate without **aṭakkiyal** and end the **pā**

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[107] According to commentators, there are 68 **ottā̲licaikkali** in *kalittokai* (Nacc:155, cey.130; Pē:312, cey.442). But Nacci̱nārkkiṉiyar's commentary on *kalittokai* accounts only for 58.

[108] Nacc:166, cey.143.

[109] Nacc:174-175, cey.148.

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without a **curitakam**. The mode of composition (**yāppu**) and the content (**poruḷ**) may also be different from others. It has a minimum of ten and a maximum of twenty lines. The poem identified as a **koccaka oru pōku** in classical Tamil poetry, in fact, has taravu and tāḻicai in addition to taṉi-c-col and curitakam: *kalittokai 1* which is an invocation to the deity Śiva. One traditional commentator, Nacciṉārkkiṉiyar, explains that the poem is construed as a **koccaka oru pōku**, rather than as an ottāḻicai-k-kali, because it is a song to a deity (**tēva-pāṇi**), and that it is not **vaṇṇakam** because it does not have eṇ and **ciṉṉam.**[110]

ampōtaraṅka oru pōku

The **ampōtaraṅka oru pōku** is supposed to have 60 lines. If the lines in each couplet are considered, the number is 120. The minimum number of lines is fifteen. The components of the **ampōtaraṅka oru pōku** are **eruttu, koccakam, arākam, ciṟṟeṇ,** and **aṭakkiyal vāram.** There is no **ampōtaraṅka oru pōku** attested in classical Tamil.

kali-veṇ-pāṭṭu

The **kali veṇ pāṭṭu** gets its name because it is a poem in a **veṇpā** which has "become" a **kalippā.**[111] It is composed of lines (**veḷḷaṭi**) with **iyaṟcīr** and **veṇcīr.** Two types of **kali veṇ pāṭṭu** have been identified: **kali veṇpā** and **veṇ kalippā.**[112]

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[110] Nacc:6-7, commentary on *kalittokai 1.*

[111] Nacc:155, cey.130.

[112] The later convention specifies that **kali veṇpā** employs only **veṇ taḷai** whereas the **veṇ kalippā** employs the **kalittaḷai** and **veṇ cīr veṇ taḷai** (Yāpparuṅkalakkārikai:113-114, Rule 31). The earlier convention does not have this specification.

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kali-veṇpā

The first kind of kali veṇ pāṭṭu, the **kali veṇpā**, can further be identified as having two different structure types. One type is not supposed to exceed twelve lines, but in classical Tamil poetry only two kali veṇpā follow this rule: one has eleven lines (*kalittokai 6*) and the other has twelve lines (*kalittokai 18*), while all the others with this structure have more than twelve lines (e.g., *kalittokai 12, 24, 37, 65, 111*). This type of kali veṇpā could convey the intended subject matter obliquely, not directly (e.g., *kalittokai 18)*. Mostly veṇ taḷai is used here, although āciriyattaḷai also occurs occasionally (e.g., *kalittokai 24, 12)*. The lines (**aṭi**) here are aḷavaṭi (four **cīr**) and the last line is similar to the last line in a **veṇpā**, having three metrical feet with nēr, nērpu, nirai, or niraipu as the last **acai/cīr** (*kalittokai 6*). There are eight kali veṇpā with this structure in classical Tamil: *kalittokai 6, 12, 18, 24, 37, 51, 65, 111.*

The second type of **kali veṇpā** has several components like the taravu, iṭai-nilai-p-pāṭṭu, pōkku, taṉi-c-col, and curitakam. In classical Tamil, the following 25 are the kali veṇpā with this structure: *kalittokai 42, 50, 64, 80-84, 86, 88, 89, 92, 96, 98, 109, 110, 115, 116, 138, 139, 140-143, 146*. For the most part, this type of kali veṇpā would have four feet per line and allow five or even six metrical feet occasionally (e.g., *kalittokai 84)*. In this type, the **iṭai-nilai-p-pāṭṭu** occurs between **taravu** and **pōkku** (e.g., *kalittokai 81)*. Then, a **curitakam** in the **āciriyam** or **veṇpā** meter would end the **kali veṇpā** (e.g., *kalittokai 146, 83)*. Rarely, the **curitakam** in the **veṇpā** meter ends with a **cīr** which has more than one **acai** (*kalittokai 80*; cf. Nacc:197). The **curitakam** need not be preceded by a **taṉi-c-col** (e.g., *kalittokai 116)*.

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veṇ-kalippā

The second kind of kali veṇ pāṭṭu, known as the **veṇ kalippā**, exceeds twelve lines in which metrical bindings other than **veṇ taḷai** also occur. A line with five metrical feet (**aiñcīr aṭi**) is also permissible. The poem ends like a **veṇpā**. The intended subject matter (**poruḷ**) here is directly conveyed. There is only one veṇ kalippā in classical Tamil poetry *(kalittokai 63)*.

koccaka-k-kalippā

The **koccaka-k-kalippā** gets its name by the variety of components it has.[113] It may contain the same components as the **kali veṇpā**, but may not be similar to it in structure. The **koccakam** can be in **veṇpā** meter, which need not prevail in the poem, since just one component such as the **taravu** could be in **veṇpā** (e.g., *kalittokai 7)*. Two **taravu** can occur in a sequence in **koccaka-k-kalippā**, and need not be followed by **tāḻicai** (e.g., *kalittokai 19)*. The **taravu** can be followed by a **curitakam** with or without a **taṉi-c-col** in between (e.g., *kalittokai 32)*. The **tāḻicai** here differ from the **tāḻicai** occurring in other types of **kalippā**, because they are either interrupted by a **coṟcīraṭi** or are not of equal length (e.g., *kalittokai 36, 33, 47)*. Also there could be just one, two, three, or four tāḻicai in a poem (e.g., *kalittokai 108, 149, 118, 106)*. The following 49 poems have been identified as koccaka-k-kalippā in classical Tamil poetry: *kalittokai 7, 19, 21, 23, 26, 32, 33, 36, 39, 40, 41, 43, 47, 54-56, 61, 62, 68, 85, 90, 93-95, 97, 101-108, 112, 117-120, 122, 125, 129-131, 133, 144, 145, 147-149.*

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[113] Nacc:155, cey.130.

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uṟaḻ kali

The **uṟaḻ kali** gets its name from its content.[114] It is like a dialogue, in that it has statements (**kūṟṟu**) and responses (**māṟṟam**). It does not contain the feature **pōkku** to wrap up what is said in the previous lines, but can have **curitakam**. The curitakam is in the **āciriyam** meter. There are five **uṟaḻ kali** in classical Tamil poetry: *kalittokai 60, 87, 91, 113, 114.*

aḷavu (length)

The term **aḷavu** 'measure' in Tamil prosody refers to the size of a poem. The **āciriyappāṭṭu** 'song/poem in **āciriyam** meter' has a minimum of three and a maximum of 1,000 lines. The **neṭu veṇ pāṭṭu** 'long song in **veṇpā** meter' is supposed to have a maximum of twelve lines, while the **kuṟu veṇ pāṭṭu** 'short song in **veṇpā** meter' has a minimum of two lines. The **aṅkata-p-pāṭṭu** 'satirical song/poem' has a minimum of two and a maximum of twelve lines. The **kali veṇ pāṭṭu, kaikkiḷai-c-ceyyuḷ**, and compositions that focus on **puṟa nilai, vāyuṟai**, and **ceviyuṟai** do not have any particular limit on the number of lines. The latter three contain words of wisdom and employ the **veṇpā** meter in the beginning and end in the **āciriyam**. The **paripāṭal** has a minimum of 25 and a maximum of 400 lines.

Compositions (**ceyyuḷ**) in which there is no limit on the number of lines are treatises (**nūl**), expositions (**urai**), riddles (**pici**), axioms (**mutu moḻi**), and mnemonics containing secret messages (**maṟai moḻi kiḷakkum mantiram**); they do not play a role in classical Tamil poems.

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[114] Nacc:155, cey.130.

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Processes of Tamil Prosody

Theoreticians of classical Tamil poetry have provided two terms, **yāppu** and **tūkku**, which refer to certain mechanisms of poetry.

yāppu (process of composition)

The term **yāppu** literally means 'tying.' In the tradition of Tamil poetry, **yāppu** refers to the process of composition using letters (**eḻuttu**), basic metrical units (**acai**), metrical feet (**cīr**), and lines (**aṭi**). It is defined as "establishing the intended subject matter so that it is completed in the lines that are formed by items such as **eḻuttu**."[115] The process of composing the subject matter (**poruḷ**) has the following seven bases (**nilam**): the song or poem (**pāṭṭu**) which the classical Tamil poems exemplify, expositions (**urai**), treatises (**nūl**), improvisation or recitation (**vāymoḻi**), riddles (**pici**), satire (**aṅkatam**), and axioms (**mutu col**).

tūkku (process of assessment/evaluation)

Traditional commentators explain that this term normally applies to various processes like weighing (**niṟuttal**), dividing (**aṟuttal**), and singing (**pāṭal**). In prosody, it refers to the process of measuring/evaluating/assessing a poem. Specifically, it is construed as the process of measuring the entity called **pā** (meter) by dividing it into various types of feet and lines.[116] Commentators compare this process to that of weighing gold and silver in terms of the traditional measurements known as the **kaḷañcu**, **toṭi**, and **tulām**. Further, they say that in a similar manner, **tukku** divides the **pā**,

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[115] Nacc:77-78, cey.78.

[116] Nacc:84, cey.87; Pē:241, cey.399.

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which is spread over a limited number of lines, in terms of those feet and lines and reveals the difference in the sounds (**ōcai**) of various **pā**.[117]

It was explained earlier under "**cīr**" that **tūkku** is one of the three components of a rhythmic cycle of beats (**tāḷam**) and that it represents the duration of one such cycle. Therefore, we have to understand **tūkku** as the duration of a rhythmic cycle of beats and as a process of determining the meter.

The process construed as **tūkku** is supposed to take place with respect to the meters known as the **āciriyam, vañci, veṇpā**, and **kali**.[118] When such **tūkku** is performed and the duration of a certain cycle of rhythmic beats is established, a certain sound is supposed to result.

The sound resulting from a cycle of rhythmic beats in a poem is known by the term **ocai** 'sound' which may be equated to rhythm. Four such **ōcai** have been recognized in the tradition as proper to classical Tamil poetry: **akaval, ceppal, tuḷḷal**, and **tūṅkal**. It is said that a poem (**pāṭṭu**) is not articulated without these sounds.[119]

akaval ōcai ('calling sound')

The sound that is achieved through the **āciriyam** meter is **akaval** 'calling' (< **akavu** 'to call out'). It resides in an uninterrupted flow of narration. Traditional commentators explain it as follows: "There is also a mode in which a person says what he wants in whatever manner he wants. It is not like a statement and a reply where a person asks something and the other person replies. Those who practice it refer to it also as **a̲laittal** 'addressing, calling out.' The overall sound pervading their words

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[117] Nacc:81, cey.81; Pē:238, cey.393.

[118] Nacc:84, cey.87.

[119] Nacc:83, cey.86.

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is called **akaval**. It is heard in the words of craftsmen/carpenters (**taccu vin̲ai mākkaḷ**), those who sing about the battlefield (**kaḷam pāṭum vinaiñar**), fortune tellers (**kaṭṭum kaḷaṅkum iṭṭu uraippār**), those who talk to themselves in a contradicting manner (monologues, **tammil ur̲aḻntu uraippār**), and those who raise an uproar (**pūcal icaippār**)."[120]

ceppal ōcai ('replying sound')

The sound perceived in the **veṇpā** meter is **ceppal** 'replying, proclaiming' (< **ceppu** 'to reply, proclaim, state'). It is the stately sound that arises when someone replies clearly to another in a natural/spontaneous manner without hiding anything.[121] The ceppal **ōcai** pervades the entire composition. A traditional commentator says that it has the sound of a sentence (**vākkiyam**) unlike the akaval which is musical/melodious.[122]

tuḷḷal ōcai ('jumpy sound')

The sound heard in the **kali** meter is **tuḷḷal** 'jumping' < **tuḷḷu** 'to jump (like a fish).' It is described as an **ōcai** which does not have an uninterrupted pace but which flows high now and then. It is compared to the jumping of a calf.[123] Here, the stately sound created by a **veṇcīr** is jerked by the following **veṇcīr** which does not begin with a **nēr**, and this produces a jumpy sound (e.g., *kali.11:1-2, 4-5).*

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[120] Nacc:82, cey.81; Pē:238, cey.393.

[121] "mar̲aittuk kūr̲ātu ceppik kur̲utal"; Nacc:194, cey.153.

[122] Iḷam:457, cey.387.

[123] Iḷam:457, cey.388.

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tūṅkal ōcai ('sedate/suspending sound')

The sound created by the **vañci** meter is **tūṅkal** 'suspending' (< **tūṅku** 'to suspend'). Each metrical foot producing this meter is supposed to hold this **ōcai.** The **ōcai** does not stretch across a foot, but is confined to it.

Traditional commentators note that **akaval** and **ceppal** are the only two sounds that were put into use outside of poetry, and that **tuḷḷal** and **tūṅkal** appear only in poetry.[124] Note that the **akaval** and **ceppal** sounds pervade the entire composition while the **tuḷḷal** and **tūṅkal** are controlled and contained by individual metrical feet.

Aesthetic Components

Stringing (**toṭai**), rhythmic effect (**vaṇṇam**), and fastening (**māṭṭu**) are the structural components which beautify Tamil poems.

toṭai (stringing)

The term **toṭai** literally means 'stringing' < **toṭu** 'to string (like flowers).' In Tamil poetic tradition, it refers to the way in which successive feet or lines are strung in a poem. These feet and lines are strung by similar syllables and words or contrasting words. The occurrence of similar syllables and words in successive feet or lines corresponds to "alliteration," whereas the contrasting words correspond to "antonyms." According to one commentator, **toṭai** must beautify poetry like a string of flowers.[125]

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[124] Nacc:82-83, cey.81-84; Pē:238-239, cey.393-396.

[125] Pē:252, cey.406.

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Four basic types of **toṭai** are recognized: **mōṉai**, **etukai**, **iyaipu**, and **muraṇ**. Among these, the first three are phonological, based on the shape of the words, and the last one is semantic, based on the meaning of the words that may or may not rhyme. A secondary type of phonological alliteration is also identified: **aḷapeṭai-t-toṭai.** Two specific modes of employing **toṭai** are **niral nirai** and **iraṭṭai.** In the absence of these recognized types of **toṭai**, there would exist what is known as **centoṭai** 'perfect stringing', obviously an euphemism.

Positional Categorization of **toṭai**

The feature **toṭai** is basically positional in the sense that it is considered to bring up a connection between same part(s) of different metrical feet (**cīr**) within the same line (**aṭi**) or across lines. The parts of a foot for this purpose can be referred to as the beginning, second/middle, and end. Then the positional **toṭai** can be sub-categorized according to the phonological shape or meaning of the items which are involved in this process.

In general, when there is alliteration between the beginning parts of different feet, it acquires the generic reference **mōṉai-t-toṭai** or simply **mōṉai** (< **muṉ** 'to be in the front/beginning'). Similar alliteration between subsequent parts of different feet is called **etukai-t-totai** or simply **etukai** (?< **etirkai** 'facing' < **etir** 'to face, to be in front'). The alliteration at the end parts of different feet receives the name **iyaipu-t-toṭai** or simply **iyaipu** (< **iyai** 'to agree').

Alliteration between different feet across lines has different names. If the alliteration is in the first feet in subsequent lines, then it is qualified to be an **aṭi**-alliteration, indicating that it is spread across lines. Thus, for example, **aṭi mōṉai** 'line **mōṉai**' is present if the first letter (**eḻuttu**) or **acai** or the whole first foot rhymes respectively with the first letter, **acai**, or the whole first foot of the next line. If such alliteration skips a line, then

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it is called an **iṭai-iṭṭa**-alliteration, meaning that there is a gap "placed between" the rhyming lines.

Alliteration between different feet within a line also has different names. The one existing between the first and second feet within a line is an **iṇai** 'pair' alliteration. So, there is **iṇai mōṉai, iṇai etukai, iṇai iyaipu,** and **iṇai muraṇ**. Alliteration between the first and third feet is a **poḻippu** alliteration. An **orūu** (< oru(vu) 'to be distant') alliteration is that which exists between the first and fourth feet. The **kūḻai** ('immature, not fully grown') alliteration is the one between the first, second, and third feet. If the first, second, and fourth feet carry the alliteration, then the latter is called a **kīḻkkatuvāy** (< kīḻ + kku + atu + vāy) alliteration. A **mēṟkatuvāy** (< mēl + kku + atu + vāy) alliteration is that which occurs between the first, third, and fourth feet. If all four feet have the alliteration, then it is a **muṟṟu** 'complete' alliteration.

Sub-categorization of **toṭai**

The positional categorization discussed above applies to all the four major types of **toṭai**, namely **mōṉai, etukai, muraṇ,** and **iyaipu**. The sub-categorization based on the nature of letters such as vowels and consonants applies only to **mōṉai** and **etukai**, while such categorization based on the meaning of words applies only to **muraṇ**.

Sub-categorization of **toṭai** Based on the Nature of Letters

If the stringing/alliteration is due only to the consonants, not the vowels, then it is a **varukka** alliteration, meaning there is alliteration of the same consonant attached to different vowels. If the alliteration exists only in the vowels that are added to no/different consonants in the initial position, then it is called a **vaḻi** alliteration "succeeding rhyme." Alliteration between long vowels is a **neṭil** alliteration and that between short vowels

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is a **uyir** alliteration. The alliteration due to the three classes of consonants is called an **iṉa** 'class' alliteration. Since there are the hard class (**val iṉam**), the soft class (**mel iṉam**), and the middle class (**iṭai iṉam**), there exist the **val-iṉa**-alliteration, **mel-iṉa**-alliteration, and **iṭai-iṉa**-alliteration. If the **varukka** alliteration spreads across different feet within a line, then there exists what is called a **cīr vakai varukka** alliteration such as **cīr vakai varukka mōṉai** or **cīr vakai varukka etukai.**[126]

A subsequent type of these sub-categorical alliterations is an **aṉu** alliteration which treats the vowels or consonants which have the same or closest points of articulation as a class. For this purpose, **a**, **ā**, **ai**, and **au** form a class, as do **i**, **ī**, **e**, and **ē**; **u**, **ū**, **o**, and **ō**; **c** and **t**; **ñ** and **n**; and **m** and **v**.

As pointed out earlier, the sub-categorical alliterations apply to the two major positional alliterations, namely **mōṉai** and **etukai**. There are some other similar alliterations special to the **etukai** and all of them concern the first feet in subsequent lines. If the alliteration skips the first parts of the feet and prevails in later parts, then it is qualified as a **talai āku** alliteration, but is special to **etukai**. So, there is **talai āku etukai**, but no **talai āku mōṉai**. Similarly, the alliteration called **ācu iṭai iṭṭa etukai** is special to **etukai**. Here, certain consonants, ய் (**y**), ர் (**r**), and ழ் (**ḻ**) when occurring as the second **eluttu** in only one of the several feet participating in an **etukai** process, are ignored and the following **eḻuttu** would be treated as the second **eḻuttu** in the alliteration. The third alliteration special to **etukai** is **mūṉrām eḻuttu oṉru etukai** which, as its name suggests, is the alliteration between the third letters in different feet which are at the beginning of subsequent lines.

Minor variations in the above exist reflecting different conventions. According to the earlier convention, the **varukka** alliteration is common to

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[126] Cf. Nacc:92, cey.94, where he gives examples of சீர் வகை மெல்லின எதுகை etc.

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mōṉai and **etukai**. The **neṭil** and **aṉu** alliterations apply only to **mōṉai**. Alliterations focusing on short vowels (**uyir** alliteration) and the three classes (val iṉam, mel iṉam, and iṭai iṉam) of consonants, **ācu iṭai iṭṭa etukai**, and the **mūṉṟām eḻuttu oṉṟu etukai** apply only to **etukai**. Thus, by this convention, there are ten sub-alliterations of which two are specific to mōṉai and six to etukai; two are common. Those ten alliterations are: varukka mōṉai, varukka etukai, neṭil mōṉai, aṉu moṉai, uyir etukai, val iṉa etukai, mel iṉa etukai, iṭai iṉa etukai, ācu iṭai iṭṭa etukai, and mūṉṟām eḻuttu oṉṟu etukai.

The later convention makes every sub-category of alliteration apply to every major type of alliteration so the entire scheme of **toṭai** is more symmetrical. It also adds a sub-category which gives a special qualifier **iraṇṭaṭi** 'two lines' to the alliteration, meaning that the alliteration prevails in two lines. Thus, for example, there would be an **iraṇṭaṭi moṉai** if only two consecutive lines have a **mōṉai** alliteration and the **mōṉai** changes for the next two consecutive lines. Examples of the different alliterations/stringing found in classical Tamil poems are as follows. Items participating in this process are given in bold type.

Examples:

In *aiṅk.16:3-4*, the first **eḻuttu** in subsequent lines are identical, yielding **aṭi mōṉai**:

பூக்கரு லூரனை யுள்ளிப்
பூப்போ லுண்கண் பொன்போர்த் தனவே

In *kuṟu.4:3-4*, the first **acai** in subsequent lines are identical, yielding **aṭi mōṉai**:

அமை தற் கமைந்தநங் காதலர்
அமை வில ராகுத ரேமென் னெஞ்சே

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In *kuṟu.359:5-6,* the first **cīr** in subsequent lines are identical, yielding **aṭi mōṉai:**

புதல்வன் தழீஇயினன் விறலவன்
புதல்வன் தாயவன் புறங்கவைஇ யினளே

In *kuṟu.263:7-8,* the second **eḻuttu** are identical, yielding **aṭi etukai**. This is also known by the name **iṭai āku etukai:**

ம**ழை** விளை யாடு நாடனைப்
பி**ழை** யே மாகிய நாமிதற் படவே

In *puṟa.187:3-4,* the **feet** excluding the first **eḻuttu** are identical, yielding **talai āku etukai**:

எவ்வழி நல்லவ ராடவர்
அவ்வழி நல்லை வாழிய நிலனே

In *aka.15:1-2,* the consonant ய் intervenes between the first and second **eḻuttu** in line 2, yielding **ācu iṭai iṭṭa etukai**:

எம்வெங் காமம் இயைவ தாயின்
மெய்ம்மலி பெரும்பூட் செம்மற் கோசர்

In *puṟa.3:1-2,* the third **eḻuttu** are identical, yielding **mūṉṟām eḻuttu oṉṟu etukai**:

உவ**வு**மதி யுருவி ஞேங்கல் வெண்குடை
நில**வு**க்கடல் வரைப்பின் மண்ணக நிழற்ற

In *puṟa.41:5-6,* the last **eḻuttu** are identical, yielding **aṭi iyaipu**:

பெருமரத் திலையி னெடுங்கோடு வற்றல் பற்றவும்
வெங்கதிர்க் கனலி துற்றவும் பிறவும்

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In *puṟa.187:1-2,* the last **cīr** are identical, yielding **aṭi iyaipu**:
நாடா கொன்றோ காடா **கொன்றோ**
அவலா கொன்றோ மிசையா **கொன்றோ**

In *kuṟu.23:1, 3* the first **cīr** are identical, yielding **aṭi iṭai iṭṭa mōṉai:**
அகவன் மகளே அகவன் மகளே
மனவுக்கோப் பன்ன நன்னெடுங் கூந்தல்
அகவன் மகளே பாடுக பாட்டே

In *peru:165, 167* the second **eḻuttu** are identical, yielding **aṭi iṭai iṭṭa etukai:**
ளெருமை நல்லான் கருநாகு பெறூஉ
மடிவாய்க் கோவலர் குடிவயிற் சேப்பி
னிருங்கிளை ஞெண்டின் சிறுபார்ப் பன்ன

In *pari.13:16, 18* the last **cīr** are identical, yielding **aṭi iṭai iṭṭa iyaipu:**
அவையவை கொள்ளுங் கருவியு **நீயே**
முந்தியாங் கூறிய வைந்த னுள்ளும்
ஒன்றனிற் போற்றிய விசும்பு **நீயே**

In *naṟṟ.167:6,* the first **eḻuttu** in the first and second **cīr** are identical, yielding **iṇai mōṉai:**
பயன்தெரி பனுவல் பைதீர் பாண

In *naṟṟ.344:8,* the first **acai** in the first and second **cīr** are identical, yielding **iṇai mōṉai:**
செல் வன் **செல்** லுங்கொல் தானே உயர்வரைப்

In *pari.13:5,* the second **eḻuttu** in the first and second **cīr** are identical, yielding **iṇai etukai:**
விண் ணளி கொண் ட வியன்மதி யணிகொள

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In *pari.6:31*, the last **el̲uttu** in the first and second **cīr from the back** yield **iṇai iyaipu**:
அணியணி யாகிய தாரர் கருவியர்

In *pari.6:22*, the first and second **cīr from the back** yield **iṇai iyaipu**:
வரைச்சிறை யுடைத்ததை வையை வையை த்

In *nar̲r̲.24:7*, the first **el̲uttu** in the first and third **cīr** are identical, yielding **pol̲ippu mōn̲ai**:
வெயில்வீற் றிருந்த வெம்பலை அருஞ்சுரம்

In *nar̲r̲.24:7*, the first **acai** in the first and third **cīr** are identical, yielding **pol̲ippu mōn̲ai**:
நன் றெனப் புரிந்தோய் நன் றுசெய்தனையே

In *kur̲u.23:1*, the first and third **cīr** are identical, yielding **pol̲ippu mōn̲ai**:
அகவ ன் மகளே அகவன் மகளே

In *nar̲r̲.25:4*, the second **el̲uttu** in the first and third **cīr** are identical, yielding **pol̲ippu etukai**:
பொன் னுரை கல்லின் நன் னிறம் பெறூஉம்

In *nar̲r̲.166:2*, the last **el̲uttu** in the first and third **cīr from the back** are identical, yielding **pol̲ippu iyaipu**:
நன்னர் மேனியும் நாறிருங் கதுப்பும்

In *pur̲a.187:1*, the first and third **cīr from the back** are identical, yielding **pol̲ippu iyaipu**:
நாடா கொன்றே காடா கொன்றே

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In *nar̲r̲.24:6,* the first **el̲uttu** in the first and fourth **cīr** are identical, yielding **orūu mōn̲ai**:

சேறும் நாமெனச் சொல்லச் சேயிழை

In *pari.6:97,* the first **acai** in the first and fourth **cīr** are identical, yielding **orūu mōn̲ai**:

துனி நீங்கி யாட றெடங்கு துனி நனி

In *nar̲r̲.251:8,* the second **el̲uttu** in the first and fourth **cīr** are identical, yielding **orūu etukai**:

பலி பெறு கடவுட் பேணிக் கலி சிறந்து

In *nar̲r̲.344:5,* the last **el̲uttu** in the first and fourth **cīr** are identical, yielding **orūu iyaipu**:

நம்நிலை இடைதெரிந்து உணரான் தன்மலை

In *aka.18:9,* the last **acai** in the first and fourth **cīr** are identical, yielding **orūu iyaipu**:

ஒருநாள் விழுமம் உறினும் வழிநாள்

In *kali.101:1,* the first **el̲uttu** in the first three **cīr** are identical, yielding **kūl̲ai mōn̲ai**:

தளிபெறு தண்புலத்துத் தலைப்பெயற் கரும்பீன்று

In *pari.12:101,* the first three **cīr** are identical, yielding **kūl̲ai mōn̲ai**:

நன்பல நன்பல நன்பல வையை

In *malai:567,* the second **el̲uttu** in the first three **cīr** are identical, yielding **kūl̲ai etukai**:

செல்வேந் தில்லவெந் தொல்பதிப் பெயர்ந்தென

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In *pari.6:46,* the last **eluttu** in the first three **cīr from the back** yield **kūlai iyaipu**:

மாறுமென் மலரும் தாரும் கிழங்கும்

In *pari.10:98,* the first three **cīr from the back** are identical, yielding **kūlai iyaipu**:

அரந்தின்வாய் போன்ம் போன்ம் போன்ம்

In *kali.78:2,* the first **eluttu** in the first, second, and fourth **cīr** are identical, yielding **kīlkkatuvāy mōnai**:

இன்மலர் இமிர்பூதுந் துணைபுணர் இருந்தும்பி

In *ciru:64,* the second **eluttu** in the first, second, and fourth **cīr** are identical, yielding **kīlkkatuvāy etukai**:

மண்மாறு கொண்ட மாலை வெண்குடை

In *kuri:130,* the last **eluttu** in the first, second, and fourth **cīr from the back** are identical, yielding **kīlkkatuvāy iyaipu**:

உரவுச்சினம் செருக்கித் துன்னுதொறும் வெகுளும்

In *kali.38:16,* the first **eluttu** in the first, thirrd, and fourth **cīr** are identical, yielding **mērkatuvāy mōnai**:

அருள்வல்லான் ஆக்கம்போல் அணிபெறும் அவ்வணி

In *kuri:77,* the second **eluttu** in the first, third, and fourth **cīr** are identical, yielding **mērkatuvāy etukai**:

தில்லை பாலை கல்லிவர் முல்லை

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In *pari.4:67,* the last **eḻuttu** in the first, third, and fourth **cīr from the back** yield **mēṟkatuvāy iyaipu**:

ஆலமும் கடம்பும் நல்யாற்று நடுவும்

In *aka.44:11,* the first **eḻuttu** in all the four **cīr** are identical yielding **muṟṟu mōṉai**:

பருந்துபடப் பண்ணிப் பழையன் பட்டெனக்

In *pari.15:10,* the second **eḻuttu** in all the four **cīr** are identical yielding **muṟṟu etukai**:

குலவரை சிலவே குலவரை சிலவினும்

In *pari.3:78,* the last **eḻuttu** in all the four **cīr** are identical yielding **muṟṟu iyaipu**:

இரண்டென மூன்றென நான்கென வைந்தென

In *pari.3:83,* the last **acai** in all the four **cīr** are identical yielding **muṟṟu iyaipu**:

இடவல குடவல கோவல காவல

In *aka.8:10-11,* only the initial consonants in subsequent lines are identical, yielding **varukka mōṉai**:

படுகடுங் களிற்றின் வருத்தஞ் சொலிய
பிடிபடி முருக்கிய பெருமரப் பூசல்

In *kuṟu.33:3-4,* the first vowels in subsequent lines are identical, yielding **vaḻi mōṉai**:

இரந்தூ ணிரம்பா மேனியொடு irantū ṇirampā mēṉiyoṭu
விருந்தி னூரும் பெருஞ்செம் மலனே virunti ṉūrum peruñcem malaṉē

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In *neṭu:39-40,* the vowels that follow the initial consonants in subsequent lines are identical, yielding **vaḻi mōṉai**:
வெள்ளி வள்ளி விளங்கிறைப் பணைத்தோள் veḻḻi vaḻḻi viḷaṅkiṟaip paṇaittōḷ
செவ்வி யரும்பின் பைங்காற் பித்திகத்து cevvi yarumpiṉ paiṅkāṟ pittikattu

In *pati.61:11-12,* the initial vowels form a class, yielding **aṉu mōṉai**:
இரக்கு வாரே னெஞ்சிக் கூறேன் irakku vārē ṉeñcik kūṟēṉ
ஈத்த திரங்கா னீத்தொறு மகிழான் ītta tiraṅkā ṉīttoṟu makiḻāṉ

In *pati.61:17-18,* the initial consonants form a class, yielding **aṉu mōṉai**:
முழவிற் போக்கிய வெண்கை muḻaviṟ pōkkiya veṇkai
விழவி னன்னநின் கலிமகிழானே viḻavi ṉaṉṉanin kalimaki ḻāṉē

In *matu:1-2,* there is **vaḻi mōṉai** as well as **aṉu mōṉai**:
ஓங்குதிரை வியன்பரப்பி ōṅkutirai viyaṉparappi
னொலிமுந்நீர் வரம்பாக ṉolimunnīr varampāka

In *aka.41:9-10,* there is **neṭil mōṉai**:
காடணி கொண்ட காண்டகு பொழுதின் kāṭaṇi koṇṭa kāṇṭaku poḻutiṉ
நாம்பிரி புலம்பின் நலஞ்செலச் சாஅய் nāmpiri pulampiṉ nalañcelac cāay

In *aka.42:5-6,* there is **neṭil mōṉai**:
நாடுவறங் கூர நாஞ்சில் துஞ்சக் nāṭuvaṟaṅ kūra nāñcil tuñcak
கோடை நீடிய பைதறு காலைக் kōṭai nīṭiya paitaṟu kālaik

In *kuṟu.384:1-2,* the vowel in the second **eḻuttu** are identical, yielding **uyir etukai:**
உழுந்துடைக் கழுந்திற் கரும்புடைப் பணைத்தோள் uḻuntuṭaik kaḻuntiṟ karumpuṭaip paṇaittōḷ
நெடும்பல் கூந்தற் குறுந்தொடி மகளிர் neṭumpal kūntaṟ kuṟuntoṭi makaḷir

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In *kuṟu.33:3-4*, the second **eḻuttu** contain the same consonant but different vowels, yielding **varukka etukai**:

இரந்தூ ணிரம்பா மேனியொடு **irantū ṇirampā mēṉiyoṭu**
விருந்தி னூரும் பெருஞ்செம் மலனே **virunti ṉūrum peruñcem malaṉē**

In *kuṟu.121:3-4*, the second **eḻuttu** belong to the hard class **(val iṉam)**, yielding **valliṉa etukai**:

ஆற்றப் பாயாத் தப்ப லேற்ற
கோட்டொடு போகி யாங்கு நாடன்

In *kuṟu.292:4-5*, the second **eḻuttu** belong to the soft class **(mel iṉam)**, yielding **melliṉa etukai**:

பொன்செய் பாவை கொடுப்பவுங் கொள்ளான்
பெண்கொலை புரிந்த நன்னன் போல

In *aka.26:3-4*, the second **eḻuttu** belong to the middle class **(iṭai iṉam)**, yielding **iṭaiyiṉa etukai**:

பொய்தல் மகளிர் விழவணிக் கூட்டும்
அவ்வயின் நண்ணிய வளங்கே ழூரனைப்

In *pari.19:61-62*, there is **aḷapeṭai-t-toṭai**:

ஏஎ யோஒ வெனவிளி யேற்பிக்க
ஏஎ யோஒவென் றேலா வவ்விளி

In *aka.18:3-5*, there is **aḷapeṭai-t-toṭai**:

கராஅந் துஞ்சுங் கல்லுயர் மறிசுழி
மராஅ யானை மதந்தப ஒற்றி
உராஅ ஈர்க்கும் உட்குவரு நீத்தங்

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An example of **centoṭai** is *aka.73:13-14.*

மடிபதம் பார்க்கும் வயமான் துப்பின்
ஏனலஞ் சிறுதினைச் சேணோன் கையதைப்

Sub-categorization of "Stringing" Based on Meaning (**muraṇ toṭai**)

The mode of contrasting is called **muraṇ** 'to oppose, contrast.' The contrast or opposition basically exists between words referring to contrasting ideas. Since words refer to different qualities or things in a language, contrast/opposition is also accomplished in more than one way. The variations in the usage of such words result in different types of **muraṇ** in this tradition. The contrasting words need not bear a phonological similarity and may be placed in the same line or in different lines.

Words which basically refer to contrasting qualities produce a contrast which is identified as a contrast by words (**col muraṇ**). The contrasting qualities may modify the same type of things or refer to totally different things. Words which stand for or refer to things which happen to have contrasting qualities are said to bring about a contrast by referents (**poruḷ muraṇ**). Words which stand for contrasting qualities and modify different things trigger a contrast by word (**col**) and referent (**poruḷ**). Examples are provided next with the contrasting items given in bold type.

Contrast by words (**col muraṇ**)

குடபுலங் காவலர் மருமா னொன்னார் **western land**
வடபுல விமயத்து வாங்குவிற் பொறித்த **northern land** *(ciṟu:47-48)*

குறியா இன்பம் எளிதின் நின்மலைப் **unintended pleasure**
பல்வேறு விலங்கும் எய்து நாட
குறித்த இன்பம் நினக்கெவன் அரிய **intended pleasure** *(aka.2:8, 10)*

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சேய்த்தும் அன்று சிறிதுநணி **யதுவே distance; closeness** *(ciṟu:201)*
Here, the same place is talked about as not being **faraway** but being **close.**

வாழை **யோங்கிய தாழ்கண்** அசும்பில் **standing tall; low land** *(aka.8:9)*
Here, the banana tree (வாழை) is standing **tall**, while the ditch (அசும்பு) is **low.**

முதுவோர் க்கு முகிழ்த்த கையினை யெனவும் **elders**
இளையோர் க்கு மலர்ந்த மார்பினை யெனவும் **youngsters** *(ciṟu:231-232)*

Contrast by referents (**poruḷ muraṇ**)

நீரோ ரன்ன சாயல் **water**
தீயோ ரன்னவென் னுரனவித்தன்றே **fire** *(kuṟu.95:4-5)*

அற்றைத் திங்க ளவ்வெண் ணிலவின் **that day**
எந்தையு முடையேமெங் குன்றும் பிறர்கொளார்
இற்றைத் திங்க ளிவ்வெண் ணிலவின் **this day** *(puṟa.112:1, 3)*

இன்னு தம்மவிவ் வுலகம் **not pleasant, cruel**
இனிய காண்கித னியல்புணர்ந்தோரே **pleasant, sweet** *(puṟa.194:6-7)*

Contrast by word (**col**) and referent (**poruḷ**)

சிறுவீ முல்லைக்குப் **பெருந்தேர்** நல்கிய **small flowers; big chariot**
புலவுக்கய லெடுத்த **பொன்வாய்** மணிச்சிரல் **golden beak; blue bird**
(ciṟu:89, 181)

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இரு பேர் யாற்ற ஒரு பெருங் கூடல் **two big rivers; one big confluence**
(puṟa.273:5)

Certain Modes of Employing **toṭai**

The **iraṭṭai** and **niral-nirai** are two specific modes of employing the various types of **toṭai** discussed above. Among them, the **iraṭṭai** is simpler. It is supposed to allow the same word to recur four times so as to compose the four feet (cīr) in a line, but there is no such line in classical Tamil poems. The maximum number of times the same word occurs in these poems is three: நன்பல நன்பல நன்பல வையை *(pari.12:101)*; அரந்தின்வாய் போன்ம் போன்ம் போன்ம *(pari.10:98)*.[127]

The **niral-nirai** mode refers to employing a given **toṭai** in a particular order. One of the ways it is done is first to string a group of items (e.g., A, B) in a row and then another group of items in a row (e.g., C, D), where each item in the first group is semantically connected to an item in the second group. The way these items are connected depends upon the order in which they are presented within their respective group. Thus, A is connected to C, whereas B is connected to D. The simplest example is இரதி காமன் இவள் இவன் 'Rati, Kāmaṉ, she, he' *(pari.19:48)*. This line means 'She is Rati. He is Kāmaṉ.' Item A is 'Rati'; B is 'Kāmaṉ'; C is 'she'; D is 'he.' There can be a maximum of four items in each of these groups, but the number of items in the second group is either equal to or half of the number of items in the first group. An example is *pari.13:44-45.*

வலம்புரி வாய்மொழி அதிர்புவான்முழக்குச் செல்
'Valampuri conch, the Vedas, trembling roar of the sky, thunder'

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[127] Commentators give the following examples: ஒக்குமே ஒக்குமே ஒக்குமே ஒக்கும்; பாடுகோ பாடுகோ பாடுகோ பாடுகோ (cf. Tolkāppiyam, poruḷatikāram, Pē:245, cey.403).

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அவை நான்கும் உறழும் அருள் செறல் வயின் மொழி
'resembling those four (are) your words of compassion and destruction'

Here, the four items presented first are the sound of the **valampuri** conch (வலம்புரி), the chanting of the Vedas (வாய்மொழி), the roaring of the sky (அதிர்புவான்முழக்கு), and thunder (செல்). And they are perceived as resembling, respectively, Vishnu's compassionate gracious words (அருள் வயின் மொழி) and harsh words of destruction (செறல் வயின் மொழி). Notice that the first group contains four items whereas the second has only two.

Another way of using the **niral-nirai** mode is to present a given **toṭai** in what can be called a "parallel construction." As an example, consider *ciṟu:164-167*.

பைந்நனை அவரை பவழம் கோப்பவும்
'as the **avarai** with fresh buds strings (its buds) like coral'

கருநனைக் காயாக் கணமயில் அவிழவும்
'as the **kāyā** with black/dark buds unfold like a flock of peacocks'

கொழுங்கொடி முசுண்டை கொட்டம் கொள்ளவும்
'as the fat **mucuṇṭai** vine puts out pit-like flowers'

செழுங்குலைக் காந்தள் கைவிரல் பூப்பவும்
'as the **kāntaḷ**, with rich bunches, blooms like fingers'

Here, the first line contains an idea which recurs in a similar structural fashion in the succeeding few lines. This kind of structure is here called a "parallel construction." The recurring idea is the comparison between a

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flowering plant and something else. As for the type of **toṭai** in this **niral-nirai** mode, note that the last syllable in each line triggers the **iyaipu**-alliteration.

vaṇṇam (rhythmic variation)

The term **vaṇṇam** 'beauty, color' refers to the variation in rhythm (**canta vēṟupāṭu**). The tradition has identified twenty such variations. A commentator notes that these are components (**uṟuppu**) of a composition (**ceyyuḷ**). Therefore, it is not necessary for the entire composition to produce a given **vaṇṇam**. By the same token, it is possible to have more than one **vaṇṇam** in a given composition.[128]

pāa vaṇṇam

The first one, **pāa vaṇṇam**, is the **vaṇṇam** proper to a grammatical verse (**nūṟpā**). It is obtained when a word (**col**) makes up a foot (**cir**) and is used extensively in a treatise (**nūl**). Here, the metrical feet in a line (**aṭi**) are involved in a reckoning, as if in an exposition.[129] It is found occasionally in poetry. Examples are *aka.36:15* and *pati.14:1* where the items are involved in a reckoning: சேரல் செம்பியன் சினங்கெழு திதியன் '(The chieftains known as the) Cēral, Cempiyaṉ, and the furious Titiyaṉ'; நிலநீர் வளிவிசும் பென்ற நான்கின் 'like the four, namely the earth, the water, the wind, and the sky.'

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[128] Pē:419, cey.527.

[129] Iḷam:540, cey.515; Pē:418, cey.526.

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tāa vaṇṇam

The vaṇṇam known as the **tāa vaṇṇam** is obtained when there is **etukai** alliteration in alternate metrical feet in the same line.[130] Another convention is to consider the **etukai** in the first metrical foot of alternate lines as producing the **tāa vaṇṇam.**[131] These alliterations are otherwise known as **poḻippu etukai, orūu etukai**, and **aṭi iṭai iṭṭa etukai.** Examples were treated above.

vallicai vaṇṇam, mellicai vaṇṇam, and iyaipu vaṇṇam

The **vallicai vaṇṇam** employs numerous hard consonants (**val eḻuttu**), while **mellicai vaṇṇam** and **iyaipu vaṇṇam** are produced respectively by soft consonants (**mel eḻuttu**) and middle consonants (**iṭai eḻuttu**). Examples:

In *paṭṭ:218,* **vallicai vaṇṇam** is employed:
முட்டாச் சிறப்பின் பட்டினம் பெறினும்

Another example is *tiru:73.* முட்டாட் டாமரைத் துஞ்சி

In *naṟṟ.166:1-2,* **mellicai vaṇṇam** occurs:
பொன்னும் மணியும் போலும் யாழநின்
நன்னர் மேனியும் நாறிருங் கதுப்பும்

In *aka.36:3,* **iyaipu vaṇṇam** appears:
ஆம்பல் மெல்லடை கிழியக் குவளைக்

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[130] Pē:419, cey.527.

[131] Iḷam:540, cey.516.

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aḷapeṭai vaṇṇam, neṭuñcīr vaṇṇam, cittira vaṇṇam, nalipu vaṇṇam, and **miṟai-k-kavi**

The **aḷapeṭai vaṇṇam** is obtained by using many elongated vowels **(uyir aḷapeṭai)** or elongated consonants **(oṟṟu aḷapeṭai)**. The **neṭuñcīr vaṇṇam** is produced by long vowels **(neṭṭeḻuttu)**, while **kuṟuñcīr vaṇṇam** is generated by the short vowels **(kuṟṟeḻuttu)**. If there is an equal mixture of long and short vowels by alternation, then there is **cittira vaṇṇam**. The **nalipu vaṇṇam** is produced by the **āytam (ḥ)**.

One commentator notes that it would be "unpleasant" **(iṉṉātu)** to use just one class or one type of letters **(eḻuttu)** in the whole composition which would then be called "an excessive poem" **(miṟai-k-kavi)**.[132] Examples:

In *aka.99:8,* **aḷapeṭai vaṇṇam** is created by elongated vowels:
மராஅ மலரொடு விராஅய்ப் பராஅம்

In *malai:352,* **aḷapeṭai vaṇṇam** is created by elongated consonants:
கண்ண் தண்ண் ணெனக் கண்டும் கேட்டும்

In *puṟa.273:1,* **neṭuñcīr vaṇṇam** is created by long letters:
மாவா ராதே மாவா ராதே **māvā rātē māvā rātē**

In *aka.98:4,* **kuṟuñcīr vaṇṇam** is created by short letters:
முனிதக நிறுத்த நல்கல் எவ்வம் muṉitaka niṟutta nalkal evvam

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[132] Pē:420, cey.529. It makes one wonder whether one of the most appreciated verses ("pañciyoḷir viñcukuḷir pallavama nuṅka ...") in Kampaṉ's Irāmāvatāram, would have been disapproved as a **miṟai-k-kavi** by earlier poets because of employing many nasals.

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In *aka.61:1, 14,* **neṭuñcir vaṇṇam** is generated by a mix of long and short letters:
நோற்றோர் மன்ற தாமே கூற்றம் nōṟṟōr maṉṟa tāmē kūṟṟam
பழகுவ ராதலோ அரிதே முனாஅது paḻakuva rātalō aritē muṉāatu

Classical Tamil poems do not have examples of **nalipu vaṇṇam**. An example is given from a later text, *tirukkuṟaḷ:178*
அஃகாமை செல்வத்துக் கியாதெனின் வெஃகாமை
aḥāmai celvattuk kiyāteṉiṉ veḥāmai

akappāṭṭu vaṇṇam and **puṟappāṭṭu vaṇṇam**

The **akappāṭṭu vaṇṇam** exists when the last line in a composition gives the impression of not having ended the subject matter, but in fact, has. The opposite happens to produce the **puṟappāṭṭu vaṇṇam**: when a line gives the impression of having ended the subject matter, but in fact has not. Note that with a few exceptions, the last line in a composition in this period normally ends with the vowel **ē**. In *aiṅkuṟunūṟu* the last line in some verses (*21-30; 211-220*) ends with the letter ய், generating the **akappāṭṭu vaṇṇam**. An example is *aiṅk.219:4*: ஒண்ணுதல் பசப்ப தெவன்கொலன்னு ய். Similarly, in *aka.46:16,* the last line ends with **ō**: சென்றீ பெருமநின் தகைக்குநர் யாரோ. In *kuṟuntokai 23*, the third line ends like the last, but does not end the poem. It produces the **puṟappāṭṭu vaṇṇam**:

அகவன் மகளே அகவன் மகளே
மனவுக் கோப்பன்ன நன்னெடுங் கூந்தல்
அகவன் மகளே பாடுக பாட்டே
இன்னும் பாடுக பாட்டே அவர்
நன்னெடுங் குன்றம் பாடிய பாட்டே

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o<u>l</u>uku vaṇṇam, orūu vaṇṇam, and eṇṇu vaṇṇam

The **o<u>l</u>uku vaṇṇam** is obtained when the lines in a composition produce an uninterrupted sound (**ōcai**) and present the subject matter in the order in which they are composed. When the subject matter is not spread across the lines but is compactly presented in each line, the **vaṇṇam** receives the name **orūu vaṇṇam**. If there is reckoning within a line, it is called **eṇṇu vaṇṇam.**

In *kuruntokai 136,* the subject matter flows through the end producing the **o<u>l</u>uku vaṇṇam:**

காமம் காமம் என்ப காமம்
அணங்கும் பிணியு மன்றே நுணங்கிக்
கடுத்தலுந் தணிதலு மின்றே யானை
குளகுமென் றாண்மதம் போலப்
பாணியு முடைத்தது காணுநர்ப் பெறினே

In *kuruntokai 97,* the subject matter is compact in lines 1, 3, and 4, producing the **orūu vaṇṇam:**

யானே ஈண்டை யேனே யென்னலனே
ஆனா நோயொடு கான லஃதே
துறைவன் றம்மூ ரானே
மறையல ராகி மன்றத்தஃதே

Also in *ainkurunūru 423,* the **orūu vaṇṇam** is created:

மாமழை யிடியூத் தளிசொரிந் தன்றே
வாணுதல் பசப்பச் செலவயர்ந் தனையே
யாமே நிற்றுறந் தமையலம்
ஆய்மல ருண்கணு நீர் நிறைந் தனவே

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In *kuriñcippāṭṭu:77,* the **eṇṇu vaṇṇam** is produced by reckoning:
தில்லை பாலை கல்லிவர் முல்லை

akaippu vaṇṇam and **tūṅkal vaṇṇam**

The **akaippu vaṇṇam** is the effect produced when short and long vowels are not equally spread. The **tūṅkal vaṇṇam** is obtained by using metrical feet with three **acai** in an alternating manner, to produce the sound called **tūṅkal ōcai**. This process takes place in longer poetry, like a compilation known as **toṭar nilaic ceyyuḷ** which focus on particular themes.[133] According to another opinion, the **tūṅkal vaṇṇam** is obtained by using **vañci uriccīr.**[134] Examples:

In *kuṟu.110:1-2,* short and long vowels do not alternate but are unevenly spread, producing **akaippu vaṇṇam**:
வாரா ராயினும் வரினு மவர்நமக்
கியாரா கியரோ தோழி நீர

In *kali.70:15,* **akaippu vaṇṇam** is produced:
வாராய்நீ துறத்தலின் வருந்திய எமக்காங்கே

In *muttoḷḷāyiram 104:1-2*, which is a later text, the **tuṅkal vaṇṇam** is employed:
யானூடத் தானுணர்த்த யானுணரா விட்டபின்
றானூட யானுணர்த்தத் தானுணரான் தேனூடும்

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[133] Pē:424, cey.542.

[134] Iḷam: 545, cey.531.

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In *paṭṭ:1-2*, the **tūṅkal vaṇṇam** is produced by **vañci uriccīr**:
வசையில்புகழ் வயங்குவெண்மீன்
திசைதிரிந்து தெற்கேகினும்

ēntal vaṇṇam, uruṭṭu vaṇṇam, kuṟuñcīr vaṇṇam, and **muṭuku vaṇṇam**

If the same word is repeated in a line in order to emphasize what is said, there is **ēntal vaṇṇam**. The **vaṇṇam** called **uruṭṭu vaṇṇam** employs the technique of **arākam**: it has a rolling sound (**uruṇṭa ōcai**), unlike the **kuṟuñcīr vaṇṇam** which has a mellifluous sound (**nekiḻnta ōcai**). From the examples provided by the commentators, it seems like a sound produced by the letters ற and ல without long vowels. The last **vaṇṇam** is **muṭuku vaṇṇam**. It is similar to **uruṭṭu vaṇṇam** except that it crosses the boundary of a line with four metrical feet (**nāṟcīr aṭi**). The line has more than four feet. It has also been suggested that the line producing the **muṭuku vaṇṇam** is followed by a line with a different structure.[135] Examples:

In *pari.10:98*, **ēntal vaṇṇam** is produced by repetition of the same word:
அரந்தின்வாய் போஎம் போஎம் போஎம்

In *pari.12:101* also, **ēntal vaṇṇam** is produced by repetition of the same word:
நன்பல நன்பல நன்பல வையை

In *aka.158:1*, **uruṭṭu vaṇṇam/arāka vaṇṇam** is produced:
உருமுரறு கருவிய பெருமழை தலைஇய

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[135] Nacc:264, cey.233.

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In *kali.33:10,* **uruṭṭu vaṇṇam/arāka vaṇṇam** is produced:
எரியுரு உறழ இலவ மலர

Another example provided by the commentators:
உருகெழு முருகிய முருமென வதிர்தொறு
மருகெழு சிறகொடு மணவரு மணிமயில்

In *kali.39:46,* **muṭuku vaṇṇam** is produced:
நெறியறி செறிகுறி புரிதிரி பறியா அறிவனை முந்துறீஇத்

In *kali.104:39-40,* **muṭuku vaṇṇam** is created:
இரிபெழு பதிர்பதிர் பிகந்துடன் பலர்நீங்க
வரிபரி பிறுபிறுபு குடர்சோரக் குத்தித்தன்

māṭṭu (fastening, wrapping)

This term literally means 'fastening.' In Tamil prosody, it refers to the technique of properly joining the words, which are separated by many other words occurring between them in a composition, so as to bring coherence to the subject matter of the composition. For example, in *akanāṉūṟu 9*, the words **eṉ neñcē** ('my heart'), which occur as the last two items in the poem, have to be joined with **pōki** ('going; having gone'), **eṉātu** ('without thinking'), **eyti** ('reaching; having reached'), **kuṟuki** ('getting closer'), **tīṇṭi** ('touching; having touched'), and **tōyntaṉṟu kollō** ('whether it immersed?'), which are spread across the lines in the poem. Many other words occur between all these words. The whole poem is analyzed in detail in the last chapter in this study, so only the relevant parts are reproduced here:

… … … … …
kuṉṟu piṉ oḻiyap **pōki** … (line 14)

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… … … ūr cēyt **ten̲ātu** (line 15)
… … … … …
emmin̲um viraintuval **eyti** … (line 17)
… … … … …
kan̲r̲upuku mālai nin̲r̲ōḷ **eyti** (line 20)
… … … … … **kur̲uki** (line 21)
… … … pin̲n̲akam **tīṇṭi** (line 22)
toṭikkai taivarat **tōyntan̲r̲u kollō** (line 23)
… … … … …
men̲r̲ōḷ per̲anacaiic cen̲r̲aven̲ **neñcē** (line 26)

Components of Subject Matter

The nineteen features relevant to the subject matter of a Tamil composition (**ceyyuḷ**) are nōkku, tiṇai, kaikōḷ, kūr̲r̲u, kēṭpōr, kaḷan̲, kālam, payan̲, meyppāṭu, eccam, mun̲n̲am, poruḷ, tur̲ai, ammai, aḻaku, ton̲mai, tōl, viruntu, and pulan̲. Among them are conventions about aesthetic behavior (**van̲appu iyal**) and are applicable to a compilation like an anthology or a long narrative poetry: ammai, aḻaku, ton̲mai, tōl, viruntu, iyaipu, pulan̲, and iḻaipu. They are discussed first.

Conventions About the Aesthetic Behavior of Tamil Poetry

The feature **ammai** (< **amai** 'to settle, be calm') is so called because it reflects a contented or serene quality (**amaiti**). It is found in a didactic composition (**pan̲uval**) which allows some exceptions by including non-didactic elements and is composed of a few gentle utterances (**moḻi**) and has a limited number of lines (maximum of five per poem).[136]

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[136] The post-classical anthology known as the *patin̲eṇkīḻkkaṇakku* is a good example, for

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The feature **aḻaku** 'beauty' is attained when one composes metrical feet (**cīr**) with words that are appropriate for a composition (**ceyyuḷ**).[137] **toṉmai** 'antiquity' belongs to ancient things (**paḻaimai**) which are combined with exposition/commentary (**urai**).[138] The feature **tōl** is found in compositions that narrate something supreme in gentle words and in compositions that narrate something in elaborate words.[139] **viruntu** belongs to a composition (**yāppu**) that talks about something novel (**putuvatu**).[140] When a composition ends with certain vowelless consonants (**oṟṟu**: **ñ**, **ṇ**, **n**, **m**, **ṉ**, **y**, **r**, **l**, **v**, **ḻ**, and **ḷ**), the feature is **iyaipu**.[141] The feature is called **pulaṉ** if one speaks perfectly without using words pertaining to specific residential neighborhoods (**cēri**) and the intent is revealed clearly without making the listener wonder about the meanings of those words.[142] If a composition flows in this manner without containing numerous hard consonants (**valleḻuttu**) that are doubled and has more evenly spread **kuṟaḷaṭi** (four to six letters) than other lines (**cintaṭi**, **aḷavaṭi**, **neṭilaṭi**,

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and *kaḷavaḻi nāṟpatu*. Cf. Iḷam:547, cey.536; Nacc:265-266, cey.235.

[137] E.g., classical Tamil anthologies. Cf. Nacc:266, cey.236.

[138] E.g., later works such as *peruntēvaṉār pāratam*, *takaṭūr yāttirai*, and *cilappatikāram*. Cf. Nacc:267, cey.237.

[139] E.g., *malaipaṭukaṭām*. Cf. Iḷam:548, cey.539.

[140] E.g., post-classical poems such as the *muttoḷḷāyiram*, and later poems composed in the *antāti* and *kalampakam* genres. Cf. Nacc:268, cey.239; Pē:429, cey.551.

[141] E.g. post-classical poems such as the *maṇimēkalai* and *utayaṇaṉ katai*. Cf. Nacc:269, cey.240; Pē:430, cey.552.

[142] It seems that regional variations of the language are avoided in this type of composition. The example given by the commentators is a play by the name *viḷakkattār kūttu*. Cf. Nacc:269, cey.241; Pē:430, cey.553.

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and **kaḻi neṭil aṭi**), and uses high sounding words (**ōṅkiya moḻi**, words with long vowels, soft consonants, and middle consonants), then the feature recognized is **iḻaipu**.[143]

Conventions About the Contents of Tamil Poetry

The components pertaining to the contents per se of classical Tamil poems are nōkku, tiṇai, kaikōḷ, kūṟṟu, kēṭpōr, kaḷaṉ, kālam, payaṉ, meyppāṭu, eccam, muṉṉam, poruḷ, and tuṟai. The component **nōkku** 'gaze, perspective' actually refers to two things: the skillful crafting of a composition in a manner that is appealing to the listener, and the art of understanding the intent of a composition.[144] The term **tiṇai** is generic and refers to poetic themes which are subsumed under two basic themes known as the **akam** 'interior' and the **puṟam** 'exterior.' The poetic conventions followed when composing a poem dealing with the themes of clandestine love (**kaḷavu**) and marital love (**kaṟpu**) are referred to by the term **kaikōḷ** 'taking up certain conducts.' The term **kūṟṟu** 'proclamation, statement' refers to the poetic conventions that are followed when the dramatis personae speak in a composition employing the **akam** theme. Similarly, the term **kēṭpōr** 'listeners' refers to the poetic conventions followed when creating the dramatis personae who are addressed by the speakers who make the **kūṟṟu**. **kaḷaṉ** and **kālam** respectively refer to the context and time when the theme focused upon in a composition is supposed to have taken place. The result of the theme of the composition is denoted by the term **payaṉ**

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143 Commentators say that this feature, **iḻaipu**, is applicable to songs (**icai-p-pāṭṭu**) and note that songs which are like the *kali* and *paripāṭal* reflect this component. Cf. Nacc:270, cey.242; Pē:431, cey.554.

144 The motivated reader must seek the pleasure of reading Pērāciriyar's elegant and sophisticated discussion of *akanāṉūṟu 4*, to know what exactly the theoreticians of Tamil poetry mean by **nōkku** (Pē:279-282, cey.416).

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'yield.' The component **meyppāṭu** 'physical expression' is the process of bringing out one's inner emotions resulting in cloudy eyes, goose bumps, etc. According to one commentator, it is the technique that reveals in one's physical appearance the fiery essence of the subject matter (**poruḷ piḻampu**) perceived through **nōkku**.[145] The technique of inferring what is implied by the statements made in a poem is called **eccam** 'remainder.' The term **muṉṉam** 'previous, before, in front of' refers to the technique of making the subject matter understandable only through one's knowledge of the poetic conventions. The component **poruḷ vakai** 'kinds of subject matter' refers to what is composed by a poet transcending the physical reality and the established conventions about the various **tiṇai**. On the other hand, **tuṟai** 'section, mode' is the technique of conforming to the established conventions regarding the flora and fauna of the various **tiṇai**.

[145] Cf. Tolkāppiyam, poruḷatikāram, Nacc:250, cey.204.

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SCANNING A FEW POEMS

When scanning a classical Tamil poem, its core structural components and aesthetic aspects are evaluated first in order to know about the prosodic features of the poem. A discussion about the components relating to the poem's subject matter would be a subsequent concern. Here, some classical poems are scanned for understanding their prosody.

kuṟuntokai 122:

பைங்காற் கொக்கின் புன்புறத் தன்ன paiṅkāṟ kokkiṉ puṉpuṟat taṉṉa	பைங்-காற் | கொக்-கின் | புன்-புறத் | தன்-ன nēr-nēr | nēr-nēr | nēr-nirai | nēr-nēr
குண்டுநீ ராம்பலுங் கூம்பின வினியே kuṇṭunī rāmpaluṅ kūmpiṉa viṉiyē	குண்டு-நீ | ராம்-பலுங் | கூம்-பின | வினி-யே nērpu-nēr | nēr-nirai | nēr-nirai | nirai-nēr
வந்தன்று வாழியோ மாலை vantaṉṟu vāḻiyō mālai	வந்-தன்று | வா-ழியோ | மா-லை nēr-nērpu | nēr-nirai | nēr-nēr
ஒருதா னன்றே கங்குலு முடைத்தே orutā ṉaṉṟē kaṅkulu muṭaittē	ஒரு-தா | னன்-றே | கங்-குலு | முடைத்-தே nirai-nēr | nēr-nēr | nēr-nirai | nirai-nēr

This poem is in the **āciriyam** meter and has four lines (**aṭi**). All the lines except the penultimate have four metrical feet (**cīr**) each. They are called **nēraṭi** (ten to fourteen **eḻuttu**) or **aḷavaṭi** (four **cīr**). The penultimate line has three feet containing seven letters (**eḻuttu**), so is a **cintaṭi**. The lines in the poem contain **iyal acai** (**nēr** and **nirai**) and a **uri acai** (**nērpu**). All the feet are made up of two **acai**, and so are **īr-acai-c-cīr**. Two different metrical bindings — **āciriya-t-taḷai** and **iyaṟcīr veṇ taḷai** — are employed in this poem. The metrical binding (**taḷai**) between the first three feet in the first line is **nēr oṉṟu āciriya-t-taḷai**. The third and fourth feet in the first line produce **iyaṟ cīr veṇ taḷai**. The second line has three different bindings. The binding between the first and second feet in this line is **nēr oṉṟu āciriya-t-taḷai**, that between the second and third feet is **iyaṟ cīr veṇ taḷai**, and that between the third and fourth feet is **nirai oṉṟu**

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āciriya-t-taḷai. The feet in the third line produce **iyaṟ cīr veṇ taḷai**. The binding between the first and second feet and similarly between the second and third feet in the last line is **nēr oṉṟu āciriya-t-taḷai**. The third and fourth feet in this line produce **nirai oṉṟu āciriya-t-taḷai**.

The sound (**ōcai**) produced by the feet in this poem is an uninterrupted **akaval ōcai**. There would be four beats per line except in the penultimate which would have three. Each beat falls on the first part of the first **acai** of each foot. The extra-short **u** (**kuṟṟiyal ukaram**) in the **uriccīr** (**nērpu**) must not be stressed.

The first three lines contain the alliteration (**toṭai**) called **melliṉa etukai**, produced by the second **soft eḻuttu** in each line. The third line has what is known as **cīr vakai varukka mōṉai** produced by the same consonant added to different vowels (வ and வா), occurring in different feet within a line. The last line has **poḻippu iyaipu** generated by the similarity between their last **eḻuttu**, which is ē, in the first and third feet **from the back**. All the letters participating in the alliteration process are marked in bold type.

Three types of **vaṇṇam** are produced here. The **cittira vaṇṇam** results from the mixture of short and long vowels. The **puṟappāṭṭu vaṇṇam** is produced by the second line which ends with the vowel **ē**, as if indicating the end of the poem but in fact it does not. The other **vaṇṇam** is the **oḻuku vaṇṇam**, which results from the uninterrupted flow of the subject matter (**poruḷ**) of the poem.

kuṟuntokai 23:

அகவன் மகளே யகவன் மகளே
akavaṉ makaḷē akavaṉ makaḷē

அக-வன் | மக-ளே |யக-வன் |மக-ளே
nirai-nēr | nirai-nēr | nirai-nēr | nirai-nēr

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மனவுக்கோப் பன்ன நன்னெடுங் கூந்தல்
manavukkōp panna nanneṭuṅ kūntal
மனவுக்-கோப் | பன்-ன | நன்-னெடுங் | கூந்-தல்
niraipu-nēr | nēr-nēr | nēr-nirai | nēr-nēr

அகவன் மகளே பாடுக பாட்டே
akavan makaḷē pāṭuka pāṭṭē
அக-வன் | மக-ளே | பா-டுக | **பாட்-டே**
nirai-nēr | nirai-nēr | nēr-nirai | nēr-nēr

இன்னும் பாடுக பாட்டே அவர்
innum pāṭuka pāṭṭē avar
இன்-னும் | பா-டுக | பாட்-டே | அவர்
nēr-nēr | nēr-nirai | nēr-nēr | nirai

நன்னெடுங் குன்றம் பாடிய பாட்டே
nanneṭuṅ kunram pāṭiya pāṭṭē
நன்-னெடுங் | குன்-றம் | பா-டிய | **பாட்-டே**
nēr-nirai | nēr-nēr | nēr-nirai | nēr-nēr

This poem also is in the **āciriyam** meter and has five lines of equal length in the sense that they are composed of four feet each. The **iyal acai (nēr** and **nirai)** and a **uri acai (niraipu)** are used. All the feet except the last one in the penultimate line are made up of two **acai** each, and so are called **īr-acai-c-cīr**. The penultimate foot ends with an **ōr-acai-c-cīr**, a foot with one **acai**. It can be called a **tani-c-col** 'lone word' or a **vali-y-acai**, which stands separate from the rest of the line waiting to be joined with the next line for making sense. The penultimate line is an example of a **cor-cīr-aṭi**. All the lines except the penultimate are **nēraṭi** (ten to fourteen **eluttu**) or **aḷavaṭi** (four feet). The penultimate line, which contains only nine letters (**eluttu**), is not a nēraṭi by the earlier convention but would be one by the later convention which measures a line by the number of metrical feet of which it is composed of.

The metrical binding (**taḷai**) between the different feet in the first line is **iyarcīr veṇ taḷai**, so the line can be called an **iyarcīr veḷḷaṭi**. The bindings in the second line are **nēr onru āciriya-t-taḷai**, between the first three feet, and **iyarcīr veṇ taḷai** between the third and fourth feet. An

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identical pattern of binding exists in the third line: **nēr oṉṟu āciriya-t-taḷai**, between the first three feet, and **iyaṟcīr veṇ taḷai** between the third and fourth feet. The binding between the first two feet in line four is **nēr oṉṟu āciriya-t-taḷai**, while the binding between the second and third is **iyaṟcīr veṇ taḷai**, which recurs between the third and fourth feet. The last line alternates between **iyaṟcīr veṇ taḷai** (first and second feet; third and fourth feet) and **nēr oṉṟu āciriya-t-taḷai** (second and third).

The sound produced by the feet is **akaval**. There would be four beats per line, and each beat would fall on the first part of the first **acai** in each foot. The penultimate line seems to provide the option of having just three beats, skipping a beat for its last **ōr-acai-c-cīr**. The short **u (muṟṟiyal ukaram)** in the **uriccīr (niraipu)** need not be stressed.

Several alliterations (**toṭai**) are produced in this poem. The letters making up the alliterations are marked in bold type. There is **poḻippu mōṉai** in the first line, resulting from the first and third feet which are identical (அகவன்). The **poḻippu iyaipu** in this line derives from the first and third feet from the back (மகளே). There is **aṭi-iṭai-iṭṭa-mōṉai** from the first feet in lines one and three (அகவன்), while an **aṭi-iṭai-iṭṭa-iyaipu** results from the last feet in lines three and five (பாட்டே). The second **eḻuttu** in the first feet of the last two lines produce the **aṭi etukai**.

The first and third lines produce **cittira vaṇṇam** by mixing short and long vowels. Also, in line three, the last foot produces the **puṟappāṭṭu vaṇṇam**, because it provides a false sense of completion to the poem.

puṟanāṉūṟu 11:

1.	அரிமயிர்த் திரண்முன்கை arimayirt tiraṇmuṉkai	அரி-மயிர்த் | திரண்-முன்-கை nirai-nirai | nirai-nēr-nēr
2.	வாலிழை மடமங்கையர் vāliḻai maṭamaṅkaiyar	வா-லிழை | மட-மங்-கையர் nēr-nirai | nirai-nēr-nirai
3.	வரிமணற் புனைபாவைக்குக் varimaṇaṟ puṉaipāvaikkuk	வரி-மணற் | புனை-பா-வைக்குக் nirai-nirai | nirai-nēr-nērpu

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4. குலவுச்சினைப் பூக்கொய்து
   kulavucciṉaip pūkkoytu
   குலவுச் -சினைப் | பூக்-கொய்து
   niraipu-nirai | nēr-nērpu

5. தண்பொருநைப் புனல்பாயும்
   taṇporunaip puṉalpāyum
   தண் -பொரு-நைப் | புனல் -பா-யும்
   nēr-nirai-nēr | nirai-nēr-nēr

6. விண்பொருபுகழ் விறல்வஞ்சிப்
   viṇporupukaḻ viṟalvañcip
   விண் -பொரு-புகழ் | விறல் -வஞ் -சிப்
   nēr-nirai-nirai | nirai-nēr-nēr

7. பாடல்சான்ற விறல்வேந்தனும்மே
   pāṭalcāṉṟa viṟalvēntaṉummē
   பா-டல் -சான் -ற | விறல் -வேந்-தனும் -மே
   nēr-nēr-nēr-nēr | nirai-nēr-nirai-nēr

8. வெப்புடைய வரண்கடந்து
   veppuṭaiya varaṇkaṭantu
   வெப்-புடை-ய | வரண் -கடந்து
   nēr-nirai-nēr | nirai-niraipu

9. துப்புறுவர் புறம்பெற்றிசினே
   tuppuṟuvar puṟampeṟṟiciṉē
   துப்-புறு-வர் | புறம்-பெற்-றிசி -னே
   nēr-nirai-nēr | nirai-nēr-nirai-nēr

10. புறம்பெற்ற வயவேந்தன்
    puṟampeṟṟa vayavēntaṉ
    புறம்-பெற்-ற | வய-வேந்-தன்
    nirai-nēr-nēr | nirai-nēr-nēr

11. மறம்பாடிய பாடினியும்மே
    maṟampāṭiya pāṭiṉiyummē
    மறம்-பா-டிய | பா-டினி -யும்-மே
    nirai-nēr-nirai | nēr-nirai-nēr-nēr

12. ஏருடைய விழுக்கழஞ்சிற்
    ēruṭaiya viḻukkaḻañciṟ
    ஏ-ருடை-ய | விழுக் -கழஞ் -சிற்
    nēr-nirai-nēr | nirai-nirai-nēr

13. சீருடைய விழைபெற்றிசினே
    cīruṭaiya viḻaipeṟṟiciṉē
    சீ-ருடை-ய | விழை -பெற்-றிசி -னே
    nēr-nirai-nēr | nirai-nēr-nirai-nēr

14. இழைபெற்ற பாடினிக்குக்
    iḻaipeṟṟa pāṭiṉikkuk
    இழை -பெற்-ற | பா-டினிக்குக்
    nirai-nēr-nēr | nēr-niraipu

15. குரல்புணர்சீர்க் கொளைவல்பாண்
    kuralpuṇarcīrk koḷaivalpāṇ
    குரல் -புணர் -சீர்க் | கொளை-வல் -பாண்
    nirai-nirai-nēr | nirai-nēr-nēr

16. மகனும்மே யெனவாங்
    makaṉummē yeṉavāṅ
    மக-னும் -மே | யென-வாங்
    nirai-nēr-nēr | nirai-nēr

17. கொள்ளழற் புரிந்த தாமரை
    koḷḷaḻaṟ purinta tāmarai
    கொள்-ளழற் | புரிந்-த | தா-மரை
    nēr-nirai | nirai-nēr | nēr-nirai

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18. வெள்ளி நாராற் பூப்பெற் றிசினே   வெள்-ளி | நா-ராற் | பூப்-பெற் | றிசி-னே
velḷi nārār̲ pūpper̲ r̲icin̲ē   nēr-nēr | nēr-nēr | nēr-nēr | nirai-nēr

This is a poem which has to be scanned by the earlier convention which construes metrical feet (**cīr**) and lines (**aṭi**) in terms of the number of letters (**el̲uttu**) in them. Accordingly, this poem is mostly in the **vañci** meter and has eighteen lines. All the lines except the last two have two metrical feet each. Such a **vañci** poem is called a **nēr nilai vañci** or **cama nilai vañci**. The penultimate line has three feet and the last line has four feet, all made up of **iyar̲cīr**, so the poem ends in the **āciriyam** meter.

The various **acai** here used are **nēr, nirai, nērpu**, and **niraipu**. The various **cīr** used are **iyar̲cīr**, **āciriya uriccīr**, **veṇcīr**, and **vañci uriccīr**. Examples: அரிமயிர்த் (nirai-nirai), குலவுச்சினை (niraipu-nirai), திரண்முன்கை (nirai-nēr-nēr), and புனை-பா-வைக்குக் (nirai-nēr-nērpu). There are five metrical feet, which may seem to have been made up of four **acai**, and they appear in alternate lines: பாடல்சான்ற and விறல்வேந்தனும்மே (line 7); புறம்பெற்றிசினே (line 9); பாடினியும்மே (line 11); and விழைபெற்றிசினே (line 13). The later convention would, in fact, treat these feet as made up of four **acai** and call them **nāl-acai-c-cīr** or **potu-c-cīr**. The earlier convention would not consider them as four **acai-c-cīr**, because it understands them in terms of the number of letters (**el̲uttu**) they contain.

Every metrical foot here follows the rule that the maximum number of **el̲uttu** allowed is six per foot in a **vañci** line. Examples: வாலிழை has three el̲uttu; அரிமயிர்த் has four; மடமங்கையர் has five; and விறல்வேந்தனும்மே has six.

Every line also follows the rule that a **vañci** line can have a minimum of six and a maximum of twelve **el̲uttu**. Accordingly, the lines in this poem have a minimum of seven and a maximum of ten **el̲uttu**. The following lines have seven **el̲uttu** each: குலவுச்சினைப் பூக்கொய்து (line 4), இழைபெற்ற பாடினிக்கு (line 14), and மகனும்மே வெனவாங் (line 16); the following lines have eight el̲uttu each: அரிமயிர்த் திரண்முன்கை (line 1), வாலிழை மடமங்கையர் (line 2), வரிமணற் புனைபாவைக்குக் (line 3),

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தண்பொருநைப் புனல்பாயும் (line 5), வெப்புடைய வரண்கடந்து (line 8), and புறம்பெற்ற வயவேந்தன் (line 10); the following have nine **eḻuttu** each: விண்பொருபுகழ் விறல்வஞ்சிப் (line 6), ஏருடைய விழுக்கழஞ்சிற் (line 12), and குரல்புணர்சீர்க் கொளைவல்பாண் (line 15). Even the last two lines producing the **āciriyam** meter have nine **eḻuttu** each. The following lines have ten **eḻuttu** each: பாடல்சான்ற விறல்வேந்தனும்மே (line 7), துப்புறுவர் புறம்பெற்றிசினே (line 9), மறம்பாடிய பாடினியும்மே (line 11), and சீருடைய விழைபெற்றிசினே (line 13).

By the earlier convention, metrical binding (**taḷai**) between the various feet in a **vañci** line is not as relevant as is the type of the feet.[1]

The sound in a **vañcippā** is confined to each foot, and therefore has to be obtained that way. The sound is **tūṅkal ōcai** 'suspended sound, slowly swaying sound.' One can say that the **tūṅkal ōcai** is confined between two consecutive beats. In this poem, the penultimate line has three beats and the last line has four, each beat falling on the first part of the first **acai** of each foot. All other lines could have either two or four beats. If there are two beats, each would fall on the first part of the first **acai** of each foot and the time measure (**layam**) has to be slow, as would be in the case of a foot having four **eḻuttu** (அரிமயிர்த்) as opposed to the one having six (விறல்வேந்தனும்மே). If the lines have to have four beats, the beat would fall on the first part of the first **acai** and the latter part of the second **acai**, when the foot has less than six **eḻuttu**. If the foot has six **eḻuttu** (விறல்வேந்தனும்மே), the beat would fall on the first part of the first **acai** as well as on the first part of the third **acai**. The extra-short **u** (**kuṟṟiyal ukaram**) at the end of a uriccīr (nērpu or niraipu) must not be stressed. The other kind of short **u** (**muṟṟiyal ukaram**) at the end of a **uriccīr** (**nērpu** or **niraipu**) need not be stressed.

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[1] Pē:205, cey.367.

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Here the poem is given with the places where the beats could fall marked in bold type:

1.	அரிமயிர்த் | திரண்முன்கை	அரிமயிர்த் | திரண்முன்கை
2.	வாலிழை | மடமங்கையர்	வாலிழை | மடமங்கையர்
3.	வரிமணற்புனை | பாவைக்குக்	வரிமணற்புனை | பாவைக்குக்
4.	குலவுச்சினைப் | பூக்கொய்து	குலவுச்சினைப் | பூக்கொய்து
5.	தண்பொருநைப் | புனல்பாயும்	தண்பொருநைப் | புனல்பாயும்
6.	விண்பொருபுகழ் | விறல்வஞ்சிப்	விண்பொருபுகழ் | விறல்வஞ்சி
7.	பாடல்சான்ற | விறல்வேந்தனும்மே	பாடல்சான்ற | விறல்வேந்தனும்மே
8.	வெப்புடைய | வரண்கடந்து	வெப்புடைய | வரண்கடந்து
9.	துப்புறுவர் | புறம்பெற்றிசினே	துப்புறுவர் | புறம்பெற்றிசினே
10.	புறம்பெற்ற | வயவேந்தன்	புறம்பெற்ற | வயவேந்தன்
11.	மறம்பாடிய | பாடினியும்மே	மறம்பாடிய | பாடினியும்மே
12.	எருடைய | விழுக்கழஞ்சிற்	எருடைய | விழுக்கழஞ்சிற்
13.	சீருடைய | விழைபெற்றிசினே	சீருடைய | விழைபெற்றிசினே
14.	இழைபெற்ற | பாடினிக்குக்	இழைபெற்ற | பாடினிக்குக்
15.	குரல்புணர்சீர்க் | கொளைவல்பாண்	குரல்புணர்சீர்க் | கொளைவல்பாண்
16.	மகனும்மே | யெனவாங்	மகனும்மே | யெனவாங்
17.	கொள்ளழற் | புரிந்த தாமரை	கொள்ளழற் | புரிந்த | தாமரை
18.	வெள்ளி | நாராற் | பூப்பெற் | றிசினே	வெள்ளி | நாராற் | பூப்பெற் | றிசினே

The following are the alliterations (**toṭai**):

varukka mōṉai in lines 2 and 3 — வாலிழை ; வரிமணற்
iṇai mōṉai in line 6 — விண்பொருபுகழ் விறல்வஞ்சி
vaḻi mōṉai in lines 9 and 10 — துப்புறுவர்; புறம்பெற்ற
neṭil mōṉai in lines 12 and 13 — எருடைய; சீருடைய
cīr vakai varukka etukai in line 1 — அரிமயிர்த் திரண்முன்கை
aṭi etukai in lines 5 and 6 — தண் பொருநைப்; விண் பொருபுகழ்
aṭi etukai in lines 8 and 9 — வெப்புடைய; துப்புறுவர்

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aṭi etukai in lines 10 and 11 — புறம்பெற்ற; மறம்பாடிய
aṭi etukai in lines 16 and 17 — கொள்ளழல் ; வெள்ளி
talai āku etukai in lines 12 and 13 — ஏருடைய ; சீருடைய
iṭai-iṭṭa-etukai in lines 1 and 3 — அரிமயிர்த்; வரிமணற்
aṭi iyaipu in lines 3 and 4 — புனைபாவைக்குக்; பூக்கொய்து

The **vaṇṇam** are: vallicai vaṇṇam in line 9; kuṟuñcīr vaṇṇam in line 1; cittira vaṇṇam in line 7; puṟappāṭṭu vaṇṇam in lines 7, 9, 11, 13, and 15; akaippu vaṇṇam in line 17.

puṟanāṉūṟu 4:

1.	வாள் வலந்தர மறுப்பட்டன vāḷ valantara maṟuppaṭṭaṉa	வாள் । வலந் -தர । மறுப்-பட்-டன nēr । nirai-nirai । nirai-nēr-nirai
2.	செவ்வானத்து வனப்புப்போன்றன cevvāṉattu vaṉappuppōṉṟaṉa	செவ்-வா-னத்து । வனப்புப்-போன்-றன nēr-nēr-nērpu । niraipu-nēr-nirai
3.	தாள் களங்கொளக் கழல்பறைந்தன tāḷ kaḷaṅkoḷak kaḻalpaṟaintaṉa	தாள் । களங்-கொளக் । கழல் -பறைந்-தன nēr । nirai-nirai । nirai-nirai-nirai
4.	கொல்லேற்றின் மருப்புப்போன்றன koll lēṟṟiṉ maruppuppōṉṟaṉa	கொல்ல் -லேற்-றின் । மருப்புப்-போன்-றன nēr-nēr-nēr । niraipu-nēr-nirai
5.	தோல் துவைத்தம்பிற் றுளைதோன்றுவ tōl tuvaittampiṟ ṟuḷaitōṉṟuva	தோல் । துவைத் -தம்-பிற் । றுளை -தோன்-றுவ nēr । nirai-nēr-nēr । nirai-nēr-nirai
6.	நிலைக்கொராஅ விலக்கம்போன்றன nilaikkorāa vilakkampōṉṟaṉa	நிலைக் -கொரா-அ । விலக் -கம்-போன்-றன nirai-nirai-nēr । nirai-nēr-nēr-nirai
7.	மாவே எறிபதத்தா னிடங்காட்டக் māvē eṟipatattā ṉiṭaṅkāṭṭak	மா-வே । எறி-பதத்-தா । னிடங்-காட்-டக் nēr-nēr । nirai-nirai-nēr । nirai-nēr-nēr

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8. கறுழ்பொருத செவ்வாயான் — கறுழ்-பொரு-த | செவ்-வா-யான்
karulporuta cevvāyān — nirai-nirai-nēr | nēr-nēr-nēr

9. எருத்துவவ்விய புலிபோன்றன — எருத்து-வவ்-விய | புலி-போன்-றன
eruttuvavviya pulipōnrana — niraipu-nēr-nirai | nirai-nēr-nirai

10. களிறு கதவெறியாச் சிவந்துராஅய்
kaḷiru kataveriyāc civanturāay — களிறு | கத-வெறி-யாச் | சிவந்-துரா-அய்
niraipu | nirai-nirai-nēr | nirai-nirai-nēr

11. நுதிமழுங்கிய வெண்கோட்டான் — நுதி-மழுங்-கிய | வெண்-கோட்-டான்
nutimaluṅkiya veṇkōṭṭān — nirai-nirai-nirai | nēr-nēr-nēr

12. உயிருண்ணுங் கூற்றுப்போன்றன — உயி-ருண்-ணுங் | கூற்றுப்-போன்-றன
uyiruṇṇuṅ kūrruppōnrana — nirai-ner-nēr | nērpu-nēr-nirai

13. நீயே அலங்குளைப் பரீஇயிவுளிப் — நீ-யே | அலங்-குளைப் | பரீஇ-யிவு-ளிப்
nīyē alaṅkuḷaip parīiyivuḷip — nēr-nēr | nirai-nirai | nirai-nirai-nēr

14. பொலந்தேர்மிசைப் பொலிவுதோன்றி
polantērmicaip polivutōnri — பொலந்-தேர்-மிசைப் | பொலிவு-தோன்-றி
nirai-nēr-nirai | niraipu-nēr-nēr

15. மாக்கட னிவந்தெழுதரும் — மாக்-கட | னிவந்-தெழு-தரும்
mākkaṭa nivantelutarum — nēr-nirai | nirai-nirai-nirai

16. செஞ்ஞாயிற்றுக் கவினைமாதோ — செஞ்-ஞா-யிற்றுக் | கவி-னைமா-தோ
ceññāyirruk kavinaimātō — nēr-nēr-niraipu | nirai-nirai-nēr

17. அனையை யாகன் மாறே — அனை-யை | யா-கன் | மா-றே
anaiyai yākan mārē — nirai-nēr | nēr-nēr | nēr-nēr

18. தாயி றூவாக் குழவி போல — தா-யி | றூ-வாக் | குழ-வி | போ-ல
tāyi rūvāk kulavi pōla — nēr-nēr | nēr-nēr | nirai-nēr | nēr-nēr

19. ஓவாது கூஉநின் னுடற்றியோர் நாடே
ōvātu kūunin nuṭarriyōr nāṭē — ஓ-வாது | கூஉ-நின் | னுடற்-றியோர் | நா-டே
nēr-nērpu | nēr-nēr | nirai-nirai | nēr-nēr

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This is an excellent example of a **vañcippā** with two or three feet in its lines, and therefore is called a **mayakku aṭi vañcippā** '**vañci** poem in mixed lines.' The poem has nineteen lines, employs the **vañci** meter in sixteen lines, and ends in the **āciriyam** meter used in the last three lines. The penultimate line has four feet, while the preceding line has three. The last line has four feet.

The **acai** used here are the four basic ones: nēr, nirai, nērpu, and niraipu. The types of **cīr** used are ōr-acai-c-cīr, iyaṟ-cīr, uri-c-cīr, veṇ-cīr, and vañci uri-c-cīr: வாள், வலந்-தர, செவ்-வா-னத்து, துவைத்-தம்-பிற, and மறுப்-பட்-டன respectively.

The minimum number of **eḻuttu** in a foot is three (செவ்வானத்து) and the maximum is six (விலக்கம்போன்றன). The minimum number of **eḻuttu** in a line employing the **vañci** meter is eight (செவ்வானத்து வனப்புப்போன்றன) and the maximum is twelve (களிறு கதவெறியாச் சிவந்துராஅய்).

Each of the first feet in lines 1, 3, 5, and 10 is made up of a single **acai**. The first feet in lines 7 and 13 are composed of two **acai** each. In either case, the first foot in these lines (1, 3, 5, 7, 10, 13) is a refrain called **kūṉ**.

The sound (**ōcai**) achieved here is **tūṅkal**, a suspended sound confined to each **cīr**. Two possible schemes of placing the beats are suggested here. One is to have four beats per **vañci** line, and the other is to have five beats for every **vañci** line that starts with a refrain (**kūṉ**) and four beats per all the rest of the **vañci** lines. In either case, the last three lines which are in the **āciriyam** meter would have respectively three, four, and four beats per line, the beat falling on the first part of the first **acai** in every foot. If the **vañci** lines have four beats per line, the beats would fall on the following parts: first part of the first **acai** of the refrain; second part of the first **acai** of an **īr-acai-c-cīr**; first part of the first **acai**, as well as the first part of the third **acai** if the **cīr** has three **acai** or six **eḻuttu**.

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paripāṭal 1:

The following **paripāṭal** accommodates several kinds of lines (**aṭi**) and meters (**pā**). It has five components, namely **taravu**, **koccakam**, **arākam**, **curitakam**, and **eṇ**. The intended emotion of the poem is love expressed toward the deity Vishṇu. Here, the poem is not analyzed by the structure of its metrical feet (**cīr**), but its various components are noted.

ஆயிரம் விரித்த வணங்குடை யருந்தலை
தீயுமிழ் திறனெடு முடிமிசை அணவர
மாயுடை மலர்மார்பின் மையில்வால் வளைமேனிச்
சேயுயர் பணைமிசை யெழில் வேழமேந்திய
வாய்வாங்கும் வளைநாஞ்சி லொருகுழை யொருவனை

The above section of the poem is the **taravu** 'bringing' because it is an introduction. It introduces the deity, Tirumāl (Vishṇu), who is praised in the poem.

எரிமலர் சினைஇய கண்ணை பூவை
விரிமலர் புரையு மேனியை மேனித்
திருஞெமர்ந் தமர்ந்த மார்பினை மார்பிற்
றெரிமணி பிறங்கும் பூணினை மால்வரை
எரிதிரிந் தன்ன பொன்புனை யுடுக்கையை
சேவலங் கொடியோய்நின் வலவயி னிறுத்து
மேவலுட் பணிந்தமை கூறும்
நாவ லந்தண ரருமறைப் பொருளே

This section of the poem is the **koccakam** 'pleats', which basically stands for a feature that is seen when shorter lines intercede longer lines. Here, the line marked in bold type is shorter than the others.

இணைபிரி யணிதுணி பிணிமணி யெரிபுரை விடரிடு சுடர்படர்
பொலம்புனை வினைமலர் தெரிதிர டெரியுரு ளிகன்மிகு முரண்
மிகுகட றருமணி யொடுமுத்தி யாத்தநொணி? நெறிசெறி
வெறியுறு முறலவிற லணங்கணங்கு விரற்றுணி? துணிமணி

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வெயிலுற ழெழில்புக ழலர்மலர் மார்பின் னெரிவயிர் நுதிநுதி
யெறிபடை யருத்துமலை யிவர்நவை யினிறல் துணிபட லினமணி
இயலெறு ழெழிலி னிசையிரு ளகலமுறு கிறுகுபுரி யொருபுரி
நாண்மலர் மலரில கினவளர் பருதியி னொளிர்மணி மார்ப ணிமண
மிகநா றுருவின விரைவளி மிகுகடு விசையுடு வுறுதலை நிரையித
ழணிவயி ரியமர ரைப்போ ரெழுந்துடன் றிரைத்துரைஇய
தான வர்சிர முமிழ்புனல் பொழிபிழிந் துரமதிர் பதிர்பலந்தொ
டாவ?ஆர்வ? மாவென்ற கணை

This section is the **arākam** ‘melting, loosening, rapid movement.’ The component **arākam** is recognized when a section has a minimum of two and a maximum of six lines and all the lines are full of short letters (**kuṟṟeḻuttu**). Here, the section has four **arākam**, each containing three lines. The first line of each **arākam** is given in bold type.

பொருவே மென்றவர் மதந்தபக் கடந்து
செருமேம் பட்ட செயிர்தீ ரண்ணல்
இருவர் தாதை யிலங்குபூண் மாஅல்
தெருள நின்வர வறிதல்
மருளறு தேர்ச்சி முனைவர்க்கு மரிதே

This section is a **curitakam** ‘wrapping up, folding’ in the **āciriyam** meter. It wraps up the subject matter (**poruḷ**) in which the poem has been engaged so far.

அன்ன மரபி னனையோய் நின்னை
இன்னனென் றுரைத்த லெமக்கெவ னெளிது

This is a couplet which receives the name **pēreṉ** ‘large count.’

அருமைநற் கறியினு மார்வ நின்வயின்
பெருமையின் வல்லா யாமிவண் மொழிபவை
மெல்லிய வெனாஅ வெறாஅ தல்லியந்
திருமறு மார்பநீ யருளல் வேண்டும்

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This section also is a **curitakam** and is in the **āciriyam** meter. It wraps up the subject matter (**poruḷ**) in which the poem has been engaged so far.

விறன்மிகு விழுச்சீ ரந்தணர் காக்கும்
அறனு மார்வலர்க் களியு நீ
திறனிலோர்த் திருத்திய தீதுதீர் சிறப்பின்
மறனு மாற்றலர்க் கணங்கு நீ
அங்கணோர் வானத் தணிநிலாத் திகழ்தரும்
திங்களுந் தெறுகதிர்க் கனலியு நீ
ஐந்தலை யுயரிய வணங்குடை யருந்திறல்
மைந்துடை யொருவனு மடங்கலு நீ
நலமுழு தளைஇய புகரறு காட்சிப்
புலமும் பூவனு நாற்றமு நீ
வலனுய ரெழிலியு மாக விசும்பும்
நிலனு நீடிய விமயமு நீ
These are six couplets and called **pēreṇ** 'large count.' The beginning of each couplet is marked in bold type.

அதனால்
This is a refrain called **tan̲i-c-col** 'lone word.'

இன்னோ ரனையை யினையை யாலென
அன்னோர் யாமிவட் காணா மையிற்
பொன்னணி நேமி வலங்கொண் டேந்திய
மன்னுயிர் முதல்வனை யாதலின்
நின்னோ ரனையைநின் புகழொடும் பொலிந்தே
This is a **curitakam** which wraps up the subject matter provided so far and is in the **āciriyam** meter.

நின்னொக்கும் புகழ்நிழலவை
பொன்னொக்கு முடையவை
புள்ளின் கொடியவை புரிவளை யினவை

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எள்ளுநர்க் கடந்தட்ட விகனே மியவை
மண்ணுறு மணியா யுருவினவை
எண்ணிறந்த புகழவை யெழின்மார்பினவை
These are the components **iṭai eṇ** 'intermediary count', **ciṟṟeṇ** 'small count', and **pēreṇ** 'big count.' Lines with two metrical feet constitute the **iṭai eṇ**. The lines with four metrical feet get the name **ciṟṟeṇ**. The couplet which occurs in the last part is the **pēreṇ**.

ஆங்கு
This is a refrain (**taṉi-c-col** 'lone word').

காமரு சுற்றமோ டொருங்குநின் னடியுறை
யாமியைந் தொன்றுபு வைகலும் பொலிகென
ஏமுறு நெஞ்சத்தேம் பரவுதும்
வாய்மொழிப் புலவநின் றாணிழ றொழுதே
This is the final wrapping, a **curitakam** which ends the poem in the **āciriyam** meter.

kalittokai 53:

This is an **ottāḻicaikkali**. Here, the poem is not analyzed by the structure of its metrical feet (**cīr**), but its various components are noted.

வறனுறல் அறியாத வழையமை நறுஞ்சாரல்
விறன்மலை வியலறை வீழ்பிடி உழையதா
மறமிகு வேழந்தன் மாறுகொள் மைந்தினால்
புகர்நுதல் புண்செய்த புய்கோடு போல
உயர்முகை நறுங்காந்தள் நாடோறும் புதிதீன
அயல்நந்தி அணிபெற அருவியார்த் திழிதரும்
பயமழை தலைஇய பாடுசால் விறல்வெற்ப
This is **taravu**, which is an introduction with seven lines.

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மறையினின் மணந்தாங்கே மருவறத் துறந்தபின்
இறைவளை நெகிழ்போட ஏற்பவும் ஒல்லுமன்
அயலலர் தூற்றலின் ஆய்நலன் இழந்தகண்
கயலுமிழ் நீர்போலக் கண்பனி கலுழாக்கால்

இனியசெய் தகன்றுநீ இன்னாதாத் துறத்தலின்
பனியிவள் படரெனப் பரவாமை ஒல்லுமன்
ஊரலர் தூற்றலின் ஒளியோடி நறுநுதல்
பீரல ரணிகொண்டு பிறைவனப் பிழவாக்கால்

அஞ்சலென் றகன்றுநீ அருளாது துறத்தலின்
நெஞ்சழி துயரட நிறுப்பவும் இயையுமன்
நனவினால் நலம்வாட நலிதந்த நடுங்கஞர்
களவினால் அழிவுற்றுக் கங்குலும் ஆற்றாக்கால்
The above three verses are **tāḻicai.** They focus on one theme.

எனவாங்கு
This is a refrain, called the **aṭai-nilai-k-kiḷavi** 'word which stands enclosed.'

விளியாநோ யுழந்தானா என்றோழி நின்மலை
முளிவுற வருந்திய முளைமுதிர் சிறுதினை
தளிபெறத் தகைபெற் றாங்குநின்
அளிபெற நந்துமிவ ளாய்நுதற் கவினே
This is the **curitakam** with four lines, which ends the poem in the **āciriyam** meter. It is also known as the **pōkku** because it states the intent and makes the poem reach an end without saying anything more. It also collects and contains the matters stated in the **taravu** and **tāḻicai.**

kalittokai 51; a **kaliveṇpā**:

This poem exceeds the normal twelve lines. Also it conveys the subject matter (**poruḷ**) directly, not obliquely. The lines are composed of **iyaṟcīr** and **veṇcīr**. The lines are **aḷavaṭi** and the letters they contain

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range from ten to thirteen per line. The last line has three metrical feet like a **veṇpā** line and ends with a **nirai acai** making up its last foot.

சுடர்த்தொடீஇ கேளாய் தெருவில்நாம் ஆடும்
மணற்சிற்றில் காலின் சிதையா அடைச்சிய
கோதை பரிந்து வரிப்பந்து கொண்டோடி
நோதக்க செய்யுஞ் சிறுபட்டி மேலோர்நாள்
அன்னையும் யானும் இருந்தேமா இல்லிரே
உண்ணுநீர் வேட்டேன் எனவந்தாற் கன்னை
அடர்பொற் சிரகத்தால் வாக்கிச் சுடரிழாய்
உண்ணுநீ ரூட்டிவா என்றா ளெனயானுந்
தன்னை யறியாது சென்றேன்மற் றென்னை
வளைமுன்கை பற்றி நலியத் தெருமந்திட்
அன்னா யிவனொருவன் செய்ததுகா ணென்றேனா
அன்னை யலறிப் படர்தரத் தன்னையான்
உண்ணுநீர் விக்கினா னென்றேனா அன்னையும்
தன்னைப் புறம்பழித்து நீவமற் றென்னைக்
கடைக்கணாற் கொல்வான்போல் நோக்கி நகைக்கூட்டஞ்
செய்தானக் கள்வன் மகன்

kalittokai 115; a **kaliveṇpā**:

This poem is a **kaliveṇpā** of a different type. There is a **taravu, iṭai-nilai-p-pāṭṭu**, a line with five metrical feet (**aiñcīr aṭi**), and refrain.

தோழிநாங் காணாமை யுண்ட கடுங்கள்ளை மெய்கூர (five feet)
நாணாது சென்று நடுங்க வுரைத்தாங்குக்
கரந்ததூஉம் கையொடு கோட்பட்டாங் கண்டாய்நம்
புல்லினத் தாய மகன்சூடி வந்ததோர்
முல்லையொரு காழுங் கண்ணியும் மெல்லியால்
கூந்தலுட் பெய்து முடித்தேன்மன் தோழியாய்
வெண்ணெய் உரைஇ விரித்த கதுப்போடே

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அன்னையும் அத்தனும் இல்லரா யாய்நாண
அன்னைமுன் வீழ்ந்தன்றப் பூ
This is the **taravu**, an introduction.

அதனை வினவலுஞ் செய்யாள் சினவலுஞ் செய்யாள்
நெருப்புக்கை தொட்டவர் போல விதிர்த்திட்டு
நீங்கிப் புறங்கடைப் போயினுள் யானுமென்
சாந்துளர் கூழை முடியா நிலந்தாழ்ந்த
பூங்கரை நீலந் தழீஇத் தளர்பொல்கிப்
பாங்கருங் கானத் தொளித்தேன் அதற்கெல்லா
ஈங்கெவன் அஞ்சு வது
This is **iṭai-nilai-p-pāṭṭu**, which is like a **tāḻicai**, but does not have a subdued tone, and neither does it repeat its focus on one theme. Note that there is a refrain (அதனை) in the beginning.

அஞ்சல் அவன்கண்ணி நீபுனைந்தா யாயின் நமரும்
அவன்கண் அடைசூழ்ந்தார் நின்னை அகன்கண்
வரைப்பின் மணல்தாழப் பெய்து திரைப்பில்
வதுவையும் ஈங்கே அயர்ப அதுவேயாம்
அல்கலுஞ் சூழ்ந்த வினை
This is **curitakam** ending the poem in the **veṇpā** meter. Note that there is a refrain (அஞ்சல்) in the beginning.

kalittokai 62; a **koccakakkali**:

This **koccaka-k-kali** has **neṭu veṇ pāṭṭu**, **kuṟu veṇ pāṭṭu**, **koccakam**, and **curitakam** as its components.

ஏஎ இஃதொத்தன் நாணிலன் தன்னொடு
மேவேமென் பாரையும் மேவினன் கைப்பற்றும்
மேவினும் மேவாக் கடையும் அஃதெல்லாம்
நீயறிதி யானஃ தறிகல்லேன் பூவமன்ற

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மெல்லிணர் செல்லாக் கொடியன்றாய் நின்னையான்
புல்லினி தாகலிற் புல்லினென் எல்லா
தமக்கினி தென்று வலிதிற் பிறர்க்கின்னா
செய்வது நன்றாமோ மற்று
This is a **neṭu veṇ pāṭṭu**, long song in less than twelve lines employing the **veṇpā** meter.

சுடர்த்தொடீ போற்றாய் களைநின் முதுக்குறைமை போற்றிக்கேள்
வேட்டார்க் கினிதாயி னல்லது நீர்க்கினிதென்
றுண்பவோ நீருண் பவர்
This is a **kuṟu veṇ pāṭṭu**, short song employing the **veṇpā** meter. Note that the first line of this **kuṟu veṇ pāṭṭu** has five metrical feet (**aiñcīraṭi**).

செய்வ தறிகல்லேன் யாதுசெய் வேன்கொலோ
ஐவா யரவி னிடைப்பட்டு நைவாரா
மையின் மதியின் விளங்கு முகத்தாரை
வெளவிக் கொளலும் அறனெனக் கண்டன்று
This is **koccakam.**

அறனு மதுகண்டற் றாயின் திறனின்றிக்
கூறுஞ்சொற் கேளான் நலிதரும் பண்டுநாம்
வேறல்ல மென்பதொன் றுண்டால் அவனொடு
மாறுண்டோ நெஞ்சே நமக்கு
This is **curitakam** ending the poem in the **veṇpā** meter.

kalittokai 60; a **uṟaḻkali** (dialogue):

சுணங்கணி வனமுலைச் சுடர்கொண்ட நறுநுதல்
மணங்கமழ் நறுங்கோதை மாரிவீ ழிருங்கூந்தல்
நுணங்கெழில் ஒண்டுத்தி நுழைநொசி மடமருங்குல்
வணங்கிறை வரிமுன்கை வரியார்ந்த அல்குலாய்
This is **taravu.**

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கண்ணார்ந்த நலத்தாரைக் கதுமெனக் கண்டவர்க்
குண்ணின்ற நோய்மிக உயிரெஞ்சு துயர்செய்தல்
பெண்ணன்று புனையிழாய் எனக்கூறித் தொழூஉந் தொழுதே
கண்ணுநீ ராக நடுங்கினன் இன்நகாய்
என்செய்தான் கொல்லோ இஃதொத்தன் தன்கண்
பொருகளி றன்ன தகைசாம்பி யுள்ளுள்
உருகுவான் போலும் உடைந்து
This is a **neṭu veṇ pāṭṭu.**

தெருவின்கண் காரண மின்றிக் கலங்குவார்க் கண்டுநீ
வாரண வாசிப் பதம்பெயர்த்தல் ஏதில
நீநின்மேற் கொள்வ தெவன்
This is a **kuṟu veṇ pāṭṭu.**

அலர்முலை யாயிழை நல்லாய் கதுமெனப்
பேரம ருண்கணின் தோழி உறீஇய
ஆரஞ ரெவ்வம் உயிர்வாங்கும்
மற்றிந்நோய் தீரும் மருந்தருளாய் ஒண்டொடீ
This is **koccakam.**

நின்முகங் காணும் மருந்தினேன் என்னுமால்
நின்முகந் தான்பெறி னல்லது கொன்னே
மருந்து பிறிதியாதும் இல்லேன் திருந்திழாய்
என்செய்வாங் கொல்இனி நாம்
This is a **veṇpā.**

பொன்செய்வாம்
This is a **taṉi-c-col.**

ஆறு விலங்கித் தெருவின்கண் நின்றொருவன்
கூறுஞ்சொல் வாயெனக் கொண்டதன் பண்புணராந்

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தேறல் எளிதென்பாம் நாம்
This is a **kuṟu veṇ pāṭṭu.**

ஒருவன் சாமா றெளிதென்பாம் மற்று
This is a line with five metrical feet. It does not have the nature of a **pōkku,** which would have stated the intent and made the poem reach an end without saying anything more.

சிறிதாங்கே மாணுவூ ரம்பல் அலரின் அலர்கெனு
நாணும் நிறையும் நயப்பில் பிறப்பிலி
பூணுகம் நோக்கி இமையான் நயந்துநங்
கேண்மை விருப்புற் றவனை யெதிர்நின்று
நாணடப் பெயர்த்த நயவர வின்றே
This is **curitakam** ending the poem in the **āciriyam** meter. Note that the penultimate line has four feet, so the **āciriyam** meter of this **curitakam** is called **nilai maṇṭila āciriyam.**

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7

LENGTHENING OF SOUNDS (**aḷapeṭai**) AND VOWEL CLUSTERS[1]

GENERAL: There is a twofold approach to the understanding of what has so far been referred to as "**aḷapeṭai**" in the literature — one laid out by the authors of Tamil grammatical texts and the other followed by the commentators.[2] What authors of grammatical texts refer to as an

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[1] This chapter presupposes an understanding of the basic metrical unit **acai**, metrical feet **cīr**, and metrical binding **taḷai**. See "Theory of Classical Tamil Poetry" where these items are discussed.

[2] For a different discussion on **aḷapeṭai** in traditional Tamil grammars and related works, see Sp. Thinnappan (1976:539-560). In this informative article, the author concludes that "**aḷapeṭai** according to the meaning of the term itself is a prosodical feature; it functions as a free variant with a long vowel form. It occurs only for the purpose of filling metrical exigency. Historically, the view of taking **aḷapeṭai** as a disyllabic one is earlier than the view of taking it as a monosyllabic one. The later view is introduced because of the influence of Sanskrit **pluta** and of the loss of vowel cluster in the language" (Sp. Thinnappan, 1976:557).

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aḷapeṭai 'elongation' process has been categorized as **iyaṟkai aḷapeṭai** and **ceyyuḷ-icai-niṟai-aḷapeṭai** by some commentators.[3] Two other types, namely **iṉ-icai-aḷapeṭai** and **col-icai-aḷapeṭai**, discussed by other commentators, are construed as mere vowel clusters by the authors of grammatical texts.[4] These various items are discussed below.

In Tamil grammatical tradition, vowels and consonants are considered to have intrinsic length. One unit measure of length (**māttirai**) is equal to a snap of the fingers or a wink of the eyes.[5] Consonants measure one-half unit in length, while short and long vowels measure one and two units respectively. According to traditional Tamil grammars, when a long vowel or a consonant is elongated beyond its intrinsic length for the sake of fulfilling some metrical requirement in poetry or to derive an onomatopoetic expression or a vocative form, the process is called **aḷapeṭai** "increase in the unit measure" or 'raising the quantity/duration.'[6] The elongation is beyond two unit measures of length for a vowel, and to any level of elongation beyond its intrinsic length for a consonant. It enables one to understand the differences among various meters.[7] The elongated item functions as a variant of a long vowel or a consonant. Thus, **aḷapeṭai** as construed by the authors of Tamil grammars is basically a phenomenon of elongation of a single long vowel or a consonant. Any of the seven long

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[3] Cf. Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, commentary on Rule 6.

[4] Cf. Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, Rues 226, 258, 261, 267, 277, and 292. The Extensive Commentary ("virutti urai") on Naṉṉūl, Rule 91.

[5] Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, Rule 7.

[6] Cf. Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, Rules 6, 33, and 40; Tolkāppiyam, collatikāram, Cēṉāvaraiyam, 125. Metrical requirement is explained below. See "Elongation for the Sake of Metrical Requirement."

[7] Tolkāppiyam, poruḷatikāram, ceyyuḷiyal, Nacciṉārkkiṉiyam, Rule 2. See note 22 below.

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vowels (**ā**, **ī**, **ū**, **ē**, **ai**, **ō**, and **au**) can participate in the elongation process, whereas only certain consonants (**ṅ**, **ñ**, **ṇ**, **n**, **m**, **ṉ**, **y**, **v**, **l**, and **ḷ**) and the **āytam** (**ḥ**) can be elongated.[8]

Normally, the lengthening of vowels and consonants also occurs for grammatical purposes, but the lengthening in those cases is not construed in grammatical texts as an elongation (**aḷapeṭai**) process per se. For example, the lengthening of a short vowel into a long vowel in instances like that of deriving a verbal noun from a verb stem is never construed as an **aḷapeṭai**: e.g., **pāṭu** 'suffering' (verbal noun) from **paṭu** 'to suffer' (verb stem). Similarly, the long **ī** in the word **ottī** 'you resemble ... ; you are like ...' *(puṟa.56:11, 12, 13, 14),* which is a variant of short **i** (cf. **otti** *pari.19:99, 100),* is not considered as an **aḷapeṭai**. And the doubling of the stem-final consonants in forms like **ītallē** < **ītal** 'giving' + **ē** particle *(puṟa.123:2)* and **ōmpallē** < **ompal** 'warding off' + **ē** particle *(kuṟu.294:8)* is not acknowledged as an **aḷapeṭai** process. In such instances where the stem has a long vowel (**ī** in **ītal** and **ō** in **ōmpal**) and therefore does not morphophonemically trigger the doubling of the stem-final, the doubling of the stem-final is, in fact, due to metrical exigency but not called an **aḷapeṭai** process. Thus, it is confirmed that a true **aḷapeṭai** is the elongation of a long vowel (**neṭil**) or the elongation of a vowelless consonant (**oṟṟu**).

When orthographically representing the elongation process, the elongated vowel is followed by its shorter counterpart once or twice. The long vowel **ā** has **a** as its shorter counterpart, similarly, **ī** has **i**, **ū** has **u**, **ē** has **e**, **ai** has **i**, **ō** has **o**, and **au** has **u** as respective shorter counterparts. No glide is inserted between the two juxtaposed vowels formed in this manner: **āa**, **īi**, **ūu**, **ēe**, **aii**, **ōo**, and **auu**. In the case of an elongated consonant/**āytam**, the consonant/**āytam** is repeated once to indicate the elongation: **ṅṅ**, **ññ**, **ṇṇ**, **nn**, **mm**, **ṉṉ**, **yy**, **ll**, **vv**, **ḷḷ**, and **ḥḥ**.

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[8] Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, Rules 41 and 42. Tolkāppiyam, poruḷatikāram, ceyyuḷiyal, Nacciṉārkkiṉiyam, Rule 18.

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When commentators on Tamil grammars discuss "**aḷapeṭai**," they invariably refer to the juxtaposed vowels or juxtaposed like-consonants within a word. Alternatively stated, the juxtaposition of a long vowel next to its corresponding short vowel and the repetition of the same consonant within a word have been treated as "**aḷapeṭai**" in the Tamil commentatorial tradition: **āa, īi, ūu, ēe, aii, ōo, auu, ṅṅ, ññ, ṇṇ, nn, mm, <u>nn</u>, yy, ll, vv, ḻḻ,** and **ḥḥ**. Unlike the authors of grammatical texts, some commentators give different names to what they see as different types of the **aḷapeṭai** process concerning the vowels. In their commentaries, the vocalic **aḷapeṭai** is called the **uyir-aḷapeṭai** and the consonantal **aḷapeṭai** gets the name **o<u>rr</u>u-aḷapeṭai**. Then, four types of vocalic **aḷapeṭai** and one type of consonantal **aḷapeṭai** are discussed. The four types of vocalic **aḷapeṭai** are **iya<u>r</u>kai aḷapeṭai, ceyyuḷ-icai-ni<u>r</u>ai-aḷapeṭai, i<u>n</u>-icai-aḷapeṭai,** and **col-icai-aḷapeṭai.**[9] The **iya<u>r</u>kai aḷapeṭai** refers to words which contain vowel clusters and do not have alternates without the cluster: e.g., **makaṭūu** 'woman' *(ci<u>r</u>u:192)*. The second type, **ceyyuḷ-icai-ni<u>r</u>ai-aḷapeṭai** or just **icai-ni<u>r</u>ai-aḷapeṭai,** refers to words in which a long vowel is elongated further for metrical fulfillment, and these words do have alternates without the elongated vowel: e.g., **kaṭāam** 'rut of an elephant' *(na<u>rr</u>.18:8)* <u>vs</u>. **kaṭām** *(kali.48:5)*; **elāam** 'all' *(kali.65:26)* <u>vs</u>. **elām** *(kali.83:22)*; **tāaḻnta** 'low' *(kali.114:1)* <u>vs</u>. **tāḻnta** *(kali.96:3)*. The third type, **i<u>n</u>-icai-aḷapeṭai,** refers to words in which a short vowel is lengthened first to its corresponding long vowel and the resulting long vowel is elongated further without any metrical exigency. This supposedly happens to create a melodic sound and therefore is called **i<u>n</u>-icai-aḷapeṭai** '**aḷapeṭai** of sweet/pleasant melody': e.g., **eṭuppatūum** (< **eṭuppatu** 'that which raises/nurtures' + **um** 'and'). According to the commentators, here the last vowel **u** in **eṭuppatu** is first lengthened to **ū** and elongated further triggering the vowel cluster **ūu**. The last type, **col-icai-aḷapeṭai,** refers to words which change their fundamental

[9] Cf. The Extensive Commentary ("virutti urai") on Na<u>nn</u>ūl, Rule 91, pp.56-57.

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shape and in some cases have grammatical significance: e.g., **kuṟii** 'sparrow' *(kuṟu.46:2)* vs. **kuruvi** *(pari.18:47)*; **marii** 'to get accustomed to' *(peru:383)* vs. **maruvi** *(matu:541)*; **nacaii** 'desiring, having desired' *(ciṟu:38)* vs. **nacai** 'desire' *(poru:2)*. The last example is supposed to illustrate the grammatical significance of the elongation. According to the commentators, the verb form **nacaii** 'desiring, having desired' is derived from the noun **nacai** 'desire', so they claim that by the elongation from **ai** to **aii**, the noun is changed into a verb.[10]

With this background information, we can proceed to see how the so-called "**aḷapeṭai**" is actually employed in classical Tamil poetry.

Elongation for the Sake of Metrical Requirement

Vowels and consonants in classical Tamil are elongated mostly for the sake of meter, a phenomenon referred to as "metrical requirement" in this study. Each line (**aṭi**) in a classical Tamil poem is supposed to contain particular patterns of **acai** and metrical feet (**cīr**) so as to bring certain metrical structure to the line. But, when words fall short of particular patterns of **acai** that are needed for the required patterns of feet, a vowel or a consonant in those words is elongated beyond its intrinsic length; the additional length is represented orthographically by a vowel or a consonant, depending upon which one is elongated. The vowel or consonant representing the additional length thereby participates in the formation of a new **acai** pattern and qualifies the word to meet the particular pattern of **cīr** required in the line.

For example, the word **ñamaṉ** 'pointer of a scale', has the pattern of a **nirai acai**. It cannot by itself make up a metrical foot in certain contexts: e.g., terikōl **ñamaṉ** pōla 'like the **pointer** of a judging-scale.'

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[10] This study considers the form **nacaii** as derived from the verb stem **nacai**. See "Vowel Clusters in Classical Tamil" in this chapter for a similar example.

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Therefore, the word-final consonant **ṉ** is elongated to be used in a poem: terikōl **ñamaṉṉ** pōla *(puṟa.6:9)*. The second consonant **ṉ** in the elongated version **ñamaṉṉ** is separated from the first **ṉ** for metrical analysis and achieves the status of a **nēr acai**. Thus, the new form **ñamaṉṉ** is scanned as **nirai-nēr** (**ñamaṉ-ṉ**) and qualifies as a proper foot (**cīr**) in the line under question. It fulfills the metrical requirement and the elongation here is a true **aḷapeṭai**. More examples which include the elongation of vowels are treated below.[11]

Elongation Provides Different Metrical and Grammatical Possibilities

Consider the following forms meaning 'children': **ciṟār** (சிறார்), **ciṟāar** (சிறாஅர்), **ciṟāaar** (சிறாஅஅர்), and **ciṟuvar** (சிறுவர்). All of them are derived from **ciṟu** 'young, small' + **ar** PNG. The first form **ciṟār** does demonstrate a lengthening from **a** to **ā** when **ciṟu** and **ar** are combined, but this lengthening is not an **aḷapeṭai** per se. On the other hand, the second form, **ciṟāar**, illustrates the elongation of **ā** to **āa**, which is a true **aḷapeṭai**. The third one, **ciṟāaar** illustrates a further elongation from **āa** to **āaa**, which is also a true **aḷapeṭai**. The last, **ciṟuvar**, illustrates no lengthening or elongation, but the insertion of a glide (**v**) between the stem **ciṟu** and the suffix **ar**.

Each of these forms has a specific metrical pattern and therefore a different metrical possibility: **ciṟār** is a single **nirai acai**, but the final consonant (**r**) can be joined with another item to become a part of another **acai**; **ciṟāar** can function as a single **nirai acai** or as a foot made up of two **acai**, nirai-nēr (**ciṟā-ar**); **ciṟāaar** is nirai-nirai (**ciṟā-aar**) or could function as nirai-nēr (**ciṟāa-ar**); **ciṟuvar** is nirai-nēr (**ciṟu-var**). The

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[11] See "Theory of Classical Tamil Poetry" for a discussion of the metrical significance of letters (**eḻuttu**) and specifically for an explanation of how elongated vowels and consonants are scanned.

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way they are scanned depends on the line in which they occur. In classical Tamil, they occur in the following contexts:

> titiyiṉ **ciṟārum** vitiyiṉ makkaḷum *(pari.3:6)*
> karuṅkai viṉaiñar kātalañ **ciṟāar** *(peru:223)*
> **ciṟāaar** tuṭiyar pāṭuval makāaar *(puṟa.291:1)*
> paintoṭi makaḷiroṭu **ciṟuvarp** payantu *(naṟṟ.330:9)*

In the first instance, the final consonant in **ciṟār** is followed by **um** and therefore **ciṟārum** 'and the children' becomes a metrical foot (**cīr**) of the pattern nirai-nēr (**ciṟā-rum**). In the second instance, **ciṟāar** 'children' qualifies as a foot by itself and is of the pattern nirai-nēr (**ciṟā-ar**). The third form, **ciṟāaar** 'O children!' is of the pattern nirai-nirai (**ciṟā-aar**). Note that here the elongation for the second time (**āa** to **āaa**) turns the noun **ciṟāar** into the vocative **ciṟāaar**. Without the second elongation, the word could be construed as a plain noun, not necessarily a vocative. Consequently, the whole line **ciṟāar** tuṭiyar pāṭuval makāaar could be misunderstood as a list of nouns ('children, drummers, and skillful young singers'), rather than a series of address forms ('Children! Drummers! Skillful Young Singers!') — hence, the elongation: **ciṟāaar** tuṭiyar pāṭuval makāaar *(puṟa.291:1)*.[12]

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[12] Another pair of forms, as an example of different metrical patterns: **celliya** *(aiṅk.378:1)* and **celīiya** *(naṟṟ.19:7)*, which mean the same, 'to leave', are derived from **cel** 'go' + **iya** infinitive suffix. Note that **celliya** is nēr-nirai (**cel-liya**) whereas **celīiya** could function as nirai-nirai (**celī-iya**) or nirai-nēr (**celīi-ya**) depending on what follows in a poem.

Examples of forms in which the elongation has grammatical significance: **akappaṭēeṉ** 'I will not cause ... to be caught' < **akappaṭu** + **ēṉ** PNG *(puṟa.72:9)*; **uṭīi** 'making ... wear' < **uṭu** 'to wear' + **i** past/completive marker *(peru:470)*.

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Vowel Clusters in Classical Tamil

Consider the form **vaḷaii** 'having bent; bending ...' *(ciṟu:30)* which is derived from **vaḷai** 'to bend' + **i** past/completive marker. The cluster **aii** here does not reflect the elongation of **ai** to **aii.** Similarly, **iraiiya** 'to beg' *(pati.52:11),* derived from **ira** 'beg' + **iya** (infinitive suffix) does not reflect the elongation of a long vowel. In this case, the stem-final short vowel **a** changes to **ai** (or "lengthened" to become **ai**) and the suffix **iya** is simply added to it. The long vowel **ai** in **iraiiya** cannot be considered as a variant of short **a**, nor can the short **i** in the suffix **iya** be considered as symbolizing the elongation of **ai**. Therefore, the process here is not a true elongation. These are examples of mere vowel clusters.[13]

Elongation vs. Clusters

As has been demonstrated above, both true elongation of long vowels (= **uyir aḷapeṭai**) and vowel clusters are represented in orthography as "juxtaposed" vowels in classical Tamil. There is no such confusion between elongated consonants (= **oṟṟu aḷapeṭai**) and clusters of like consonants, because elongated consonants (e.g., **ṇṇ**) and like-consonant clusters (e.g., **ṇṇ**) are the same. They both indicate a true **aḷapeṭai** process. Unlike-consonant clusters (e.g., **ym**) occur as a result of joining stems and affixes. This kind of consonant cluster (**ym**) is never mistaken for an elongated consonant or consonantal **aḷapeṭai**. Therefore, for the practical purposes of this study, it would be most fruitful to orient discussion from the perspective of juxtaposed vowels and juxtaposed consonants in a word, bearing in mind that certain juxtaposed vowels do not always

[13] However, some commentators on Tamil grammars would call forms like **vaḷaii** a **col-icai-aḷapeṭai.**

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stand for the elongation of a single long vowel.[14] It is also worth noting that the second letter in the juxtaposed items (e.g., **a** and **ṇ** in **āa** and **ṇṇ**) is not always separated from the preceding letter during metrical analysis.[15]

Occurrence of Juxtaposed Items

Juxtaposed vowels are found anywhere within a word: in the initial, medial, or final position. The clustering is used to fulfill some metrical requirement or occurs as a morphophonemic or grammatical phenomenon. The former was discussed above. As a morphophonemic or grammatical phenomenon, the cluster arises from processes like suffixation or derivation of vocatives and other nominal forms. When the stem-final vowel and the initial vowel or consonant of the following item are harmonized, a vowel cluster emerges (e.g., **āa**, **aii**) between the stem and the following item and what appears as a long vowel on the surface level may, in fact, have resulted from a different vowel in the underlying level.[16] Fulfilling the

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[14] Specifically, vowel clusters (**īi** and **aii**) arising from adding the past marker **i** to certain stems do not represent the true elongation of **ī** or **ai**. Examples are given below.

[15] See note 11. Commentators note that when the juxtaposed items, which they call "**aḷapeṭai**," arise as a result of conjoining (**puṇarcci**) or for implying some special meaning (**poruḷ pulappāṭṭiṟku**), the second item in the cluster is not separated from its preceding letter during metrical analysis: cf. Tolkāppiyam, poruḷatikāram, Pērāciriyam, commentary on ceyyuḷiyal, Rule 328; Tolkāppiyam, poruḷatikāram, Nacc:21, cey.17.

Unfortunately, the examples provided by the commentators are not from classical Tamil poetry, except in one instance *(malai:352)* which is discussed in this chapter as well as in "Theory of Classical Tamil Poetry." What actually seems to be happening in classical Tamil is that only rarely the second letter (**eḻuttu**) in juxtaposed items has to be discounted during metrical analysis. The examples given below include such instances (e.g., **taḻūu**, **ēey**). One must also remember that such a phenomenon, where the second item is discounted, is contextual.

[16] An example, ir**a** 'beg' + iya (infinitive suffix) > ir**aii**ya 'to beg' *(pati.52:11)*, was discussed above in "Vowel Clusters in Classical Tamil."

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metrical requirement is concomitant of such clustering and the second vowel in the cluster is not metrically significant in some instances.[17] Examples are given below.

Juxtaposition of like consonants (e.g., **ṅṅ**, **ṇṇ**), which in fact indicates a true elongation, occurs only in word-medial or word-final position to fulfill some metrical requirement or produce onomatopoetic words. The second item in the cluster does not always have metrical significance. Examples are given below.

From another perspective, it can be said that juxtaposed vowels which appear in the first syllable of a stem do so purely for the sake of meter, whereas juxtaposed consonants which appear in the first syllable of a stem may or may not do so for the sake of meter. In other syllables, the juxtaposed items might reflect either the true elongation of a single item or a result of joining two items (e.g., **iraiiya**).

EXAMPLES

Juxtaposed Items *Structure and Example*

āa:

This juxtaposition occurs in three circumstances: (i) when the long vowel **ā** is elongated in a monosyllabic stem or in the second syllable of a disyllabic stem with open syllables; (ii) when the suffix **um** or a suffix beginning with **a**, **ā**, or **y** is added to a monosyllabic stem or to a disyllabic stem with open syllables; (iii) when a word is added to a monosyllabic stem or to a disyllabic stem with open syllables to result in a doublet or a noun-noun type of compound.[18]

[17] See note 15.

[18] See "Notes on Miscellaneous Items" for a discussion of doublets.

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(pronoun; metrical requirement)

cērvā rātaliṉ **yāa** mirappavai *(pari.5:78)*
' ... what **we** beg for'
[**yāam** < **yām** 'we.' Here the long vowel **ā** in the stem is elongated. It is a true **aḷapeṭai**. Without the elongation of **ā** to **āa**, the word would be **yām**, a **nēr acai** which cannot by itself make up a metrical foot (**cīr**) in this context. The elongation of **ā** makes **yā-a** to be construed as a foot of the pattern **nēr-nēr**, which produces the metrical binding called **iyaṟcīr veṇ taḷai** when combined with the following foot.]

(vocative; metrical requirement)

varuvarkol **vayaṅkiḻāay** valippalyāṉ kēeḷiṉi *(kali.11:5)*
'Now listen, **lady wearing bright ornaments**,
I assure you. He will arrive.'
[**vayaṅkiḻāay** 'O lady wearing bright ornaments'
< **vayaṅkiḻāy** < **vayaṅku** 'to be bright' + **iḻai** 'ornaments'
First, the **ai** in **iḻai** is changed to **āy** resulting in the vocative form **vayaṅkiḻāy**. Then the **ā** is elongated for the sake of meter. It is a true **aḷapeṭai**. Without the elongation, **vayaṅkiḻāy** would be **nirai-nirai (vayaṅ-kiḻāy)**. With the elongation, **vayaṅkiḻāay** is **nirai-nirai-nēr (vayaṅ-kiḻā-ay)** and nicely produces the metrical binding called **kalittaḷai** with the following foot.]

(adjectival participle; suffixation; metrical requirement)

īṅkai ... tiraḷvī ... aṟaimicait **tāam** ... *(naṟr.79:1, 3)*
'**where** the shapely īṅkai flowers **spread** on the rocks'
[**tāam** < **tā** 'to spread, scatter' + **um** adjectival participle suffix. The stem-final vowel is elongated after deleting the **u** in the suffix. It is a true **aḷapeṭai**. Without the elongation, **tām** would not qualify as a

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foot. **tā-am** is **nēr-nēr** and produces **iyaṟcīr veṇ taḷai** with the preceding foot.]

(adverbial participle; suffixation; metrical requirement)

meṉcāyalōr ... veṟiyāṭu makaḷiroṭu ceṟiyat **tāayk** *(paṭṭ:150, 155)*
'gentle lovely women, **spreading around** in order
to join closely with the women dancing in frenzy'
[**tāay** < **tā** 'to spread' + **y** adverbial participle suffix. See the explanation given above for **yāam**. Here the long vowel **ā** in the stem **tā** is elongated. It is a true **aḷapeṭai**. **tā-ay** is **ner-nēr**. It produces **nēr oṉṟu āciriya-t-taḷai** with the preceding foot.]

(verbal noun; suffixation; metrical requirement)

kaḷiṟukaṇ ṭaḻūum **aḻāal** maṟanta ... ciṟāar *(puṟa.46:5)*
'children who forgot their weeping **cry**
when they looked at the elephant'
[**aḻāal** < **aḻu** 'to cry' + **al** verbal noun suffix. Here, the short vowel **a** in the suffix is elongated. It is a true **aḷapeṭai**. Without the elongation, **aḻāl** would be a single **nirai acai**. But **aḻā-al** is **nirai-nēr** and produces **iyaṟcīr veṇ taḷai** with the following foot.]

(negative imperative/optative; suffixation;
metrical requirement)

aṟāa liyarō avaruṭaik kēṇmai *(aka.40:10)*
'**May** his friendship **not be severed.**'
[**aṟāaliyarō** 'may it not be severed' < **aṟu** 'to sever, cut off' + **al** negative marker + **iyarō** imperative/optative suffix. Note that the short vowel **a** in the suffix is elongated. It is a true **aḷapeṭai**. **aṟā-a** is **nirai-nēr** and produces **iyaṟcīr veṇ taḷai** with the following foot.]

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(negative imperative/optative; suffixation;
metrical requirement)

muyaṅkal **viṭāal** ivai *(aka.26:9)*
'Do not let them **go** without embracing (me).'
[**viṭāal** 'do not let go' < **viṭu** 'to let go' + **al** negative marker; imperative/optative suffix. Note that the short vowel **a** in the suffix is elongated. It is a true **aḷapeṭai. viṭā-al** is **nirai-nēr** and produces **iyaṟcīr veṇ taḷai** with the following foot.]

(negative participial noun; suffixation; metrical requirement)

uṭāa pōrā ākutal aṟintum paṭāam maññaikku ītta em kō
(puṟa.141:10-11)
'our king who gave a shawl to the peacock although he knew that it is (a bird) **which would not wrap** and cover itself (with the shawl).'
[**uṭāa** < **uṭu** 'to wrap around' + **ā** PNG. Here, the suffix **ā** is elongated. It is a true **aḷapeṭai. uṭā-a** is **nirai-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot. Note that the long **ā** in the next word **pōrā** is not elongated, because the latter already is **nēr-nēr** (**pō-rā**)and qualifies as a foot.]

(compound derivation; metrical requirement)

miṭāac coṉṟi *(kuṟi:201)*
'cooked rice in the big pot'
[**miṭāac coṉṟi** < **miṭā** 'large/big pot' + **coṉṟi** 'cooked rice.' Here, **miṭā** by itself cannot qualify as a foot and so the long **ā** is elongated. It is a true **aḷapeṭai. miṭā-a** is **nirai-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot.]

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(doublet; metrical requirement)

cāṉṟāḷa ṟīṉṟa **takāat** takāamakāaṉ *(pari.8:57)*
'**Unscrupulous** man, born to noble ones.'
[**takāat** takāa 'unscrupulous' < **takā** + takā; **takāattakāa** is a doublet. **takā** is negative adjectival participle of **taku** 'to be proper';
Here, **takā** by itself cannot qualify as a foot and so the stem-final **ā** is elongated to **āa**. It is a true **aḷapeṭai**. **takā-at** is **nirai-nēr** and produces **iyaṟcīr veṇ taḷai** with the following foot.]

īi:

This juxtaposition occurs in two circumstances: (i) when the long vowel **ī** is elongated in the first syllable of the stem or elsewhere as in a vocative; (ii) when a suffix beginning with **i** is added to a monosyllabic stem or to a disyllabic stem with open syllables.

(nominal form; metrical requirement)

nīir iṉmaiyiṉ *(puṟa.355:2)*
[**nīr** 'water']
'since there is no **water**'
(See the explanation given above for **yāam. nī-ir** is **nēr-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot. It is a true **aḷapeṭai.**)

(verb form; metrical requirement)

celvar … irappōrk **kīi yāmaiyiṉ** [celvar irappōrkku īyāmaiyiṉ] *(puṟa.165:3-4)*
'since the rich people do **not give** to the suppliants'
[**īiyāmai** < **ī** 'to give' + **y** (glide) + **ā** negative marker + **mai** verbal noun suffix. The stem **ī** does not qualify as a **cīr**, whereas **ī-i** is a **nēr-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot. The elongation **īi** is a true **aḷapeṭai.**]

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(verb form; metrical requirement)

cakaṭam ... **vīin tāṅku** *(kuṟu.165:3-4)*
'like the cart **fell apart'**[19]
[**vīintāṅku** < **vī** 'to fall apart' + **nt** completive/past marker + **āṅku** particle 'thus.' The form **vīn** would not qualify as a foot, whereas **vī-in** is **nēr-nēr**. It produces **nēr oṉṟu āciriya-t-taḷai** with the following foot. The elongation **īi** is a true **aḷapeṭai.**]

(vocative form; metrical fulfillment is concomitant)

cuṭarttoṭīi kēḷāy *(kali.51:15)*
'O woman wearing shining bracelets, listen.'
[**cuṭarttoṭi** 'shining bracelets' < **cuṭar** 'to shine like flame' + **toṭi** 'bracelets.' The form **cuṭarttoṭi** refers to a woman by metonymy. The final vowel **i** is elongated turning the noun into a vocative. It is a true **aḷapeṭai**. Here, **cuṭart-toṭī-i** is of the pattern **nirai-nirai-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot.]

(adjectival participle; suffixation; metrical requirement)

kaṭitiṭi **verīiya** kamañcūl veṇkuruku *(aka.141:19)*
'the pregnant white crane **which was scared** of the sudden thunder'
[**verīiya** < **veru** 'to be scared of' + **i** completive/past marker + **y** (glide) + **a** adjectival participle suffix. Note that **īi** has resulted from the past marker **i.** It is a true **aḷapeṭai.** Without the elongation, **veri-ya** would be **nirai-nēr** and produce a **veṇ taḷai** with the following foot. With the elongation, **verī-iya** is **nirai-nirai** and produces **nirai oṉṟu āciriya-t-taḷai** with the following foot.]

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[19] The form **vīintāṅku** is found in the poem edited by Vaiyapuri Pillai.

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(adverbial participle; suffixation;
metrical fulfillment is concomitant)

kaṉiccipōṟ kōṭucīi *(kali.101:8)*
'**sharpening** the (bull's) horns like a trident'
[**cīi** < **cī** 'to whittle, sharpen' + **i** completive/past marker. Note that **īi** has resulted from adding the past marker **i** to the stem **cī**. It is not a true **aḷapeṭai**, because it does not reflect the elongation of **ī**. The **īi** here is a mere vowel cluster.]

ūu:

This juxtaposition occurs in three circumstances: (i) when the long vowel **ū** is elongated in the first syllable of the stem; (ii) when a suffix beginning with **u** or **ū** or a suffix beginning with a consonant is added to a monosyllabic stem or to a disyllabic stem with open syllables; (iii) when a word is added to a monosyllabic stem or to a disyllabic stem with open syllables to result in a noun-noun type of compound.

(adverbial participle; suffixation; metrical requirement)

vammeṉak **kūuy** *(poru:101)*
'**calling out** saying "Come!" '
[**kūuy** < **kū** 'to call out' + **y** completive/past marker. The stem-final **ū** is elongated. It is a true **aḷapeṭai. kū-uy** is **nēr-nēr** and produces **iyaṟcīr veṇ taḷai** with the preceding foot. Compare the non-elongated form **kūy** in *kali.38:8*.]

(verb stem; metrical requirement)

cemmai **pūuṇ** ṭaṟaṉvāḻtta [cemmai pūṇṭu aṟaṉ vāḻtta]
(pati.90:11-12)
'**assuming / taking up** forthrightness, and blessed by Righteousness'
[To be accurate, two lines from the poem have to be considered:

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vāḷvali yuṟuttuc cemmai **pūuṇ** ṭaṟaṉvāḷtta 'making his enemies experience the might of his sword, **assuming** forthrightness, and blessed by Righteousness ...' **pūuṇṭu** < **pūṇ** 'to wear, assume' + **t** past/completive marker + **u** adverbial participle suffix. Note that the adverbial participle form **pūuṇṭu** 'assuming / taking up' is spread across two **cīr** as **pūuṇ** ṭaṟaṉvāḷtta (< pūuṇṭu + aṟaṉ vāḷtta). Also note that the vowel in the monosyllabic verb stem **pūṇ** is elongated. It is a true **aḷapeṭai**. **pū-uṇ** is **nēr-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the preceding foot which is in the same line.]

(noun; metrical fulfillment is concomitant)

putu maṇa **makaṭūu**[20] *(aka.141:14)*
'newly-wed bride**groom**'

(imperative/optative; causative stem; grammatical phenomenon; metrical fulfillment is concomitant)

taṇṇumaip pāṇi taḷarā **teḷūuka** [taṇṇumai p pāṇi taḷarātu eḷūuka] *(kali.102:34)*
'**Make** the rhythmic beat of the drum(s) **rise.**'
[**eḷūuka** 'make rise' < **eḷu** 'to rise' + **ka** imperative/optative suffix. Note that the **ūu** has resulted from the vowel **u** in the stem. Without the elongation, the form **eḷuka** 'Rise!' would be **nirai-nēr.** The elongation turns it into a causative meaning 'make rise.'[21] It is a

[20] This word (**makaṭūu**) always appears with the elongated vowel and is considered as an **iyaṟkai aḷapeṭai** 'natural/spontaneous elongation' in the tradition. A similar word which is also considered to be an **iyaṟkai aḷapeṭai** is **āṭūu**. These words can be derived thus: **makaḷ** 'girl; female child' + **t** completive aspect marker + **u** nominalizing suffix > **makaṭūu;** **āḷ** 'person; male' + **t** completive aspect marker + **u** nominalizing suffix > **makaṭūu.**

[21] Cf. **eḷūutal** 'making it rise' (**eḷu** 'to rise' + **tal** verbal noun suffix) in Tolkāppiyam, eḻuttatikāram, Nacciṉārkkiṉiyam, Rule 6. Also note that the form **paṭēeṉ** (**paṭu** 'to befall' + **ēṉ** PNG) occurring in oruṅku akap**paṭēeṉ** āyiṉ 'if **I let** (them) **not be caught**'

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true **aḷapeṭai. teḻū-uka** is **nirai-nirai** and produces **iyaṟcīr veṇ taḷai** with the preceding foot.]

(infinitive; suffixation; no metrical significance)

vārik kural**piḻiyūu** *(aka.8:15-16)*
'combing and **wringing** your tresses'
[**piḻiyūu** 'wringing' < **piḻi** 'to twist/wring' + **y** glide + **ūu** infinitive suffix. The short vowel **u** in the cluster **ūu** does not have a separate metrical status. It is not a true **aḷapeṭai. kural-piḻi-yūu** is of the pattern **nirai-nirai-nēr** and produces **iyaṟcīr veṇ taḷai** with the preceding foot.]

(verbal noun; suffixation; no metrical significance)

tuṇaṅkaiyañcīrt **taḻūu**maṟappa [tuṇaṅkai am cīr t taḻūu maṟappa] *(matu:160)*
'as (the women) forget the **embracing** dance of the rhythmic tuṇaṅkai'
[**taḻūu** 'embracing' < **taḻu** 'to embrace' + **u** verbal noun suffix. Note that the suffix here is elongated. It is a true **aḷapeṭai. taḻūu-maṟap-pa** is a foot of the pattern **nirai-nirai-nēr.**][22]

(puṟa.72:9) is causative/effective. Thus, there is evidence to claim that the elongation of a vowel happened in this period for grammatical purposes also.

P.S. Subrahmanyam (1971:10) notes the **i** in forms like **uṭīi** 'to make X wear' (**uṭu** 'to wear' + **i** adverbial participle marker) as a "causative-producer."

[22] Here, the line tuṇaṅkaiyañcīrt **taḻūu**maṟappa is called a **vañci aṭi**. Therefore, no metrical binding (**taḷai**) needs to be considered according to the earlier conventions of prosody. If the line was used in a different poem as an **āciriya aṭi**, the form **taḻū-u** could have functioned as a **cīr**: tuṇaṅkai yañcīrt **taḻūu** maṟappa. Then, the short **u** in **taḻūu** which symbolizes the elongation would be metrically significant, and the foot **taḻūu** would be **nirai-nēr** and produce **iyaṟcīr veṇ taḷai** with the following foot. This line can be used as an example to show that the meter **vañci** is similar to **āciriyam**.

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(compound; no metrical significance)

kurūukka ṇiṟaṭip pommal peṟukuvir *(malai:170)*
'You will get heaps of cooked millet which looks like **glossy eyes.**'
[**kurūukkaṇ** 'glossy eyes' < **kuru** 'glaze, luster' + **kaṇ** 'eyes'; The stem-final **u** is elongated. It is a true **aḷapeṭai. kurūuk-ka** is **nirai-nēr** and produces **iyaṟcīr veṇ taḷai** with the following foot. Compare **kurukkaṇ** in *kali.101:15* where there is no elongation.][23]

ēe:

This juxtaposition occurs in three circumstances: (i) when the long vowel **ē** is elongated in the first syllable of the stem; (ii) when a suffix beginning with **ē** or **y** is added to a monosyllabic stem or to a disyllabic stem with open syllables; (iii) when a word is added to a monosyllabic stem or to a disyllabic stem with open syllables to result in a noun-noun type of compound.

(nominal form; metrical requirement)

tēer parantapulam *(pati.26:1)*
'land where **chariots** have spread'
[**tēer** < **tēr** 'chariot(s).' See the explanation given above in the case of **yāam.**]

(vocative; metrical fulfillment is concomitant)

ēe yōo veṉaviḷi yēṟpikka *(pari.19:61)*
'as (she) called out "**Hey**" and "Oh" ...'

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[23] Actually, some traditional commentators recognize this kind of clustering without referring to it as an **aḷapeṭai** for the purpose of lengthening. Cf. Nacciṉārkkiṉiyar's commentaries on Tolkāppiyam, eḻuttatikāram, Rule 261, and Tolkāppiyam, poruḷatikāram, ceyyuḷiyal, Rule 17, where he refers to it as **puṇarcci vakaiyāṉ eḻuttu-p-pēṟu ākiya aḷapeṭai** '**aḷapeṭai**, which is an added letter, obtained by conjoining.'

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[ēe < ē 'Hey!' The long ē is elongated. It is a true **aḷapeṭai. ē-e** is **nēr-nēr** and produces **nēr o<u>n</u><u>r</u>u āciriya-t-taḷai** with the following foot.]

(verbal noun; grammatical; metrical fulfillment is concomitant)

cēe **ru<u>r</u><u>r</u>a** ... ma<u>r</u>avar *(pati.41:11)*
'warriors who were **gathered**'
[**cēer** 'joining, gathering' < **cēr** 'to gather, join.' The elongation of ē to **ēe** turns the verb **cēr** into a verbal noun. It is a true **aḷapeṭai. cē-e** is **nēr-nēr** and produces **nēr o<u>n</u><u>r</u>u āciriya-t-taḷai** with the following foot.]

(negative personal verb; suffixation; metrical requirement)

cāra **viṭēe<u>n</u>** viṭukkuve<u>n</u> āyi<u>n</u> *(na<u>r</u><u>r</u>.350:5-6)*
'I will **not let** (you) **approach** (me). If I did, ...'
[**viṭēe<u>n</u>** < **viṭu** 'to let happen/go' + **ē<u>n</u>** PNG. It is also possible to take the form **viṭēe<u>n</u>** as a participial noun in this context. In any case, note that the ē in the suffix is elongated. It is a true **aḷapeṭai**. The form **viṭē<u>n</u>** would not qualify as a foot whereas **viṭē-e<u>n</u>** is **nirai-nēr** and produces **iya<u>r</u>cīr veṇ taḷai** with the following foot.]

(adverbial participle; suffixation; no metrical significance)

pūkkō ḷe<u>n</u>av**ēe**yk kayampuk ka<u>n</u>a<u>n</u>ē *(pu<u>r</u>a.341:9)*
'He **commanded** "It's time for wearing flowers" **and** entered the pond (for bathing).'
[**ēey** 'having commanded; commanded and ...'
< **ē** 'to command/order' + **y** past/completive marker
Here, the short **e** symbolizes the elongation of the stem **ē**. It is a true **aḷapeṭai**. However, the **e** in **ēe** does not have any separate metrical value. The foot ḷe<u>n</u>av**ēe**yk is **nirai-nēr** and produces **iya<u>r</u>cīr veṇ taḷai** with the following foot. Compare **ēey** in *pati.11:13* where

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the short **e** which symbolizes the elongation of the stem **ē** has metrical significance.]

(compound; no metrical significance)

pēerpakaiyeṉa voṉṟeṉkō *(puṟa.136:5)*
'Shall I say that there is hostility such as **lice** in our clothes?'
[**pēeṟpakai** 'enmity/hostility from lice' < **pēṉ** 'louse' + **pakai** 'hostility, enmity.' The ē in the stem is elongated. It is a true **aḷapeṭai**. **pēeṟ**-pakai-yeṉa is **nēr-nirai-nirai** and would be considered as producing **oṉṟā-vañci-t-taḷai** by the later prosodic convention. **pēeṟ**pakaiyeṉa voṉṟeṉkō is a **vañci aṭi**. See footnote 22.]

aii:

This juxtaposition occurs in three circumstances: (i) when the long vowel **ai** is elongated in the first syllable of the stem; (ii) when a suffix beginning with **i** is added to a monosyllabic stem or to a disyllabic stem with open syllables; (iii) when a word is added to a monosyllabic stem to result in a noun-noun type of compound.

(vocative; metrical requirement)

iṟappat tuṇintaṉir kēṇmiṉmaṟ **ṟaiiya**
[iṟappa t tuṇintaṉir kēṇmiṉ maṟṟu **aiiya**] *(kali.2:10)*
'**O lord**, you are determined to leave. Listen, however.'
[**aiiya** < **aiya** 'O lord!' Without the elongation of **ai**, the form **aiya** could be construed as a single nirai acai or as a foot of the pattern **nēr-nēr** (ai-ya). The elongation certainly makes **aiya** become a foot of the pattern **nēr-nirai** which subsequently produces **veṇcīr veṇ taḷai** with the preceding foot. It is a true **aḷapeṭai**.]

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(adjectival participle; suffixation;
metrical fulfillment is concomitant)

iruṅkaḻi **tuḻaiiya** īrmpuṟa nārai *(naṟṟ.127:1)*
'the crane, with a wet back, **which stirred** the dark backwaters'
[**tuḻaiiya** 'that which stirred up' < **tuḻa** 'to stir up' + **i** past/completive marker + **y** glide + **a** adjectival participle suffix. Note that the **ai** in the cluster **aii** has resulted from the vowel **a** in the stem and that the suffix **i** is added subsequently. It is not a true **aḷapeṭai** because it does not reflect the elongation of **ai**. However, **tuḻai-iya** would be scanned as **nirai-nirai**, in which case it would produce **iyaṟcīr veṇ taḷai** with the following foot. The next line in the poem has a similar **cīr**-pattern.]

(adverbial participle; suffixation;
metrical fulfillment is concomitant)

ēṟṟai puṭaittoṭu **puṭaiip** … palavukkaṉi[24]
[ēṟṟai puṭai t toṭupu uṭaii p … palavu k kaṉi] *(kuṟu.373:5-6)*
'slammed on their sides by the male bear, the jack fruits **split open** and … '
[**uṭaii** 'splitting open; breaking' < **uṭai** 'to break, split open' + **i** adverbial participle suffix. Note that the **ai** in the cluster **aii** is the same as the vowel **ai** in the stem. It is not a true **aḷapeṭai** because it does not reflect the elongation of **ai**. However, **puṭai-ip** is **nirai-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot **pūṉāṟu** in the poem.]

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[24] puṭaittoṭu p**uṭaii** has to be understood as puṭaittoṭupu 'slammed on their sides' and **uṭaii** 'split open.'

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(infinitive; suffixation; metrical fulfillment is concomitant)

nin̲ ... taṭakkai ... **iraiiya** malarpu ar̲iyā *(pati.52:10-12)*
'your strong hands do not know opening up **for begging**'
[**iraiiya** 'in order to beg' < **ira** 'to beg' + **iya** infinitive suffix. Note that the **ai** in the cluster **aii** has resulted from the vowel **a** in the stem. It is not a true **aḷapeṭai** because it does not reflect the elongation of **ai**. However, **irai-iya** is **nirai-nirai** and produces **nirai on̲r̲u āciriya-t-taḷai** with the preceding foot which occurs in the same line in the poem: irappōrkkuk kavita lallatai **iraiiya.**]

(compound; metrical requirement)

taiit tiṅkaḷ *(kur̲u.196:4)*
'the month of **Tai**'
[**taii** < **tai** 'the month of **Tai**.' Note that the **ai** in the stem is elongated for meter. It is a true **aḷapeṭai**. Without the elongation, **tai** would not qualify as a foot. Now, **tai-i** is **nēr-nēr** and produces **nēr on̲r̲u āciriya-t-taḷai** with the following foot.]

ōo:

This juxtaposition occurs in two circumstances: (i) when the long vowel **ō** is elongated in the first syllable of the stem; (ii) when a suffix beginning with **y** is added to a monosyllabic stem.

(nominal form; metrical requirement)

kōol cemmaiyin̲ cān̲r̲ōr palki *(pur̲a.117:6)*
'Since the (king's) **sceptre** is (unswervingly) straight/perfect, the noble ones were many (in his country), and ...'
[**kōol** < **kōl** 'staff/sceptre.' See the explanation given above in the case of **yāam**. Here, **kō-ol** is **nēr-nēr** and produces **nēr on̲r̲u āciriya-t-taḷai** with the following foot.]

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(vocative; metrical fulfillment is concomitant)

ēe **yōo** veṉaviḷi yēṟpikka *(pari.19:61)*
'as (she) called out "Hey" and **"Oh"** ...'
[**ōo** < ō 'Oh!' The long ō is elongated and it is a true **aḷapeṭai. yō-o** is **nēr-nēr** and produces **iyaṟcīr veṇ taḷai** with the following foot.]

(adjectival participle; suffixation; metrical requirement)

pōoya vaṇṭiṉāl pulleṉṟa tuṟaiyavāy *(kali.134:7)*
'with the shore which turned desolate
because of the bees **which left'**
[**pōoya** 'those which are gone'
< **pō** 'to go' + **y** past/completive marker + **a** adjp. suffix
The stem-final ō is elongated. It is a true **aḷapeṭai.** Without the elongation, **pō-ya** would be **nēr-nēr** and produce **nēr oṉṟu āciriya-t-taḷai** with the following foot. With the elongation, **pō-oya** is **nēr-nirai** and produces **iyaṟcīr veṇ taḷai** with the following foot.]

ṅṅ:

(nominal form; metrical requirement)

maraṅṅ koṭṭi *(malai:200)*
'knocking on the **trees'**
[**maraṅṅ** < **maram** 'tree.' The final consonant of the noun **maram** is changed to **ṅ** because of the following **k.** Without the elongation, **maraṅ** would not qulaify as a foot. With the elongation, the second consonant in **ṅṅ** achieves the status of a **nēr acai.** It is a true **aḷapeṭai.** Thus, **maraṅ-ṅ** with the pattern **nirai-nēr** qualifies as a proper **cīr** here. It produces **nēr oṉṟu āciriya-t-taḷai** with the following foot.]

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ṇṇ:

(noun; metrical requirement)

kaṇṇ taṇṇṇeṉa k kaṇṭum kēṭṭum *(malai:352)*
'seeing with (your) **eyes** clearly and hearing pleasant sounds'
[**kaṇṇ** < **kaṇ** 'eye'; Without the elongation, **kaṇ** would be a **nēr acai**, but cannot function as a foot. The elongation enables **kaṇ** to be a **nēr acai** and the second **ṇ** also to be a **nēr acai.** As a result, **kaṇ-ṇ** qualifies as a foot of the pattern **nēr-nēr** and produces **nēr oṉṟu āciriya-t-taḷai** with the following foot. It is a true **aḷapeṭai.**][25]

ṇṇ:

(onomatopoeia; no metrical significance)

kaṇṇ **ṭaṇṇṇeṉak** kaṇṭum kēṭṭum[26] *(malai:352)*
'seeing with (your) eyes clearly and hearing **pleasant** sounds'
[The onomatopoetic word **taṇṇ**, derived from **taṇ** 'cool, soothing' + echo syllable **ṇ**, denotes the soothing effect of listening to pleasant sounds. The elongation **ṇṇ** in this word is not necessary here for fulfilling metrical requirement. It is to be treated as a part of the word **taṇṇ**. Thus, **taṇṇ-ṇeṉak** is to be taken as **nēr-nirai** producing **iyaṟcīr veṇ taḷai** with the following foot.]

mm:

(nominal form; metrical requirement)

ceyymm mēval ciṟukaṇ paṉṟi *(naṟṟ.98:2)*
'small-eyed boar dwelling in **the field**'
[**ceyy** < **cey** 'cultivated field.' While **yy** is part of the elongated stem **cey**, **ym** results from joining **cey** and **mēval** 'dwelling, residing.'

[25] This example is discussed at length in "Theory of Classical Tamil Poetry."
[26] See note 25.

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Without any elongation, the word would be **ceym**, a **nēr acai**, which is not a metrical foot and therefore would not fulfill the metrical requirement in this context. If there is no elongation of **m**, the form **ceyym** would not produce any acceptable metrical pattern, because **cey** has to be separated from **y** and **m** (**cey-y-m**), which, in turn, does not fall into any acceptable pattern. So, the **m** also has to be elongated to result in **ceyymm**. It is a true **aḷapeṭai**. Now, the form **ceyymm** cannot be scanned as **cey-y-mm** to result in **nēr-nēr-nēr**, because it would then be a **mū-acai-c-cīr** 'a foot made up of three **acai**' which is not proper to occur in this line. Therefore, the form **ceyymm** must be scanned as **ceyy-mm**. It is of the pattern **nēr-nēr** and produces **nēr o<u>nr</u>u āciriya-t-taḷai** with the following foot. This example is one of a kind (<u>hapax legomenon</u>) in classical Tamil.]

ll:

(nominal form; no metrical significance)

tāḷ ... **kolllēr̲r̲i<u>n</u>** maruppuppō<u>n</u>r̲a<u>n</u>a *(pur̲a.4:3-4)*
'The feet (of the warriors) were like the horns of a **killer**-bull.'
[**kollēr̲u** < **kol** 'to kill' + **ēr̲u** 'bull'; The non-elongated form **kol-lēr̲-r̲i<u>n</u>** would be a **cīr** of the pattern **nēr-nēr-nēr**. With the elongation also, the form **koll-lēr̲-r̲i<u>n</u>** is a **cīr** of the pattern **nēr-nēr-nēr**. So, the elongation **ll** in **kolllēr̲r̲i<u>n</u>** 'of a killer-bull' does not seem to be necessary for the meter. However, a few things must be remembered. First, the line is a **vañci aṭi**, so no metrical binding needs to be considered. Second, the elongation allows one to dwell on **ll** for a moment and place the next beat on **lē**. Thus, there would be four beats here, falling on the acai marked in bold type: **koll lē**r̲r̲i<u>n</u> maruppup **pō**<u>n</u>r̲a<u>n</u>a. It is a true **aḷapeṭai**. See "Theory of Classical Tamil Poetry" where the whole poem is scanned and the beats are explained. One could also say that the elongation signifies the meanness of the killer-bull.]

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n̲n̲:

(noun; metrical requirement)

terikōl **ñaman̲n̲** pōla *(pur̲a.6:9)*

'like the **pointer** of a scale'

[**ñaman̲n̲** < **ñaman̲** 'pointer.' The stem-final **n̲** is elongated. It is a true **aḷapeṭai**. Without the elongation, **ñaman̲** here would not qualify as a foot. With the elongation, the second item in **n̲n̲** achieves the status of a **nēr acai** and thus the new form **ñaman̲-n̲** with the pattern **nirai-nēr** qualifies as a proper foot and produces **nēr on̲r̲u āciriya-t-taḷai** with the following foot.]

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8

PERSON-NUMBER-GENDER

GENERAL: Tamil Nouns and verbs fall into two major classes, namely, **uyar tiṇai** 'the high class/group' and **aḥṟiṇai** 'the non-high class/group.' The high class/group nouns and verbs are those which refer to the names and actions of human beings and gods, while the non-high class/group nouns and verbs denote the names and actions of other beings and objects like the animals, trees, etc. The first, second, and third are the three persons recognized through Tamil verbs and nouns. Usually, they are marked for the first person, second person, and third person. Two numbers, the singular and the plural, are used. In the category of the plural, the one that includes the listener can be understood as the "inclusive plural," the one that excludes the listener as the "exclusive plural." The plural form of a noun or a verb is also used for referring to a single person's identity or action when politeness or honor is intended; this type of plural-singular blend may be considered either as the "honorific singular" or as the "honorific plural." One could also call it the "polite" form. Masculine, feminine, and neuter are the three genders recognized.

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The notions of person, number, and gender are integrated in the following way. The first and second person nouns and verbs are marked for their number but not for gender. Among the third person nouns and verbs, the "high class" (**uyar tiṇai**) nouns and verbs have masculine singular, feminine singular, and human plural forms, with no separate categories for masculine plural and feminine plural. A noun or verb referring to a group of females and males belongs to the category of "human plural." In the "non-high class" (**aḥṟiṇai**) group, there are neuter singular and neuter plural nouns and verbs. In this group, no gender distinction is made. Some male and female animals do have separate names, but these names are not distinguished grammatically as "female nouns" and "male nouns." All of them are neuter nouns, singular or plural.

THE PERSON-NUMBER-GENDER CATEGORIES

first person singular
first person inclusive plural/honorific
first person exclusive plural/honorific
second person singular
second person plural/honorific
third person masculine (singular)
third person feminine (singular)
third person human plural (masculine and feminine as a group)
(third person) neuter singular
(third person) neuter plural

Note that there is no formal difference between the categories of plural and honorific in the high class (**uyar tiṇai**) groups. Since the plural suffixes and the honorific suffixes are formally alike, context alone is the determinant when one has to distinguish the two. No honorific suffix in the neuter categories is found in classical Tamil poems.

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Suffixes representing various person-number-gender categories are referred to as "person-number-gender suffixes" or simply "PNG" in this study. They are added to nominal and verbal stems, and are illustrated in the following sections.

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9

SINGULAR AND PLURAL

GENERAL: There are only two grammatical numbers in Tamil — singular and plural. An entity which is one in number is singular, and those which are more than one are plural. See also "Person-Number-Gender."

FORMATION: The singular items are unmarked in the sense that they are taken to be the basic forms from which the plural forms are derived. Plural forms of nouns and verbs are derived by a suffixation process in which plural suffixes are added to various stems which are semantically and formally singular in number. Rarely, the plural suffix **kaḷ** is added to a noun which is already marked for plural. An example is given below. Plural suffixes are optional for neuter nouns and obligatory for human plural nouns. When the nouns are unmarked for plurality, their modifiers or verbs or the context in which they occur indicate the plurality. In the case of the finite verb forms, singular and plural suffixes are explicit.

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The plural suffixes are **a**, **ā**, **ai**, **kaḷ**, **m**, **mar**, **mār**, and **r**.[1] They are found in nominals and verbals, and except for **kaḷ** and **mār**, in singular forms also. Moreover, **m** and **r** are preceded by a number of variant vowels. The letters preceding the suffix **a** and the vowels that precede **m** or **r** are items like a glide, tense/aspect marker, an augment, or that which indicates the person.

EXAMPLES OF PLURAL NOUNS WITH PLURAL SUFFIXES

Formation mechanism: stem ± glide/**aṉ**/**iṉ** + suffix

Suffix *Structure and Example*

a:

(adjectival stem + glide + **a**)

maṭava ... koṉṟai *(kuṟu.66:1)*
[**maṭa** 'gullible'; **maṭava** < **maṭa** + glide **v** + **a**]
'The koṉṟai trees **are gullible**.'

(past stem + **a**)

muṉivu **ceyta** ivaḷ ... tōḷē *(aiṅk.143:3)*
[**cey** 'to do'; **ceyta** < **ceyt** + **a**]
'Her shoulders **made** (me) agonize.'
'Her shoulders **caused** agony.'

(non-past stem + **a**)

aṟu kuḷam **niṟaikkuna** pōla *(aka.11:13)*

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[1] A neater way would be to posit the plural markers as just **a**, **ā**, **ai**, **kaḷ**, **m**, and **r**. Some might consider **mar** and **mār** as variants of one form, and therefore not list them as separate items. More comprehensive examples illustrating these suffixes are provided in the following pages in various sections.

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[**niṟai** ‘to fill up’; **niṟaikkuna < niṟaikkun + a**]
‘as if **they are filling up** a dry pond’

ā:

(bare verb stem + ā)

nāñcil **āṭā** *(pati.25:1)*
[**āṭu** ‘to move’; **āṭā** < **āṭu + ā**]
‘the ploughs **will not move**’

ai:

(non-past stem + **avai**)

uṭuppavai iraṇṭē *(puṟa.189:5)*
[**uṭu** ‘to wear’; **uṭuppavai** non-past participial noun
< **uṭupp + avai**]
‘Two are (the pieces of clothing) **that are** (normally) **worn.**’

kaḷ:

(singular noun + **kaḷ**)

num **iyaṅkaḷ** *(malai:277)*
[**iyam** ‘musical instrument’; **iyaṅkaḷ** < **iyam + kaḷ**]
‘your **musical instruments**’

(plural noun + **kaḷ**)

aivar eṉṟu ulaku ēttum **aracarkaḷ** *(kali.25:3)*
[**aracaṉ** ‘king’; **aracar** ‘kings’;
aracarkaḷ < **aracar + kaḷ**]
‘the **kings** who are praised by the world as “the Five (i.e., the Pāṇḍavas)” ’

m:

(pronoun)

piritum **nām** *(aka.5:28)*

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[**nām** 'we'; here, first person honorific]
'**W**e will depart.'

(nominal stem + glide + **am**)

uḻaiyam *(aka.5:27)*
[**uḻai** 'vicinity, nearby'; **uḻaiyam** < **uḻai** + glide **y** + **am**]
'**W**e (first person honorific) **are near** (her).'

(past stem + **an̲** + **am**)

kaṭintan̲am celavē *(aka.5:26)*
[**kaṭi** 'to avoid'; **kaṭintan̲am** < **kaṭint** + **an̲** + **am**]
'**W**e (first person honorific) **avoided** the journey.'

(past stem + **ām**)

kaiyoṭu **kōṭpaṭṭām** *(kali.115:3)*
[**kōṭpaṭu** 'to be caught'; **kōṭpaṭṭ** + **ām**]
'**We were caught** red handed.'

(past stem + **ikum**)

kēṭṭikum *(pati.52:12)*
[**kēḷ** 'to hear'; **kēṭṭ** + **ikum**]
'**We heard.**'

(non-past stem + **um**)

kaṇṇum **civakkum** *(kuṟu.354:1)*
[**civa** 'to become red'; **civakk** + **um**]
'The eyes too **will be red.**'

(non-past stem + **um**)

yām avaṇiṉṟum **varutum** *(ciṟu:143)*
[**var** 'to come'; **varutum** < **varut** + **um**]
'**We come** from there'
'We are coming from there.'

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(past stem + **i<u>n</u>** + **em**)

curukki<u>n</u>em kala-p-pai *(pu<u>r</u>a.206:10)*
[**curukku** 'to string, tie up'; **curukki** + **i<u>n</u>** + **em**][2]
'**We have tied up** our bags of musical instruments.'

(past stem + **ēm**)

vēṭṭēmē *(aiṅk.2:6)*
[**vēḷ** 'to wish for, pray'; **vēṭṭ** + **ēm**]
'**We prayed/wished for.**'

(non-past stem + **ōm**)

pulampoṭu terumaral uyakkamum **tīrkkuvōm** *(pu<u>r</u>a.381:15-16)*
[**tīr** 'to vanish; to remove, cure'; **tīrkkuv** + **ōm**]
'**We shall remove** your loneliness and grief from wandering.'

mar:

(oblique stem + **mar**)

pati<u>n</u>mar *(kali.108:48)*
[**pattu** 'ten'; **pati<u>n</u>mar** < **pati<u>n</u>** oblique of **pattu** + **mar**]
'**ten people**'

mār:

(singular noun + **mār**)

tō<u>l</u>imārum yā<u>n</u>um *(aka.15:9)*
[**tō<u>l</u>i** 'female companion'; **tō<u>l</u>imār** < **tō<u>l</u>i** + **mār**]
'(my) **female companions** and I'

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[2] An alternative analysis would be: **curukku** + **i<u>n</u>** + **em**. See "The Past Personal Verbs" for considering the past stem to be **curukki**.

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r:

(adjectival stem + glide + **ar**)

maṟavar *(naṟṟ.18:6)*
[**maṟam** 'valor'; **maṟavar** < **maṟa** + glide **v** + **ar**]
'warriors'

(nominal stem + glide + **ar**)

nakaivar ... pakaivar *(puṟa.398:9)*
[**nakai** 'laughter'; **pakai** 'hostility, enmity';
nakaivar < **nakai** + glide **v** + **ar**;
pakaivar < **pakai** + glide **v** + **ar**]
'allies/friends; ... enemies'

(nominal stem + glide + **ar**)

valaiñar kuṭi *(peru:274)*
[**valai** 'net'; **valaiñar** < **valai** + glide **ñ** + **ar**]
'residences of **the people with** (fishing) **nets**'

(non-past stem + **ar**)

pāṭunarkku ... **īkunar** *(puṟa.235:17)*
[**ī** 'to give'; **īkunar** < **īkun** + **ar**]
'**those who give** to the singers'

(non-past stem + **ar**)

poṉ urai **kāṇmar** *(matu:513)*
[**kāṇ** 'to see, estimate, evaluate'; **kāṇmar** < **kāṇm** + **ar**]
'**those who estimate** the value of gold from (its) rubbing (on a stone)'

(past stem + **iṉ** + **ar**)

nākaṉ **kūṟiṉar** *(puṟa.179:12)*

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[**kūṟu** 'to state, speak'; **kūṟiṉar < kūṟi + iṉ + ar**][3]
'**They spoke of** Nākaṉ.'

(non-past stem + **avar**)

atari **koḷpavar** *(matu:94)*
[**koḷ** 'to take hold, grasp'; **koḷpavar < koḷp + avar**]
'**those who take hold of** the hay'

(past stem + **ār**)

cāyttār talai *(kali.39:25)*
[**cāy** 'to stoop, hang'; **cāyttār < cāytt + ār**]
'**They put** their heads **down.**'

(non-past stem + **aṉ + ār**)

kālai āvatu aṟiyār mālai **eṉmaṉār** mayaṅkiyōrē *(kali.119:15-16)*
[**eṉ** 'to say'; **eṉmaṉār < eṉm + aṉ + ār**]
'**Those who say** that it is evening, not knowing that it is morning, are confused.'

(past stem + **ir**)

muṉṉum **koṇṭir** *(puṟa.203:5)*
[**koḷ** 'to receive'; **koṇṭir < koṇṭ + ir**]
'**You received** (gifts) previously also.'

(past stem + **īr**)

ellīrum eṉ **ceytīr** *(kali.142:15)*
[**cey** 'to do'; **ceytīr < ceyt + īr**]
'What **did you** all **do**?'

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[3] An alternative analysis would be: **kūṟu + iṉ + ar**. See "The Past Personal Verbs" for considering the past stem to be **kūṟi**.

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(past stem + **ōr**)

ceytōr ... kuṟi *(aka.25:13)*
[**cey** 'to make, set up'; **ceytōr** < **ceyt** + **ōr**]
'**He** (hon.) **set up** (a time for) our rendezvous.'

(non-past stem + **ōr**)

niṉaiyumōrē *(naṟṟ.104:12)*
[**niṉai** 'to think'; **niṉaiyumōr** < **niṉaiyum** + **ōr**]
'**those who think** (of ...)'

EXAMPLES OF PLURAL NOUNS WITHOUT PLURAL SUFFIXES

kaḷa ... puḷittaṉa **viḷa** ... paḻuniṉa *(aka.394:1)*
[**kaḷa**, **viḷa** kinds of fruits]
'the **kaḷa fruits** turned sour; the **viḷa fruits** turned ripe'

ciṉai p **pū** *(puṟa.11:4)*
[**pū** 'flower']
'**flowers** on the branches'

poyyum uḷavō *(aka.48:19)*
[**poy** 'lie']
'Are their **lies** too?'

munnūṟu **ūr** *(puṟa.110:4)*
[**ūr** 'town']
'three hundred **towns**'

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10

NOUNS

GENERAL: A noun is a name for a quality, person, time, place, thing, number, direction, or process/action. In this study, Tamil nouns are classified as pronouns, numerals, adjectival/appellative nouns, participial nouns, and verbal nouns. These nouns are declinable. That is to say that case markers can be added to them. Except for the numerals and verbal nouns, they are declined by person and gender. Note that the adjectival/appellative nouns are declinable whereas the adjectives are not. See "Pronouns" for the numeral pronouns distinguished by person in the Tamil of this period. See "Person-Number-Gender" for the various person, number, and gender categories.

FORMATION: All nouns appear to be derived from roots through the addition of formative suffixes. However, some nouns have recognizably meaningful parts, while others do not. In some cases, only one part in the noun is identifiable as a meaningful component. For practical purposes, it is useful to treat such nouns as given lexical items.

See also "Pronouns," "Numerals," "Adjectival Nouns or Appellative Nouns," and the chapters on participial nouns and verbal nouns.

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EXAMPLES

All the parts in the noun are identifiable:

iṉmai ‘non-existing’ < **il** ‘to be absent’ + **mai** (verbal noun suffix) *(aka.1:14)*

murukaṉ (personal name) < **muruku** ‘beauty, youth’ + **aṉ** PNG *(aka.1:3)*

vaḻaṅkunar ‘passers by’
< **vaḻaṅku** ‘to move around’ + **n** (non-past marker) + **ar** PNG *(aka.1:14)*

Only one part in the noun is identifiable:

kutirai ‘horse’ < **kuti** ‘to leap, hop’ + **r** (glide?) + **ai** *(aka.1:2)*

None of the parts in the noun is identifiable:

yāṉai ‘elephant’ *(aka.1:4)*
nel ‘grain’ *(aka.1:13)*

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11

PRONOUNS

GENERAL: Pronouns substitute for other kinds of nouns. There are in classical Tamil personal, demonstrative/deictic, interrogative, and numerical pronouns. Personal pronouns substitute for names of people and neuter nouns. Demonstrative/deictic pronouns distinguish the location of items in reference to that of the speaker in terms of proximity, remoteness, or yonder (which includes unseen places). Interrogative pronouns are derived from **e** and **yā**, and convey the meanings 'who?', 'what?', 'where?', and 'which?.' Numerical pronouns are derived from the numerals.

See "Person-Number-Gender" for the different categories of person, number, and gender. See "The Oblique Stem" for the oblique forms of pronouns. A consolidated list of the pronouns is given in the "Appendix."

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EXAMPLES

Personal Pronouns

	Singular	Inc. pl/hon.	Exc.pl/hon.
1st person	**nāṉ** ‘I’ *(pari.20:82)* **yāṉ** ‘I’ *(kuṟi:12)*	**nām** ‘we’ *(kuṟi:22)*	**yām** ‘we’ *(malai:53)*
2nd person	**nī** ‘you’ *(kuṟi:8)*		**nīyir** ‘you’ *(aka.8:17)* **nīr** ‘you’ *(matu:738)*
3rd person	**tāṉ** ‘he’ *(malai: 559)* **tāṉ** ‘she’ *(naṟṟ.12:9)* **tāṉ** ‘it’ *(kali.21:10)*		**tām** ‘they’ *(matu:422)* **tām** ‘those things’ *(kali.9:19)*
Emphatic	**tāṉ** ‘it indeed’ *(kali.21:10)*		**tām** ‘they indeed’ *(kali.9:19)*

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	Singular	Inc. pl/hon.	Exc.pl/hon.
Reflexive	**atu** 'it' *(pari.15:53)*		**avai** 'they' *(pari.15:7)*
	aḥtu 'it' *(aka.335:3)*		
	tāṉ 'it' *(puṟa.109:1; 173:3)*		**tām** 'they' *(puṟa.257:10)*
	taṉ 'his' *(kali.63:17)*		
	taṉ 'self' *(aiṅk 303:2)*		

Demonstrative/Deictic Pronouns

	Number	Proximate	Remote	Yonder
3rd person masculine	singular	**ivaṉ** 'he' *(kuṟu.229:1)*	**avaṉ** 'he' [1] *(pari.20:82)*	**uvaṉ** 'he' *(pari.12:55)*
	plural/ honorific	**ivar** 'these boys' *(puṟa.46:3)*	**avar** 'those men' *(pari.5:40)*	

[1] The form **avaṉ** was also used once to refer to a bird ("Garuda") associated with a deity (Vishnu): *pari.4:42.*

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	Number	Proximate	Remote	Yonder
3rd person feminine	singular	**ivaḷ** 'she' *(kur̲u 229:1)*	**avaḷ** 'she' *(nar̲r̲.159:8)*	**uvaḷ** 'she' *(pari.11:123)*
	plural	**ivar** 'these women' *(pur̲a.201:1)*	**avar** 'those women' *(pari.7:44)*[2]	
3rd person (unidentified)	plural	**ivar** 'these people' *(nar̲r̲.6:6)*	**avar** 'those people' *(pari.4:74)*	
3rd person	singular neuter	**itu** 'this one' *(nar̲r̲.47:6)*	**atu** 'that one' *(nar̲r̲.24:9)*	**utu** 'that one' *(nar̲r̲.96:3)*
		iḥtu 'this one' *(kur̲u.158:6)*	**aḥtu** 'that one' *(kur̲u.18:3)*	
	plural	**iv** 'these ones' *(pari.4:33)*	**av** 'those ones' *(pari.4:33)*	**uv** 'those ones' *(pari.4:33)*
		ivai 'these ones' *(nar̲r̲.12:7)*	**avai** 'those ones' *(pur̲a.257:10)*	

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[2] In this context **avar** is used as a genitive form.

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Interrogative Pronouns

	Singular	Inc. pl./hon.	Exc.pl/hon.
1st person			**yārēm** 'who are we?' *(kali.82:18)*
2nd person	**yārai** 'who are you?' *(naṟṟ.395:1, 2)*		**yāvir** 'who are you?' *(puṟa.88:1)* **yārīr** 'who are you?' *(puṟa.141:5)*[3]
3rd person feminine	**evaḷ** 'who?, which one?' *(pari.6:91)* **eṉṉaḷ** 'woman of what sort?' *(naṟṟ.312:9)* **yāraḷ** 'who?' *(kuṟu.19:5)* **yāvaḷ** 'who?' *(aiṅk.370:4)*		

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[3] In this context the particle ō also occurs: **yārīrō**.

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	Singular	Inc. pl./hon.	Exc.pl/hon.
3rd person masculine	**eṉṉaṉ** ‘man of what sort?’ *(kuṟu.33:2)*		**eṉṉar** ‘men of what sort?’ *(naṟṟ.64:1)*
			evaṇar ‘where is he?’ ‘man of which place?’ *(kuṟu.126:2)*
	yār ‘who?’ *(puṟa.77:6)*		
3rd person unidentified			**yār** ‘who?’ *(naṟṟ.269:9)*
			yāvar ‘who?’ *(pati.20:21)*
3rd person neuter	**evaṉ** ‘what?’ *(naṟṟ.130:9)*		**ev** ‘which ones?’ *(puṟa.187:3)*
	evaṉ ‘for what reason?’ *(kali. 60:14)*		
	eṉ ‘why?’ *(naṟṟ.334:9)*		
	eṉṉa ‘what?’ *(aka.371:11)*		**yā** ‘what?’ *(puṟa.167:9)*
	eṉṉa ‘of what sort?’ *(naṟṟ.94:7)*		**yāvai** ‘what?’ *(aka.42:7)*
	eṉṉatu ‘of what kind?, of any kind’ *(naṟṟ.219:3)*		

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Singular	Inc. pl./hon.	Exc.pl/hon.
eṉṉai 'why?, how?' 'for what reason?' *(pari.6:94)*		
eṉai 'what?' *(aka.369:1)*		**eṉai** 'how many?' *(puṟa.301:7)*
yātu 'what kind?, why?' *(pari.20:44)*		
yāvaṇatu 'where?, how?' *(puṟa.301:8)*		
yāvatu 'in what way?/how?' *(naṟṟ.331:11)*		

Demonstrative/Deictic and Interrogative Proforms[4]

Proximate	Remote/Yonder	Interrogative
iṅku 'here' *(kuṟu.175:5)*	**aṅku** 'there' *(kuṟi:97)*	**eṅku(m)** 'where?' *(kali.144:16)*
		eññāṉṟu 'when?' *(kali.110:16)*

[4] The term "proform" is borrowed from Schiffman (1983:39). Most of these forms function as adverbs.

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Proximate	Remote/Yonder	Interrogative
	attuṇai ‘that much’ *(kuṟi:13)*	**ettuṇai** ‘how much?’ *(puṟa.141:13)*
impar ‘here’ *(puṟa.287:14)*	**ampar** ‘yonder’ *(peru:117)*	
	umpar ‘yonder’ *(naṟṟ.198:3)*	
ivaṇ ‘here’ *(naṟṟ.4:5)*	**avaṇ** ‘there’ *(ciṟu:143)*	**evaṇ** ‘where?’[5] *(kuṟu.126:2)*
iṉai ‘of this nature’ *(naṟṟ.349:5)*	**aṉai** ‘of that nature’ *(naṟṟ.70:6)*	**eṉai** ‘of what nature?’ *(puṟa.136:15)*
		eṉai ‘how many’ *(puṟa.301:7)*
iṉṟu ‘this day’ *(naṟṟ.48:1)*	**aṉṟu** ‘that day, then’ *(aka.19:1)* ‘any day’	**eṉṟum** ‘what day?’ *(naṟṟ.1:2)*[6]
iṉṟai ‘this day’ *(kuṟu.199:6)*	**aṉṟai** ‘that day’ *(naṟṟ.48:1)*	

[5] From **evaṇar** ‘Where is he?’ *(kuṟu.126:2)*.

[6] The actual form attested is **eṉṟum** ‘forever.’

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Proximate	Remote/Yonder	Interrogative
īṅkaṇ 'here' (*naṟṟ.70:7*)	**āṅkaṇ** 'there' (*pati.23:24*)	**yāṅkaṇum** 'anywhere' (*aka.7:3*)
	ūṅkaṇ 'yonder' (*naṟṟ.246:1*)	
īṅku 'here' (*puṟa.36:11*)	**āṅku** 'there' (*pari.6:104*)	**yāṅkum** 'everywhere' (*puṟa.56:15*)[7]
	āṅku 'then' (*puṟa.152:21*)	
	āṅkē 'then' (*kali.90:15*)	
	ūṅku 'before, then' (*naṟṟ.101:9*)	
īṅku 'in this manner' (*naṟṟ.55:12*)	**āṅku** 'in that manner' (*kali.18:7*)	**yāṅku** 'in what way?' (*naṟṟ.29:6*)
		yāṅkaṉam 'in what way?' 'how?' (*puṟa.30:11*)
		yāṅṅaṉam 'in what way?' 'how?' (*naṟṟ.338:6*)

[7] Most examples of **yāṅku** mean 'in what manner?; how?.'

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Proximate	Remote/Yonder	Interrogative
īṇṭu 'here' *(puṟa.38:16)*	**āṇṭu** 'there' *(puṟa.38:16)*	**yāṇṭu** 'where?' *(puṟa.86:3)*
		yāṇṭu 'where?' how?' *(naṟṟ.110:9)*
īṇṭai 'here' *(kuṟu.54:1)*	**āṇṭai** 'there' *(kali.20:16)*	**yāṇṭai** 'where?' *(kuṟu.379:1)*
ītōḷi 'here' *(kali.117:13)*		
īṉ 'here' *(aiṅk.401:5)*		
	ñāṅkar 'that time' *(peru:196)*	
	ñāṉṟu 'that day' *(naṟṟ.218:1)*	
	ñāṉṟai 'that day' (*naṟṟ.287:7*)	

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Numeral Pronouns: These pronouns are derived by adding PNG to the oblique forms of the numerals.[8]

	First person	Second person		Third person
'one' singular			masculine	**ottaṉ** 'one man' *(kali.61:1)*
				oruvaṉ 'one man' *(aka.110:14)*
		oru nī 'you alone' *(tiru:294)*[9]		**oru tāṉ** 'he alone' *(puṟa.76:13)*
	oruvaṉēṉ 'I, one person' *(kali.140:12)*	**oruva** 'you, one person' *(tiru:262)*		
			feminine	**otti** 'one woman' *(kali.143:8)*
	ōr yāṉ 'I alone' *(kuṟu.6:4)*[10]			**orutti** 'one woman' *(puṟa.144:11)*

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[8] All the attested numerical pronouns are given here. See "Numerals" for the oblique forms of the numerals.

[9] Note that no PNG is added to the oblique stem **oru**.

[10] Note that no PNG is added to the oblique stem **ōr**.

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	First person	Second person	Third person
	honorific	**oruvir** 'you' *(malai:218)* **oruvīr** 'you' *(puṟa.45:5)*	**oruvar** 'one person' *(aiṅk.64:3)*
'two'	**iruvām** 'we two' *(kuṟu.237:4)* **iruvēm** 'we two' *(kuṟi:21)*	**iruvīr** 'you two' *(puṟa.45:6)*	**iruvar** 'two people' *(aiṅk.64:3)*
'three'		**mūvir** 'you three' *(puṟa.109:2)*	**mūvar** 'three people' *(poru:54)*
'four'			**nālvar** 'four people' *(aka.86:12)*
'five'			**aivar** 'five people' *(tiru:254)*
'six'			**aṟuvar** 'six people' *(tiru:255)*

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	First person	Second person	Third person
'seven'			**eḻuvar** 'seven people' *(ciṟu:113)*
'eight'			**eṇmar** 'eight people' *(pari.8:5)*
'nine'			**oṉpatiṉmar** 'nine people' *(pati.pati.5:19)*
'ten'			**patiṉmar** 'ten people' *(pari.8:4)*
'eleven'			**paṉṉoruvar** 'eleven people' *(pari.8:7)*
'thirty three'			**patiṉorumūvar** '33 people' *(tiru:167)*
'hundred'			**īraimpatiṉmar** '100 people' *(peru:415)* **nūṟṟuvar** 'The Hundred' *(kali.52:2)*

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SECTION 2

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12

THE OBLIQUE STEM

GENERAL: See "A Note on Stems" in "Morphophonemics." The form a nominal stem assumes before adding a case marker, postposition, particle, or another nominal is here called the "oblique stem." Besides serving as a base for a case marker, postposition, particle, or another noun, the oblique stem provides a genitive, accusative, instrumental, locative, or directional meaning in classical Tamil.

FORMATION: The oblique stem of a plural noun is not different from its non-oblique stem. The oblique stems of singular nouns are formally different from their corresponding non-oblique stems in many instances. These forms are normally treated as given lexical items or as derived by

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suffixing one of the "inflectional increments" **akku, attu, am, aṉ, āṉ, ikku, iṉ, oṉ, vaṟṟu** etc.[1] This study considers the oblique stem as derived in two ways:

(i) by stem mutation. This type of oblique stem is here referred to as the "mutated oblique stem." See "Formation Mechanisms" and "Morphophonemics" for stem mutation.

(ii) by suffixation: **aṉ** or **iṉ** is suffixed to the nominal stem.

The oblique stems of personal pronouns and other nominals are given below. See "Numerals" and "Adjectives or Noun Modifiers" for information on the oblique stems of numerals and adjectives.

The Oblique Stems of Personal Pronouns: These forms contain short vowels and **ṉ** or **m** indicating singularity and plurality respectively.

	Non-Oblique Stem	Oblique Stem
1st sg.	**nāṉ** 'I' *(pari.20:82)*	**eṉ** 'my' *(naṟṟ.355:10)*
1st sg.	**yāṉ** 'I' *(kuṟi:12)*	**eṉ** 'my' *(naṟṟ.355:10)*
1st pl. excl.	**yām** 'we' *(malai:53)*	**em** 'our' *(naṟṟ.150:7)*

[1] In the tradition, the "inflectional increments" are known as the **cāriyai**. **akku, attu, am, aṉ, āṉ, ikku, iṉ, oṉ,** and **vaṟṟu** are the **cāriyai** listed in the Tolkāppiyam (eḻuttatikāram, Iḷampūraṇam, Rule 120). Naṉṉūl (Rule 244) lists **aṉ, āṉ, iṉ, al, aṟṟu, iṟṟu, attu, am, tam,**

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1st pl. incl.	**nām** 'we'	**nam** 'our'
	(kuṟi:22)	*(aiṅk.39:2)*
2nd sg.	**nī** 'you'	**niṉ** 'your'
	(tiru:64)	*(tiru:272)*
		uṉ 'your'
		(aka.222:2)
		taṉ 'your'
		(puṟa.387:14)
2nd pl.	**nīr** 'you'	**num** 'your'
	(matu:738)	*(pari.20:85)*
		um 'your'
		(pari.20:84)
	nīyir 'you'	**num** 'your'
	(aka.8:17)	*(pari.20:85)*
		um 'your'
		(pari.20:84)
3rd sg.	**tāṉ** 'he'	**taṉ** 'his'
	(malai:559)	*(aiṅk.480:3)*
		taṉ 'its'
		(kali.67:3)
3rd pl.	**tām**'they'	**tam** 'their'
	(matu:422)	*(puṟa.153:12)*

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nam, **num**, **ē**, **a**, **u**, **ai**, **ku**, and **ṉ** as the **cāriyai**. Traditional grammarians use these inflectional increments to explain oblique forms.

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The Oblique Stems of Nominals Which Are Not Personal Pronouns:[2]

(i) Non-monosyllabic nouns ending with **m** have mutated oblique stems ending with **tt(u)**.

(ii) Nouns ending with **ṭu** have mutated oblique stems ending with **ṭṭ(u)**.

(iii) The pronouns **atu** 'that one' and **itu** 'this one' have oblique stems **ataṉ** and **itaṉ** respectively.[3]

(iv) The pronoun **avai** 'they (neuter), those things', non-monosyllabic nouns ending with **l**, and nouns ending with **ṟu** have their mutated oblique stems ending with **ṟṟu**.

(v) Other nouns, including the demonstrative/deictic pronouns, keep their non-oblique stems to serve as oblique stems.

EXAMPLES

Oblique Stems of Pronouns:

(First person singular; genitive meaning)

eṉ tōḻi mēṉi *(kuṟi:2)*
[**eṉ** < **yāṉ** 'I']
'**my friend**'s body'

(First person exclusive plural; genitive meaning)

em tol **pati** *(malai:567)*
[**em** < **yām** 'we']
'**our** ancient **town**'

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[2] These forms include the demonstrative/deictic pronouns, and all are illustrated below.

[3] By extension, ***etaṉ** 'which one's?'; **atiṉ** 'that one's'; ***itiṉ** 'this one's'; and ***etiṉ** 'which one's?' Example: **atiṉ** varavu 'its arrival' *(pari.11:36)*.

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(First person honorific plural; accusative meaning)

aṉṟu **nam aṟiyāy** *(aka.33:18)*
[**nam** < **yām** 'I (hon.)']
'You **did not know me** then.'

(Second person singular; genitive meaning)

uṉ mēṉi āy nalam *(aka.222:2-3)*
[**uṉ** < **nī** 'you']
'**your body**'s subtle loveliness'

(Second person singular; genitive meaning)

viṟaliyar **niṉ puṟam** cuṟṟa *(malai:46)*
[**niṉ** < **nī** 'you']
'as the dancing women surround **your side**'

(Second person honorific; genitive meaning)

aḥtu **um** maṉai *(aka.56:14)*
[**um** 'your' < **uṉ** 'your'][4]
'That is **your** house.'

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[4] It is more logical to derive **um** ('your' plural) from **uṉ** ('your' singular) rather than from **nīr** ('you' plural).

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(Second person plural; genitive meaning)

num iyam *(malai:232)*
[**num** 'your' < ***nun̲** 'your'][5]
'your musical instruments'

(Third person singular; unmarked for gender; genitive meaning)

yāmai **tan̲ pārppu** ōmpa *(poru:186)*
[**tan̲** < **tān̲** 'it']
'as the turtle protects **its young one**'

(Third person honorific/plural; genitive meaning;
base for associative case marker **oṭu**)

tam peyar tammoṭu koṇṭan̲ar māyntōr *(malai:553)*
[**tam** < **tām** 'they']
'those who died taking away **with them their** (own) names'

(Third person masculine singular; genitive meaning)

ivan̲ ... koṭum **col** ōmpumin̲ *(nar̲r̲.200:10-11)*
[**ivan̲** '(this) he'][6]
'Keep away from **his** cruel **words**.'

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[5] It is more logical to derive **num** ('your' plural) from ***nun̲** ('your' singular) rather than from **nīyir** ('you' plural). Nevertheless, Tolkāppiyam derives **num** ('your' plural) from **nīyir** ('you' plural/honorific). Cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 327.

[6] The other forms are **avan̲** '(that) his' *(pati.56:3)* and **avar** '(that) his (hon.)' *(kur̲u.392:2)*. For more on pronouns, see "Pronouns."

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(Third person feminine singular; genitive meaning)

ivaḷ pan̲i vār **kaṇ** *(aka.77:19)*
[**ivaḷ** '(this) she'][7]
'**her eyes** which are shedding tears'

(Third person human plural; genitive meaning)

ivar mar̲an̲ *(pur̲a.337:19)*
[**ivar** 'these people']
'**their valor**'

(Third person neuter singular; genitive meaning)

atan̲ nir̲am *(kali.52:3-4)*
[**atan̲** < **atu** 'that one' + **an̲**]
'**its body** (chest)'

(Third person neuter plural; base for the postposition **uḷ**)

avar̲r̲uḷ *(pati.43:4)*
[**avar̲r̲** < **avai** 'those things']
'among **them** / those things'

Oblique Stems Of Non-Pronouns:

pon̲-am-**kompu** *(pari. 7:56)*
[**pon̲** 'gold']
'**golden vine** (-like woman)'
(Note that the oblique stem [**pon̲**] is the same as the nominal stem [**pon̲**]. It serves as the base for the particle **am**, which here provides a comparative sense.)

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[7] The other forms are **avaḷ** '(that) her' *(aiṅk.378:3)* and **evaḷ** 'whose?.' No example of **evaḷ** used in an oblique sense is found.

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cēṭṭiruṅkō *(puṟa.201:13)*
[**cēṭṭ** mutated oblique < **cēṇ** 'large, lofty']
'big, **lofty king**'
(**cēṭṭ** serves as the base for the adjective **iru[m]** 'big' in forming a compound noun.)

ōr **yāṭṭu oru kāl** *(kali.71:26)*
[**yāṭṭu** mutated oblique < **yāṇṭu** 'year']
'once **in** one **year**'
(**yāṭṭu** provides a locative [temporal] sense.)

cōṇāṭṭu … uppiṉ koḷḷai **cāṟṟi** *(paṭṭ:28-29)*
[**cōṇāṭṭu** < **cōḻ**(a) 'the **cōḻa** dynasty' + **nāṭṭu**;
nāṭṭu mutated oblique < **nāṭu** 'country']
'announcing the abundance of the salt **in the Cōḻa country**'
(**cōṇāṭṭu** provides a locative [spatial] sense.)

ceṉmō … em … **nāṭṭu** *(puṟa.381:5)*
[**nāṭṭu** mutated oblique < **nāṭu** 'country']
'We shall go **to** our **country**.'
(**nāṭṭu** provides a directional sense.)

aṉṉattu c **cēval** *(matu:386)*
[**aṉṉattu** mutated oblique < **aṉṉam** 'goose']
'the male **of the goose**'
(**aṉṉattu** provides a genitive sense.)

kaṭāattu avaṉ **yāṉai** *(kali.57:18)*
[**kaṭāatt** mutated oblique < **kaṭā(a)m** 'rut']
'his elephant **in rut**'
(**kaṭāattu** provides a genitive sense.)

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vaḷḷattu p **peyta** pāl *(kali.72:3)*
[**vaḷḷattu** mutated oblique < **vaḷḷam** 'bowl']
'the milk poured **into the bowl**'
(**vaḷḷattu** provides a locative [spatial] sense.)

vētattu maṟai nī *(pari.3:66)*
[**vētattu** mutated oblique < **vētam** 'The Vedas']
'You are the **secret in the Vedas.**'
(**vētattu** provides a locative [spatial] sense.)

uyarntōr **ulakattu** p **peyarntaṉaṉ** *(puṟa.174:20)*
[**ulakattu** mutated oblique < **ulakam** 'world']
'He **proceeded/moved toward the world** of the nobles.'
(**ulakattu** gives a directional sense.)

ēṟṟu valaṉ **uyariya** … maṇi miṭaṟṟōṉ *(puṟa.56:1-2)*
[**ēṟṟu** mutated oblique < **ēṟu** 'bull']
'the one with dark-colored throat (Śiva), who is **carrying** in his right hand (a flag on which) **a bull** (is painted)'
(**ēṟṟu** gives an accusative sense.)

pūṅ **kayiṟṟu** vāṅki *(pari.19:31)*
[**kayiṟṟu** mutated oblique < **kayiṟu** 'rope']
'pulling **with a rope** of flowers'
(**kayiṟṟu** provides an instrumental sense.)

ñāyiṟṟu … **vaṉappu** *(pari.13:1-2)*
[**ñāyiṟṟu** mutated oblique < **ñāyiṟu** 'sun']
'the **beauty of the sun**'
(**ñāyiṟṟu** gives a genitive sense.)

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niṉ vemmaiyum viḷakkamum **ñāyiṟṟuḷa** *(pari.4:25)*
[See previous example.]
'Your warmth and brilliance are **in the sun.**'
(**ñāyiṟṟu** here gives a locative [spatial] sense.)

veṇ **maṇaṟṟu aka vayiṉ** *(naṟṟ.372:6)*
[**maṇaṟṟu** mutated oblique < **maṇal** 'sand']
'inside **the white sand'**
(**maṇaṟṟu** gives a locative [spatial] sense.)

vayiṟṟu-t-tī *(puṟa.74:5)*
[**vayiṟṟu** mutated oblique < **vayiṟu** 'stomach']
'the **fire in the stomach**; hunger'
(**vayiṟṟu** is the base for the noun **tī** 'fire'; gives a locative sense.)

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CASE MARKERS AND POSTPOSITIONS

GENERAL: Tamil uses case markers or case suffixes and postpositions as prepositions are employed in English. The tradition identifies seven or eight grammatical cases.[1] Each grammatical case is represented by more than one marker, and one marker may represent more than one meaning. The case markers and the postpositions have similar functions, and therefore are treated under one heading in this study. Postpositions, unlike the case markers, are items which are meaningful even when used in isolation. When used in isolation, they give the sense of a location or time. Sometimes they are written separately from the nouns they follow.

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[1] The tradition refers to grammatical case as **vēṟṟumai** 'distinction.' According to the Tolkāppiyam, there are seven basic cases, and the vocative is considered to be the eighth (collatikāram, Rules 62 and 63). The cases are: **peyar/eḻuvāy** (= nominative), **ai** (= accusative), **oṭu** (= instrumental), **ku** (= dative), **atu** (= genitive, possessive), **kaṇ** (= locative), and **viḷi** (= vocative). Cf. collatikāram, Rule 64.

The term for a case marker is **vēṟṟumai urupu** "identifier of distinctions" or "marker that differentiates." There is no traditional term for postposition. As a group, the case markers and postpositions are referred to by the term **iṭaiccol** "medial particles" (Tolkāppiyam, collatikāram, Cēṉāvaraiyam, commentary on Rule 250).

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Most case markers, on the other hand, are not meaningful when used in isolation; they are suffixed to and written together with the nouns. The few exceptions are **koṇṭu, uṭaṉ**, and **kaṇ**, which could as well be considered as postpositions. The various significations given below for the case markers and the postpositions were inferred from the literary contexts in which they appear. It is quite possible to have more than one interpretation in some instances.

FORMATION: The case markers are optionally suffixed to a nominal in its non-oblique or oblique form.[2] The postpositions follow a nominal in its non-oblique form, oblique form, associative case form, or dative case form. They also follow an adjectival participle and rarely a verb stem. Neither the singular-plural distinction nor the person-number-gender distinction is made by the case markers or postpositions.

EXAMPLES OF ITEMS UNMARKED BY A CASE MARKER

('subject')

pacittaṉṟamma ... ūrē[3] *(puṟa.318:3)*
'**The town** (i.e., people) **was hungry**.'

(accusative)

cuṟṟamum emmum uḷḷāḷ *(aka.17:6)*
'She did not think of **me** and (her) **companions**.'

oṉṉār k kaṭantu aṭṭāṉ *(pari.15:44-45)*
'He **crossed** and defeated/killed **the enemies**.'

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[2] See "The Oblique Stem" for information on oblique forms.

[3] In modern Tamil it would be **ūrukku** p pacittatu which might be considered as a subject in the dative case.

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(instrumental)

kai cuṭṭi *(pari.9:35)*
'**pointing with** (his) **hand**'

(associative)

kēḷir t tiḷaikkum *(pari.11:58)*
'(They) **mingle with their friends.**'

(locative)

mēṉi t tiru ... amarnta mārpiṉai *(pari.1:7-8)*
'You have a chest **on the surface of which Tiru** (goddess of prosperity) **has taken abode.**'

(ablative)

vaḻi nīṅka *(pari.19:32)*
'**to move away from the path**'

(directional)

poruṭpiṇi p pirinta nī *(aka.79:17)*
'you, who have moved/departed **toward the obsession of wealth**'

Note that in many of these examples a hard consonant (**k**, **c**, **t**, or **p**) is doubled between the two items entering into a case relation. The first of these two items does not contain a case marker and the second item which follows the first is either a verb or a noun holding a case relation with the first. The initial consonant, (**k**, **c**, **t**, or **p**), of the second item is doubled signifying its case relation with the first. Only the context determines the meaning of the case.

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Case Markers and Postpositions

The case markers and the postpositions found in classical Tamil are: **a, akku, akam, atu, ayal, aḷavu, aḷavai, aṉ, ā, āṅkaṇ, āṅku, ātu, āyiṭai, āl, āṉ, āṟu, iṭam/iṭaṉ, iṭai, il, iṉ, ukku, uṭaṉ, uṭai, uṭaiya, umpar, uḻi, uḻai, uḷ, u(ḷ)ḷum, uḷi, uḷ(ḷ)ē, ūṅkaṇ, ūṅku, ūṭu, ūḻ, etir, etirē, ellai, ē, ai, oṭu, ōṭu, k(k)(u), kaṭai, kaṇ, kāl, kālai, kāṟum, kīḻ, koṇṭu, cār, ciṟai, ñāṅkar, ñāṉṟu, ñāṉṟai, talai, taṉ, tiṟam/tiṟaṉ, toṟu(m), tōṟum, naṭuvaṇ, nāppaṇ, niṉṟu(m), pakkam, paṭi, patam, pāṅkar, pāṭu, pāl, piṉ, piṉṟai, piṉṉar, piṉṉum, puṭai, poḻutu, pōḻtu, māṭṭu, māṭṭai, māṇ, māttiram, māttirai, micai, mītu, mīmicai, mutal (mutal), muṟai, muṉ(ṉar), mēl(iruntu), vayam, vayiṉ, varai, vaḻi, vāy,** and **viyal.**

Some of these case markers and postpositions are variants of one another: e.g., **ñāṉṟu** and **ñāṉṟai.** Also note that forms like **mēliruntu** < **mēl** + **iruntu** and **mīmicai** < **mī** + **micai** are made of two separate items.

EXAMPLES OF CASE MARKERS AND POSTPOSITIONS

Marker/ Postposition — *Meaning and Example*

a: It is added to a nominal.

(genitive/possessive)

avara ... kayam *(puṟa.15:9-10)*
[**avar** 'they']
'**their** ponds'

niṉṉa kaṇṇi *(puṟa.45:3)*
[**niṉ** oblique of **nī** 'you']
'**your** head-garland'

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akam: It is added to a nominal. When used in isolation, it means 'inside, interior.'

(temporal limitation: 'within')

eṉṉiya **nāḷakam** *(aiṅk.466:3)*
[**nāḷ** 'day'][4]
'**within the** marked **day**'

atu: It is added to a nominal. When used in isolation, it means '(that) it.'

(genitive/possessive)

kaṭavuḷatu iyaṟkai *(malai:83)*
[**kaṭavuḷ** 'god']
'the **god's nature**'

naṇpiṉatu aḷavu *(naṟṟ.378:12)*
[**naṇpiṉ** oblique of **naṇpu** 'friendship']
'the extent **of** (his) **friendship**'

ayal: It is added to a nominal; it means 'vicinity, other side, neighborhood.'

(locative [spatial]: 'by the side of')

malai ayal *(naṟṟ.108:1)*
[**malai** 'mountain']
'**by the side of** the mountain'

niṉ **katuppu ayal** *(aiṅk.396:1-2)*
[**katuppu** 'tresses']
'**on** (one) **side of** your tresses'

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[4] In modern Tamil, it would be **nāḷukkuḷ** or **nāḷaikkuḷḷē**.

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aḷavu: It is added to a nominal or an affirmative adjectival participle; it means 'measure.'

(spatial limitation: 'up to the limit')

vaiyaka **varai aḷavu** *(naṟṟ.130:11)*
[**vaiyakam** 'the earth'; **varai** 'limit, edge']
'**up to the limit of** the earth'

(temporal limitation: 'till, until')

cey poruḷ **muṟṟum aḷavu** *(kali.24:12)*
[**muṟṟum** adjp < **muṟṟu** 'to complete']
'**until** accomplishing the wealth'

aḷavai: It is added to a non-past/non-completive stem or an adjectival participle; it means 'measure.'

(temporal limitation: 'at the time, before [when it follows a negative participle]')

valippaḷavai *(kali.17:6)*
[**valipp** non-past stem < **vali** 'to undertake']
'**when** (you) **undertake**'

muyalvaḷavai *(kali.17:10)*
[**muyalv** non-past stem < **muyal** 'to attempt']
'**when** (you) **attempt**'

ceṉṟu piṟaḷ **ākiya aḷavai** *(aka.189:10)*
[**ākiya** adjp < **āku** 'to become']
'**when** she left (me and other kin) and **became** another woman (as a stranger)'

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kaṇṇiyatu **uṇarā aḷavai** *(aka.5:6)*
[**uṇarā** negative adjp < **uṇar** 'to realize, know']
before realizing/knowing what (I) had decided'

a<u>n</u>: It is added to a nominal.

(genitive)

ata<u>n</u> ni<u>r</u>am *(kali.52:3-4)*
[**atu** 'that one']
'**its** chest'

ā[5]: It is added to a nominal denoting a location. It functions as an adverb of location.

(locative, spatial)

tāy **arukā** ni<u>n</u><u>r</u>u *(pari.11:91)*
[**aruku** 'near']
'standing **near** (your) **mother**'

karai **mēlā** *(pari.12:34)*
[**mēl** 'on']
'**on** the bank/shore'

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[5] In modern written Tamil, it is **āka**. In spoken Tamil, it is just **ā** or **ē**: e.g., **ōramā** 'along the corner/side'; **mēlē** 'on top, above.'

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āṅkaṇ: It is added to a nominal or a verb stem. When used in isolation, it refers to a location, meaning 'there' and has a variant, **aṅkaṇ** 'inside.'[6]

(locative [spatial]: 'at; on; there; near')

potiṉi **āṅkaṇ** *(aka.1:4)*
[**potiṉi**, name of a hill]
'**at** Potiṉi'

avaṉ**āṅkaṇ** ceṉṟu *(kali.143:15-16)*
[**avaṉ** '(that) he']
'going **near** him'

ilavattu **āṅkaṇ** *(aka.25:9)*
[**ilavattu** oblique of **ilavam** 'cotton tree']
'**on** the ilavam tree'

niḻal il **āṅkaṅ** *(naṟṟ.105:5)*
[**il** 'not to exist, to be absent']
'**at that place** where there is no shade'

āṅku: It is added to a nominal. See also "The Particles."

(directional: 'toward')

niṉṉāṅku varūum eṉ neñciṉai **eṉṉāṅku** vārātu ōmpiṉai koṇmē *(kali.23:18-19)*
[**niṉ** oblique of **nī** 'you'; **eṉ** oblique of **yāṉ** 'I']
'Shield my mind, which is coming **toward you** so that it does not come **toward me**, and accept it.' (The directional meaning is triggered by the verb of motion **var** 'to come.')

---

[6] **āṅkaṇ** maṉṟam pōntu '**there**, having arrived at the front yard' *(pati.23:24)*. pū **aṅkaṇ** '**inside** the flower' *(kali.71:2)*. It is possible to derive **āṅkaṇ** from **ām** adjp of **ā** 'to be' +

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ātu: It is a variant of **atu**, and is added to a nominal.

(genitive/possessive)

puṟavil **taṉātu** ceṅ-katir-c-celvaṉ teṟutaliṉ *(naṟṟ.164:1-2)*
[**taṉ** oblique of **tāṉ** 'it']
'since **its own** red hot sun is scorching in the forest'

āyiṭai: It consists of two items, **ā** 'that' and **iṭai** 'middle.' It is used in isolation or follows a nominal or case marker.

(locative [spatial]: 'in between')

imayam teṉ-ṉ-aṅ-kumari-y-oṭu **āyiṭai** *(pati.11:23-24)*
[**kumariyoṭu** < **kumari** 'the Kumari' + glide **y** + **oṭu** associative marker 'with']
'**there, between** the Himalayas and the beautiful southern Kumari'

(locative [temporal]: 'at that time, thereupon')

āyiṭai māyitaḻ koṇṭu *(pari.11:93)*
[**āyiṭai** 'at that time, thereupon']
'**Thereupon,** (she) wore the dark (flower) petal (on her) ear and ...'

i-c-curam paṭartantōḷē **āyiṭai** ... vaḻi vaḻi ōṭi mey-t-talai-p-paṭutal ceyyēṉ *(aka.7:13, 15-16)*
[**āyiṭai** 'thereupon']
'She went through this forest. **Thereupon,** I did not follow her running all over the place.'

---

kaṇ 'place.'

āl/āṉ: It is added to a nominal.

(i) genitive

oḷ oḷi maṇi p **poṟiyāṉ** maññai *(pari.18:7)*
[**poṟi** 'spots']
'peacocks **with** bright gem-like **spots**'

(ii) instrumental: 'because of, therefore'

aṟiyāmaiyāṉ maṟantu tuppu etirnta niṉ pakaivar *(pati.15:14-15)*
[**aṟiyāmai** 'ignorance']
'your enemies who forgetfully faced your strength **because of their ignorance**'

nī amarntu viḷaiyāṭiya **pōrāl** *(pari.5:55-56)*
[**pōr** 'war']
'**because of the war** which you fought playfully'

naṉṉar naṉ moḻi kēṭṭaṉam **ataṉāl** ... evvam kaḷai *(mull:17, 21)*
[**ataṉ** oblique of **atu** 'that one'; **ataṉāl** 'because of that']
'We heard good words. **Therefore**, get rid of your grief.'

(iii) instrumental: 'with the help of, by'

aṭiyai t **talaiyiṉāl** toṭṭu *(kali.108:55-56)*
[**talaiyiṉ** oblique of **talai** 'head']
'touching (his) feet **with** (my) **head**'

kaṇṇiṉāl eṉ neñcam ... koṇṭu āṇṭāy *(kali.108:28-29)*
[**kaṇṇiṉ** oblique of **kaṇ** 'eyes']
'You reigned, getting hold of my heart **with the help of your eyes.**'

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vitiyār̲r̲āl ākkiya mey-k-kalavai *(pari.7:20)*
[**vitiyār̲r̲** oblique of **vitiyār̲u**
< **viti** 'rules' + **ār̲r̲** oblique of **ār̲u** 'manner']
'the fragrant body-paste made **by** (following) **the rules**'

(iv) associative: 'with; to the accompaniment of'

mār̲u aṭu **tān̲aiyāl** tir̲an̲ ikantu varūum avar *(pari.13:30-31)*
[**tān̲ai** 'army]
'they who transgressed good behavior and are arriving **with** (their) **army** that kills the enemies'[7]

cila **collāl** pala kēḷviyar *(pur̲a.360:2)*
[**col** 'words']
'those **with few words** and much listening'

par̲aiyāl pun̲al cer̲ukkunar *(pati. 22:28)*
[**par̲ai** 'drums']
'those who prevent the flooding **to the accompaniment of drums**'

(v) locative (spatial): 'at; in; above; onto; toward; through'

vīyā yāṇar **nin̲ vayin̲ān̲**ē *(pati36:1)*
[**nin̲** oblique of **nī** 'you'; **vayin̲** 'place']
'**in your place**, with unfailing bounty'

kil̲ nīrān̲ mīn̲ valaṅkuntu **mī nīrān̲** ... malar pūkkuntu *(pur̲a.396:1-2)*
[**kil̲ nīr** 'low/deep water'; **mī nīr** 'top/high water']

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[7] This interpretation follows the traditional commentary. **tān̲aiyāl** could be taken as an instrumental form: 'they, who transgressed good behavior **because of their army** that kills the enemies ... .'

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'The fish move around **in the deep/low water**; the flowers bloom **in the high water**.'

marattāl kaḻiṟu aṇaittu *(pati.33:3)*
[**maratt** oblique of **maram** 'tree']
'tying the elephants **onto the trees**'[8]

kuṉṟattāl ... varavu *(pari.8:28)*
[**kuṉṟatt** oblique of **kuṉṟam** 'hills']
'the passage/arrival ... **through the hills**'

cēriyāl ceṉṟu *(kali.68:16-17)*
[**cēṟi** 'neighborhood']
'going **through the neighborhood**'

(vi) locative (temporal/action): 'at; in; while'

ciṟu **makiḻāṉum** *(pati.19:12)*
[**makiḻ** 'pleasure, joy']
'even **in short-time pleasure**'

alamarum **poḻutiṉāṉ** *(kali.78:7)*
[**poḻutiṉ** oblique of **poḻutu** 'time']
'when ... **being tossed around** (by confusion)'

naṉaviṉāṉ *(kali.68:21)*
[**naṉaviṉ** oblique of **naṉavu** 'wakeful state']
'**while being awake**'

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[8] This could be interpreted as an instrumental usage ("by"), depending upon how one understands the verb **aṇai** 'to embrace, tie around.'

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kaṅkulāṉ *(kali.66:4)*
[**kaṅkul** 'night']
'at night'

(vii) ablative: 'from'

vārār eṉṉum pulavi uṭkoḷal ... oḻika ... niṉ **neñcattāṉē** (*naṟṟ.11:4-5)*
[**neñcatt** oblique of **neñcam** 'heart']
'Do not sulk because he (your lover) has not yet come. May the anger go away **from** your **heart**.' (Note that the ablative sense is triggered by a verb of motion, **oḻi** 'to go away.')

āṟu: It is added to an adjectival participle; it means 'path, way, mode.'

(adverb of place)

tāṉ **vēṇṭum āṟu** *(pari.11:110)*
[**vēṇṭum** adjp < **vēṇṭu** 'to wish for, want'; **āṟu** 'path']
'the place which it **wanted'**

iṭam/iṭaṉ: It is added to an adjectival participle. Basically, it means 'place.'

(locative [spatial]: 'place')

malai cuṭar cēra p **pulampiya iṭaṉ** *(kali.126:1-2)*
[**pulampiya** adjp < **pulampu** 'to be desolate']
'the place which became desolate as the sun reached the mountain'

(locative [temporal]: 'time')

nām **kākkum iṭam** *(kali.63:3-4)*
[**kākkum** adjp < **kā** 'to protect, shield']
'the time **when** we **protect'**

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iṭai: It is added to a nominal.

(i) locative (spatial): 'in; over; in between; along; through'

kal uyar **kaṭattiṭai** *(pati.21:22)*
[**kaṭatt** oblique of **kaṭam** 'forest']
'**in the forest** where the mountains are lofty'

kōṭṭiṭai *(kali.101:17)*
[**kōṭṭ** oblique of **kōṭu** 'horn']
'**between the horns**'

kaiyiṭai vaittatu **meyyiṭai** t timirum kavaḷam *(naṟṟ.360:8-9)*
[**kai** 'hand'; **mey** 'body']
'the morsel which was placed **in the hand** (i.e., trunk of the elephant) and springs/spreads all over the body'

kūṭaloṭu **paraṅkuṉṟiṉiṭai** *(pari.17:23-24)*
[**paraṅkuṉṟiṉ** oblique of **paraṅkuṉṟu** 'supreme hill, the Paraṅkuṉṟu']
'**between** the Kūṭal and **the Paraṅkuṉṟu**'

tām **iṭai** koṇṭatu atu āyiṉ *(kali.24:13)*
'if that's what he holds (as a cause) **between** (us)'

karaiyiṭai k kiḻinta niṉ kāḻakam *(kali.73:17)*
[**karai** 'border, edge']
'your strong garb which is torn **along the border**'

ūriṭai ōṭi *(pari.6:56)*
[**ūr** 'town']
'flowing **through the town**'

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(ii) 'among'

em **iṭaiyē** *(naṟṟ.395:3)*
[**em** oblique of **yām** 'we']
'among us'

il[9]: It is added to a nominal. As a separate word, it means 'place, abode, house.'

(i) locative (spatial): 'in; on; into; down; near; in the vicinity of; among'

arukil kaṇṭum aṟiyār *(puṟa.207:3)*
[**aruku** 'near; vicinity']
'those who do not recognize (you) although they see (you) **near** them'

tantai viyaṉ **mārpil** pāyntāṉ *(kali.86:33)*
[**mārpu** 'chest']
'He leaped **onto** his father's broad **chest.**'

tuṇaṅkai āṭiya **maruṅkiṉ** *(paṭi.13:5-6)*
[**maruṅku** 'location, site, side']
'**at the location** where (people) performed the tuṇaṅkai (dance)'

cilampil tuñcum kavari *(paṭi.11:21)*
[**cilampu** 'hill']
'the antelope which slumbers **on the hill**'

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[9] It is tempting to group this marker with **iṉ** because occasionally it occurs as **iṉ**. By a morphophonemic change it is sometimes realized as **iṟ**, as is the marker **iṉ**. Therefore, it is difficult to distinguish between the two markers **il** and **iṉ**. The basic meaning of **il** seems to be locative, while the basic meaning of **iṉ** seems to be genitive.

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cāntil ceyta ... itaṇattu *(naṟṟ.351:6-7)*
[**cāntu** 'sandalwood']
'in the loft that was built **on the sandalwood tree**'

maruppil kaṭāam vārntu *(pati.16:6-7)*
[**maruppu** 'tusks']
'the rut, having flowed **down the tusk**(s)'

nam **cēriyil** pōkā ... pārppāṉ *(kali.65:7-8)*
[**cēṟi** 'neighborhood']
'the brahmin who does not go **through** our **neighborhood**'

tāṉē aritu cel **ulakil** ceṉṟaṉaṉ *(puṟa.260:20-21)*
[**ulaku** 'world']
'He went **into** the precious **world** (of the dead).'
'He reached the precious world (of the dead).'

koṭi koṭi **tammil** piṇaṅkiyavai pōl[10] *(kali.92:52)*
[**tam** oblique of **tām** 'those things']
'as if the vines were intertwined **among themselves**'

(ii) locative (temporal/action/manner): 'in; at'

kuṟiyil iṉiya kūṟi *(naṟṟ.204:8)*
[**kuṟi** 'rendezvous']
'(He) said sweet nothings **at the time of** our **rendezvous**, and ...'

elliṉil peyartal *(aka.100:4)*
[**el** 'dusk']
'leaving **at dusk**'

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[10] In modern Tamil, it is **tamakkuḷ**.

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iravil puṇarntōr *(pari.6:54)*
[**iravu** 'night']
'those who are united **at night**'

īṭalil kuṟai kāṭṭātu *(kali.27:1)*
[**īṭal** 'giving']
'without showing inadequacy **in giving**'

kālattil tōṉṟiya koṇmū *(kali.82:2)*
[**kālatt** oblique of **kālam** 'time']
'the dark cloud (nimbus) which appeared **at** the right **time**'

iṭṭārkku yāḻ ārttum **pāṇiyil** *(pari.20:57)*
[**pāṇi** 'manner']
'**in the manner of** making the givers experience the (music of the) harp'
'in the manner of entertaining the suppliants with harp music'

(iii) instrumental: 'by; with the help of'

kālil ceṉṟum *(naṟṟ.349:1)*
[**kāl** 'foot']
'going **by foot**, and ...'

collil teḷippavum *(naṟṟ.164:5)*
[**col** 'words']
'although (I) reassure (you) **with** (my) **words**'

ampiyil tāḻppikkum ... vaiyai *(pari.6:75-77)*
[**ampi** 'raft']
'(the river) Vaiyai which delays (you) **because of the raft**'

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aṟattiṉil *(kali.96:33)*
[**aṟatt** oblique of **aṟam** 'Righteousness']
'**by** way of **Righteousness** ("dharma")'

(iv) ablative: 'from; as source'

niṉṉil tōṉṟiya … tāmarai *(pari.4:60)*
[**niṉ** oblique of **nī** 'you']
'the lotus (flower) which emerged **from you**'

ātirai **mutalvaṉil** kiḷanta nātar paṉṉoruvar *(pari.8:6-7)*
[**mutalvaṉ** 'the first person, principal']
'the eleven chiefs who are talked about (as a group) starting **with the primary one**, Ātirai'

pakkattil pōkātu *(kali.65:12)*
[**pakkatt** oblique of **pakkam** 'nearby, vicinity'][11]
'without going **near** …'

(v) adverb of manner

aritiṉil tōṉṟiya yākkai *(kali.141:1)*
[**aritu** 'that which is difficult']
'the (human) body which is born / emerged **in difficulty**'

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[11] This could be interpreted as a directional form: 'toward.'

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iṉ: It is added to a nominal. Many patterns in which it is used to provide a genitive or possessive sense can be discerned.

(i) genitive/possessive: 'of'

Pattern (a): X-iṉ ... Y, where Y has X (virtue, place, area, action, artifact, part, etc.); Y subsumes X.

kaṭalaka **varaippiṉ** i-p-**poḻil** *(pati.14:19)*
[**varaippu** 'boundary'; **poḻil** 'grove']
'this grove (i.e., the world), **with a boundary** of oceans'
[**uḻavu** 'ploughing, farming'; **āḷ** 'person']

uḻaviṉ pul **āḷ** *(pati.15:12)*
'the lowly person, **with** (the task of) **ploughing**'

ceruppiṉ ... **kōvē** *(pati.21:23)*
[**ceruppu** 'foot-wear'; **kō** 'king']
'O **king, wearing sandals** (foot-wear).'

palaviṉ payam *(naṟṟ.201:5)*
[**palavu** 'jack tree'; **payam** 'fruit, result']
'the result/fruit **of the jack tree**'

atiṉ varavu *(pari.11:36)*
[**atu** 'it'; **varavu** 'arrival; increment; waxing']
'**its** (the moon's) enlargement/waxing'

Pattern (b): X-iṉ Y, where Y is a part/relation of X; X subsumes Y.

paruntiṉ irum **ciṟaku** *(pati.12:19)*
[**paruntu** 'vulture'; **ciṟaku** 'wings']
'the large wings **of the vulture**'

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iraviṉ **ellai** *(puṟa.366:12)*
[**iravu** 'night'; **ellai** 'limit']
'the limit **of the night**'

titiyiṉ **ciṟār** *(pari.3:6)*
[**titi** 'Titi, (a mythological character)'; **ciṟār** 'children']
'the children **of Titi**'

tiruviṉ kaṇava *(pari.3:90)*
[**tiru** 'Prosperity'; **kaṇavaṉ** 'husband']
'O husband **of Tiru** (Prosperity).'

Pattern (c) X-iṉ Y, where X is a part of Y.

pūviṉ **tāmarai** *(pati.23:23)*
[**pū** 'flower'; **tāmarai** 'lotus']
'the lotus, **with flowers**'

ārā **uṭampiṉ** **nī** *(pari.5:55)*
[**uṭampu** body'; **nī** 'you']
'**you**, **with a** (young) **body**, not fully developed'

Pattern (d) X-iṉ Y, where Y is specified for X.

karumpiṉ **pātti** *(pati.13:3)*
[**karumpu** 'sugarcane'; **pātti** 'section']
'the **sugarcane section**'

kaḷḷiṉ **cāṭi** *(naṟṟ.295:7)*
[**kaḷ** 'toddy'; **cāṭi** 'jar']
'**jar of toddy**'

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Pattern (e) X-iṉ Y, where Y is made of X.

muttiṉ āram *(aka.13:1)*
[**muttu** 'pearls'; **āram** 'garland, string']
'a string **of pearls**'

(ii) accusative

naṟaviṉ vāḻtti *(puṟa.297:6)*
[**naṟavu** 'liquor'; **vāḻttu** 'to praise']
'praising **the liquor**'

(iii) instrumental: 'with; by; as a result of; because of'

kēḻalāy **maruppiṉ uḻutōy** *(pari.3:24)*
[**maruppu** 'tusks'; **uḻu** 'plough']
'**You**, who ploughed **with** (your) **tusks**, in the form of a boar.'

mālai **muḻakkiṉ** māṉkaṇam **paṉippa** *(pati:50:1)*
[**muḻakku** 'roaring'; **paṉi** 'to tremble']
'as the herd of deer **tremble because of the** mountain's **roaring**'

puṉaliṉ karai **kār ēṟṟaṉṟu** *(pari.12:98)*
[**puṉal** 'water, flood'; **kār** 'winter'; **ēl** 'to accept, receive']
'the shore acquired the quality of winter **because of the water/flood**'

(iv) associative: 'to the accompaniment of'

muḻaviṉ varuvāy nī *(pari.20:75)*
[**muḻavu** 'drums'; **var** 'to come']
'You are arriving **to the accompaniment of drums.**'

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(v) locative (spatial): 'in; on; upon; into; together; between'

ceṟuviṉ ... uruḷi ... **maṇṭa** *(pati.27:10-11)*
[**ceṟu** 'field'; **maṇṭu** 'to rush']
'as the wheels (of the chariot) **rush** ... **in the field**'

cāntiṉ toṭutta tīntēṉ *(naṟṟ.1:4)*
[**cāntu** 'sandalwood tree'; **toṭu** 'to string, hang']
'the sweet honey **gathered on** the (branches of the) **sandalwood trees**'

kaṇṇiṉ uvantu *(pati. 20:8)*
[**kaṇ** 'eyes'; **uva** 'to be delighted']
'delighted **by** (what) **the eyes** (see)'
'showing the joy **in the eyes**'

āyattiṉ kūṭu *(pari.11:113)*
[**āyatt** oblique of **āyam** 'group of companions'; **kūṭu** 'to join']
'Join (together **with**) the **group** of your companions.'

veriniṉ ... **ēṟiṉāḷ** *(pari.12:48)*
[**verin** 'back'; **ēṟu** 'to climb up']
'She climbed **on the back** (of the elephant).'

keṭu vaḷai pūṇṭavaḷ **mēṉiyiṟ kaṇṭu** *(pari.20:34)*
[**mēṉi** 'body'; **kaṇṭu** advp < **kāṇ** to see']
'She saw the lost bangle on the **body** of the woman wearing it, and ...'

(vi) locative (temporal/action)

cēkkaiyuḷ **pāyaliṉ** aṟiyāy nī **puṭai peyarvāy** āyiṉum *(kali.10:10-11)*
[**pāyal** 'sleep'; **puṭai peyar** 'to roll over']

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'even if you would roll over inadvertently **while sleeping** in the bed'

maṟaiyiniṉ maṇantu *(kali.53:8)*
[**maṟaiyiṉ** oblique of **maṟai** 'secrecy'; **maṇa** 'to marry']
'marrying **in secrecy**'

(vii) ablative: 'from; as source'

niṉṉiṉ piriyaleṉ *(kali.21:7)*
[**niṉ** oblique of **nī** 'you'; **piri** 'to part with, separate']
'I will not depart **from you.**'

niṉṉiṉ viṭāa niḻal[12] *(kali.61:8)*
[**niṉṉiṉ** oblique of **niṉ**, oblique of **nī** 'you'; **viṭu** 'to let go; leave']
'the shadow which does not leave **you**'

kaṟpiniṉ vaḻāa *(aka.86:13)*
[**kaṟpu** 'virtue'; **vaḻu** 'to swerve']
'without swerving **from virtue**'

malaiyiṉ iḻi aruvi *(pari.16:32)*
[**malai** 'mountain'; **iḻi** 'to descend']
'the waterfall which flows **from the mountain**'

meyyiṉ pirittu *(pari.5:57)*
[**mey** 'body'; **piri** 'to part with, separate']
'removing (a part) **from** (his) **body**'

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[12] In modern Tamil, it is **niṉṉai** viṭā(ta).

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mutaṉmaiyiṉ ikanta kālam *(pari.13:24-25)*
[**mutaṉmai** 'primordial'; **ika** 'to exceed, move away, transcend']
'time which has **transcended the primordial**'

(x) comparative: 'like; as'

nilam nīr vaḷi vicumpu eṉṟa **nāṉkiṉ aḷappu ariyaiyē** *(pati.14:1-2)*
[**nāṉku** 'four'; **aḷappu** 'measuring'; **aru** 'to be difficult']
'You are difficult to be measured **like the four** such as the earth, the water, the wind, and the sky.'

matiyiṉ viḷaṅku mukattār *(kali.62:14)*
[**mati** 'moon'; **viḷaṅku** 'to shine']
'those (women) whose faces shine **like the moon**'

paṇṭaiyiṉ pārāṭṭi *(kali.14:7)*
[**paṇṭai** 'the past'; **pārāṭṭu** 'to praise']
'praising, **as in the past**'

(ix) comparative: 'more than'

itaṉiṉ koṭiyatu piṟitu oṉṟu illai *(naṟṟ.322:2)*
[**itaṉ** oblique of **itu** 'this one'; **koṭu** 'cruel']
'There is nothing more cruel **than this** (one).'

niṉṉiṉ ciṟanta niṉ tāḷ iṇai *(pari.4:62)*
[**niṉ** oblique of **nī** 'you'; **ciṟa** 'to excel, surpass, be eminent']
'your feet which are **more eminent than yourself**'

(x) distributive

nāḷiṉ nāḷiṉ ... nilavu p **parantāṅku**[13] *(pari.11:32-33)*

[13] In modern Tamil, it is **nāḷukku nāḷ**.

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[**nāḷ** 'day'; **para** 'to spread']
'as the moon's light **spread** (wider) **day by day**'

kārikai matu **oruvarin̲ oruvar** kaṇṇin̲ kavarpur̲a[14] *(pari.11:68)*
[**oruvar** 'one person']
'as they experienced the delight of each other's beauty **with/through each other's** eyes'

(xi) directional: 'toward'

īra c **cer̲uvin̲** vittoṭu **cen̲r̲a** vaṭṭi *(nar̲r̲.210:2-3)*
[**cer̲u** 'field'; **cel** 'to go']
'the shallow bowl which **went** (i.e., was taken) **toward the damp field**'

viḻavin̲ celīiyar vēṇṭum *(nar̲r̲.390:6)*
[**viḻavu** 'festival'; **cel** 'to go']
'You must go **to the festival.**'

(xii) adverb of manner
(when suffixed to a neuter adjectival noun ending with **tu**)

cevvitin̲ naṭantu *(pati.22:8)*
[**cevvitu** 'that which is perfect'; **naṭa** 'to behave']
'**behaving in the right manner**'

vālitin̲ nūlin̲ iḻaiyā nuṇ mayir iḻai *(pati.39:9)*
[**vālitu** 'that which is white'; **iḻai** 'to fabricate']
'fine hair-like web that was **not fabricated in white** thread'

[14] In later Tamil, it is **oruvarukku** oruvar 'between one another.'

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viruntiṉ vāḻkkai *(pati.71:19)*
[**viruntu** 'strangeness'; **vāḻkkai** 'life; living']
'**strange** life'; 'living **in a strange manner**'

iṉitiṉiṉ puṇarkkuveṉ maṉṉō *(aka.263:13)*
[**iṉitu** 'that which is pleasant, sweet, nice'; **puṇar** 'to join']
'I would have made them join (with each other) **nicely**.'
(Notice that the **iṉ** is repeated in **iṉitiṉiṉ** < **iṉitu** + **iṉ** + **iṉ**. The first one following the stem can be taken as the oblique marker.)

uṭaṉ[15]: It is added to a nominal. It also precedes a verb to function like an adverb giving the sense 'altogether' or 'immediately.'

(i) 'all over'

yāṉai **kāṭuṭaṉ niṟaitara** *(naṟṟ.324:4)*
[**kāṭu** 'forest, jungle'; **niṟaitara** 'to fill up']
'as the elephants filled/occupied **all over the forest**'

nāṭu uṭaṉ viḷaṅkum ... nallicai *(pati.24:10)*
[**nāṭu** 'country'; **viḷaṅku** 'to shine']
'good fame which **shines all over the country**'

(ii) associative: 'together with; along with'

iḷaiyarum mutiyarum **kiḷaiyuṭaṉ kuḻīi** *(naṟṟ. 207:7)*
[**kiḷai** 'clan'; **kuḻu** 'to gather']
'the young and the old, gathering **together with their clan**'

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[15] It has a variant **uṭaṅku**: **uṭaṅku** amar ayam 'group of companions who abide together' *(pari.19:105)*.

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araicaṉōṭu uṭaṉ māynta ... celvam pōl *(kali.130:4)*
[**aracaṉ** 'king'; **ōṭu** case marker 'with'; **uṭaṉ** 'together'; **māy** 'to perish']
'like the wealth which perished **together with the king**'

āyattuṭaṉ nillāḷ *(pari.11:111)*
[**āyatt** oblique of **āyam** 'group of companions'; **nil** 'to stay']
'she, without staying **with the group** of her companions'

(iii) inclusive: 'altogether; entire'

col peyar nāṭṭam kēḷvi neñcam eṉṟu aintu **uṭaṉ pōṟṟi** *(pati. 21:1-2)*
[**uṭaṉ** 'altogether'; **pōṟṟu** 'to appreciate']
'**appreciating altogether** (the merit of) words, reputation, goal, listening, and heart'

ūr uṭaṉ iravalarkku **aruḷi** t **tēr uṭaṉ** mullaikku **ītta** ... pāri
(puṟa.201:2-3, 5)
[**ūr** 'town'; **tēr** 'chariot'; **uṭaṉ** 'entire'; **aruḷ** 'to bestow';
ī 'to give']
'Pāri, who gave away **altogether the towns** to the suppliants and (his) **chariot** to the jasmine vine'

(iv) 'immediately; soon'

namar koṭai nērntaṉar āyiṉ avar **uṭaṉ nērvar** kol *(naṟṟ.393:10-11)*
[**uṭaṉ** 'immediately'; **nēr** 'to agree']
'If our relatives agree to give me away (in marriage), will he **agree** (to it) **immediately**?'

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uṭai(ya): It is added to a nominal.

(genitive/possessive)

muttu uṭai maruppu *(pati.32:3)*
[**muttu** 'pearls'; **maruppu** 'tusks'][16]
'tusks **with pearls**'

ni<u>nn</u>uṭai vāḻkkai *(pati.37:1)*
[**ni<u>n</u>** oblique of **nī** 'you'; **vāḻkkai** 'life']
'**your** life'

cīr uṭaiya iḻai *(puṟa.11:13)*
[**cīr** 'beauty'; **iḻai** 'ornaments']
'**ornaments which have beauty**'
'beautiful ornaments'

umpar: It is added to a nominal.

(locative [spatial]: 'yonder'

vēṅkaṭattu umpar *(aka.209:9)*
[**vēṅkaṭatt** oblique of **vēṅkaṭam** 'Vēṅkaṭa hills'; **umpar** 'beyond']
'**beyond the Vēṅkaṭam**'

uḻi: It is added to a nominal, non-past/non-completive stem, or past/completive stem.

(locative [temporal]: 'when')

vēṅkai koykuvam **ce<u>n</u>ṟuḻi** *(aka.48:6)*

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[16] The pearls here are not the pearls from oysters. They must be some hard growth in the tusk.

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[**ceṉṟ** past/completive stem < **cel** 'to go']
'**when** we **went** to pick vēṅkai (flowers)'

viyal nakar **celvuḻi c celvuḻi** *(aka.49:14-15)*
[**celv** non-past/non-completive stem < **cel** 'to go']
'**whenever (she) moves around** the large house'

(locative [spatial]: 'where')

yāṉum urai **kēṭpuḻi-y-ellām** celvēṉ *(kali.146:29-30)*
[**kēṭp** non-past/non-completive stem < **kēḷ** 'to hear']
'I will go to (all those places) **wherever I hear** about his presence.'

uḻai: It is added to a nominal; it means 'nearby.'

(i) locative (spatial): 'to'

avaṉuḻai k **kūuy** k kūuy *(kali.63:6)*
[**avaṉ** 'he'; **kū** 'to call out']
'**calling out** (again and again) **to him**'

(ii) directional: 'to; toward'

kēḷiruḻai c **ceṉṟu** *(kali.61:3)*
[**kēḷir** 'companions'; **cel** 'to go']
'going **to** (his) **companions**'

eṉṉuḻai vantu *(kali.77:15)*
[**eṉ** oblique of **yāṉ** 'I'; **var** 'to come']
'**coming near me**'

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uḷ: It means 'in, inside.' It is added to a nominal. When the nominal signifies plurality, the **uḷ** helps to single out an item from a group.

(i) locative (spatial): 'inside; through' (when followed by a verb of motion); 'among' (when added to a plural noun)

kaliṅkattuḷ *(kali.69:3)*
[**kaliṅkatt** oblique of **kaliṅkam** 'clothing']
'**inside** (her) **clothing**'

nāṟṟam **uḷḷuḷ karantu** *(pari.7:21)*
[**uḷ** 'inside'; **ulḷuḷ** 'inside of inside'; **kara** 'to hide']
'hiding the fragrance **deep inside**'

avaruḷ orutti *(pari.7:53)*
[**avar** oblique of **avar** 'they'; **orutti** 'one woman']
'one woman **among them**'

iraṇṭiṉuḷ oṉṟu *(puṟa.344:3)*
[**iraṇṭiṉ** oblique of **iraṇṭu** 'two'; **oṉṟu** 'one thing']
'one **of the two**'

nammuḷ nakutal *(kali.94:35)*
[**nam** oblique of **nām** 'we'; **naku** 'to laugh, rejoice']
'rejoicing **between us**'

irappōr kaiyuḷum pōki ... pulavar nāvil ceṉṟu vīḻntaṉṟu avaṉ aṟu niṟattu iyaṅkiya vēlē *(puṟa.235:11-15)*
[**kai** 'hands']
'The spear which bounced on his chest also went **through the hands of the suppliants** and fell on the poets' tongues (who sing of him).'

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(ii) locative (temporal/action): 'in; at the time of'

kaṉaviṉuḷ uṟaiyum ... arivai *(pati.19:13-14)*
[**kaṉavu** 'dream'; **uṟai** 'to stay still']
'the woman who **lives in** (my) **dreams**'

ōr **irā vaikaluḷ** *(kali.5:14)*
[**vaikal** 'time, stay'; **irā** 'night']
'**during** one **night**'

celvattuḷ cērntu *(kali.25:19)*
[**celvam** 'wealth, prosperity'; **cēr** 'to join, unite']
'uniting with (someone) **at the time of** (his) **prosperity**'

viḻaviṉuḷ viḷaiyāṭum poḻutu *(kali.35:14)*
[**viḻavu** 'festival'; **viḷaiyāṭu** 'to play']
'when **playing at the festival**'

(iii) associative: 'with'

nīyē **eṉṉuḷ varutiyō** ... ciṟu kuṭiyāṉē *(naṟṟ.82:2-3, 11)*
[**eṉ** oblique of **yāṉ** 'I'; **var** 'to come']
'**Will** you **come with me** to (our) small neighborhood?'

uḷḷum: It is basically **uḷ** 'inside' + **um** 'and, even, also.' It is added to a nominal, and serves to single out an item from a group when added to a plural noun.

('amongst; among all ...')

vicumpu vaḷaṅku **makaḷiruḷḷum ciṟanta** cemmīṉ *(pati.31: 27-28)*
[**makaḷir** 'women'; **ciṟa** 'to be eminent, illustrious']
'Cemmīṉ (the star Aruntati) who is illustrious **among all celestial women**'

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ellāruḷḷum niṉ nal icai **mikumē** *(pati.38:2)*
[**ellār** 'all people'; **miku** 'to surpass, exceed']
'Your fine reputation surpasses **among all** the (wealthy) people.'

yām kūṟiya **aintaṉuḷḷum** *(pari.13:17)*
[**aintaṉ** oblique of **aintu** 'five']
'**among the five** (elements) I stated earlier'

uḷi: It is added to a nominal.

(adverb of manner)

perum peyar **muṟaiyuḷi** p peṟṟa putalvaṉ *(kali.75:24-25)*
[**muṟai** 'custom, relationship, turn'; **peṟu** 'to get, obtain']
'the son who got the great name (of his grandfather) **by relation**'

marapuḷi p pāṭi *(kali.103:75)*
[**marapu** 'convention'; **pāṭu** 'to sing']
'(we) singing **according to the convention**'

u(ḷ)ḷē: It is **uḷ** 'inside' + **ē** case marker/particle, and is added to a nominal.

(locative [spatial]: 'inside')

veṇ muttam … **nīruḷē piṟappiṉum** nīrkku avi tām eṉ ceyyum *(kali.9:15-16)*
[**nīr** 'water'; **piṟa** 'to be born']
'**Although** they **are born** in the water, what can the white pearls do for **the water**?'

uḷḷē kaṉalum uḷḷam *(aka.305:14)*
[**kaṉal** 'to burn'; **uḷḷam** 'heart, mind']
'my heart which is fuming **inside**'

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ūṅkaṇ: It is added to a nominal or an adjectival participle. It means 'yonder.'

(locative [spatial]: 'yonder')

uyar **varaikku ūuṅkaṇ** aḥtu em ūr *(aka.38:16-17)*
[**varai** 'mountain'; **ūuṅkaṇ** < **ūṅkaṇ** 'yonder'][17]
'Our town is **beyond / on the other side of** the tall **mountain.**'
(An example of a postposition [**ūṅkaṇ**] following a noun in its dative form.)

(locative [temporal]: 'then')

iṭūu ūṅkaṇ iṉiya paṭūum (*naṟṟ.246:1*)
[**iṭu** 'to be narrow'; **ūṅkaṇ** 'then'; **iṭūu ūṅkaṇ** 'now and then; often']
'pleasant things befall **often / now and then**'

ūṅku: It is added to a nominal or a negative adjectival participle.

(locative [temporal]: 'at; before; till; until')

tāṉai **paravā ūṅkē** *(pati. 29:15)*
[**paravā** negative adjp of **paravu** 'to spread';
ūṅkē < **ūṅku** + **ē** particle]
'**before** the army **spread**'

aṉṟai ñāṉṟiṉoṭu **iṉṟiṉ ūṅkum** *(puṟa.376:17)*
[**iṉṟiṉ** oblique of **iṉṟu** 'today']

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[17] It is possible to analyze **uyar varaikku ūuṅkaṇ** as **uyar varai-k-kūṅkaṇ** 'at a calling distance from the tall hills.' Compare **ūṅkaṇ** and **āṅkaṇ**.

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'from that day **to this day**'
(Note that it is a "from X to Y" type of construction.)

ūṭu: It is added to a nominal.

(locative [spatial]: 'through')

pal kāḻ ... nuṇ **tukil ūṭu** vantu **imaikkum** ... alkul *(naṟṟ.366:1-3)*
[**tukil** 'fine/nice cloth'; **imai** 'to glitter, twinkle']
'her pelvic region where the many strands (of her waist ornament) **glitter through** her **fine cloth**'

ūḻ: It is added to a nominal.

(repetitive: 'times')

pal ūḻ ... eṉṉai **nōkkum** *(kali.61:5)*
[**pal** 'many'; **nōkku** 'to look at']
'He would **look at** me **many times.**'

etir(ē): It is added to a nominal; it means 'in front of.'

(locative [spatial]: 'in front of')

iṟaiñcuka peruma niṉ ceṉṉi ... muṉivar ēntu **kai etirē** *(puṟa.6:19-20)*
[**kai** 'hand(s)'; **iṟaiñcu** 'to bow, stoop, hang']
'Lord, may your head bow **in front of the** raised **hands** of the ascetics.'

(locative [temporal]: 'in response to; in sequence')

ī eṉa irattal iḻintaṉṟu **ataṉ etir** īyēṉ **eṉṟal** ataṉiṉum iḻintaṉṟu *(puṟa.204:1-2)*

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[**atan̲** oblique of **atu** 'that one'; **en̲** 'to say']
'It is lowly to beg. **Thereupon**, it is lowlier to respond "I will not give." '

ellai: It means 'limit.' It is added to a nominal or an adjectival participle.

(temporal limitation: 'at the time; during; in the end; until')

nerunal ellai nī **er̲intōn̲** *(pur̲a.300:3)*
[**nerunal** 'yesterday'; **er̲i** 'to toss, destroy']
'the man whom you tossed/destroyed **yesterday**'

ñāyir̲r̲u ellai āḷvin̲aikku **utavi iravin̲ ellai** varuvatu **nāṭi** *(pur̲a.366:11-12)*
[**ñāyir̲r̲u** oblique of **ñāyir̲u** 'sun'; **iravin̲** oblique of **iravu** 'night'; **utavu** 'to help'; **nāṭu** 'to seek, look for']
'**providing help at the time of day(light)** for the task of ruling (the country), and **looking for** what is forthcoming **at the time of night**'
'engaging oneself in ruling the country at daybreak and watching for what is forthcoming by nightfall'

nan̲n̲āḷ **talaivarum ellai** ... tam nāṇ tām **tāṅkuvār** *(kali.39:31-32)*
[**talaivaru** 'to come forth'; **tāṅku** 'to contain, hold']
'**those who would control** their coyness **until** the good day (of our wedding) arrives'

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ē: It is added to a nominal. See also "The Particles."

(i) accusative[18]

poṉ puṉai uṭukkaiyōṉ puṇarntu amar **nilaiyē** niṉaimiṉ *(pari.15:28-29)*
[**nilai** 'state of being'; **niṉai** 'to think';
poṉ puṉai uṭukkaiyōṉ 'the one with a golden garb; Tirumāl; Vishnu']
'Think of His (the one with a golden garb) **state of being** together (with His brother).'

peyalē pōl *(kali.55:1)*
[**peyal** 'clouds'; **pōl** 'like']
'**like the** (rain) **clouds**'

tiri umiḻ **neyyē pōl** teṇ paṉi uṟaikkum kāl *(kali.15:21)*
[**ney** 'oil'; **pōl** 'like']
'when (her) eyes get cloudy with cool tears like **the oil** which the wick drops'

aṟiyalaṉē ... māṟṟōr tēettu **māṟiya viṉaiyē** *(pati.20:6-7)*
[**māṟu** 'to change'; **viṉai** 'action']
'He does not know **retreat** from the enemies' lands.'
'He does not know how **to retreat** from the enemies' lands.'

uṇmiṉ **kaḷḷē** aṭumiṉ **cōṟē** *(pati.18:1)*
[**kaḷ** 'toddy'; **cōṟu** 'rice']
'Drink **the toddy**. Cook **the rice**.'

(ii) locative (spatial): 'in; at; through'

aḷātīmō notumalar **talaiyē** *(naṟr.13:2)*

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[18] Some might not consider the ē in this group of examples as a case marker, but would rather treat it as an emphatic particle. Note that in modern Tamil, the accusative marker **ai** occurs in such contexts: e.g., **nilaiyai** niṉaiyuṅkaḷ; **peyalai** p pōl; **neyyai** p pōl.

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[**talai** 'place'; **aḻu** 'to cry, weep']
'Do not cry **in this place** that belongs to strangers.'

i-v-vaṟanilai **āṟē** *(puṟa.263:4)*
[**āṟu** 'river']
'**through** this drying up **river**'

pakalē emmoṭu āṭi **iravē** ... nal il nōyoṭu vaikuti āyiṉ *(aka.370:4-6)*
[**pakal** 'day'; **āṭu** 'to play'; **iravu** 'night'; **vaiku** 'to stay']
'if you would **play** with me **during the day** and **stay at night** in your good house with (love)sickness, ...'

iṟaiñcuka peruma niṉ ceṉṉi ciṟanta nāṉ maṟai muṉivar ēntu kai **etirē** *(puṟa.6:19-20)*
[**etir** 'in front']
'May your head bow **in front of** the raised hands of the noble and the learned who are well versed in the four Secrets/Vedas.'

(iii) vocative

kaṭuñ-ciṉa **vēntē** *(pati.30:44)*
'**King** with intense anger.'

pāṭiṉi **vēntē**[19] *(pati.17:14)*
'**King** of female singers.'

[19] It is also the end of the poem.

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(iv) adverb of manner

paṉṟi ... mella mella p **piṟakkē peyarntu** *(naṟr.98:2, 6)*
[**piṟakku** 'back'; **peyar** 'to move']
'the pig, moving **backward** very slowly, ...'[20]

ai[21]: It is added to a nominal.

(i) accusative: (direct object + **ai**)

tuṟaivaṉai nīyē **collal** vēṇṭumāl *(aka.170:7, 8)*
[**tuṟaivaṉ** 'man from the shore-land'; **col** 'to tell, inform, reveal']
'You have to **inform the man from the shore-land.**'

koṭicciyai ... **koṇṭaṉai** ceṉmō *(aka.132:7-8)*
[**koṭicci** 'mountain girl/woman'; **koḷ** 'to take']
'**Take the Koṭicci** (mountain girl) and go.'

veḷḷivītiyai p **pōla** *(aka.147:9)*
'**like Veḷḷivīti**'

orūupa niṉṉai *(pati.34:1)*
[**niṉ** oblique of **nī** 'you'; **oru** 'to shun']
'**They shun you.**'

vēḷai nī **muṉṉiya** ticai *(malai:94)*
[**vēḷ** 'chieftain'; **muṉṉu** 'to place in front, to intend']
'the direction in which you go **thinking** about **the Vēḷ** (chieftain)'

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[20] This could be interpreted as a locative.

[21] A variety of examples is given in order to provide a broad sense of the use of this marker.

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ce<u>nr</u>ōrai c **colli** k kāṭṭi[22] *(malai:78-79)*
[**ce<u>nr</u>ōr** 'those who went'; **col** 'to tell, reveal, inform']
'**informing those who went** (to his land) and making them see (things)'

nāṭa<u>n</u>ai varūum e<u>nr</u>ōḷ *(na<u>r</u><u>r</u>.65:9)*
'She said that **the Nāṭa<u>n</u>** will come.'

ni<u>nn</u>ai i<u>nn</u>a<u>n</u> e<u>nr</u>u uraittal *(pari.1:31-32)*
'saying that **you** are of this nature'
'to say that you are like this'

ūra<u>n</u>ai p **pulattal** kūṭumō *(aka.26:4, 5)*
[**pula** 'to sulk']
'Is it possible to sulk **with the Ūra<u>n</u>**?'

cērppa<u>n</u>ai yā<u>n</u>um **kātale<u>n</u>** yāyum na<u>n</u>i veyyaḷ *(ku<u>r</u>u.51:3-4)*
[**cērppa<u>n</u>** 'the man from the shore-land';
kātale<u>n</u> 'one who has love']
'**I love the Cērppa<u>n</u>**. My mother also likes him very much.'

kaḻi t **turappōrai** ... vaṭṭu viṭṭu **e<u>r</u>ivōr**[23] *(pari.11:54-55)*
[**kaḻi** 'bamboo stick'; **e<u>r</u>i** 'to toss, destroy']
'**those who chase/destroy the people, who are rushing** (across the water) with the help of bamboo sticks, by flinging water bags (at them)'

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[22] In modern Tamil, it would be **ce<u>nr</u>ōrukku** c colli ....

[23] In modern Tamil, it would be turappōr **mēl** vaṭṭu viṭṭu e<u>r</u>ivōr 'those who fling water bags **on** those who are rushing.' An excellent example illustrating a change in the interpretation of the verb **e<u>r</u>i**.

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uppai māṟi veṇṇel tarīiya[24] *(kuṟu.269:5)*
[**uppu** 'salt'; **māṟu** 'change, exchange']
'in order to bring white paddy by **exchanging salt** (with the paddy)'

kaciṉai aṉṉa ... **kaṉi** (*kuṟu.274:2*)
[**kācu** 'coin'; **kaṉi** 'fruit(s)']
'fruits which are **like coins'**
(Note that the case marker **ai** is added to the oblique stem **kāciṉ**.)

iṉṉatai ... ikuḷaikku **uṇarttu** *(naṟṟ.71:1-2)*
[**iṉṉatu** 'this one; one of this nature'; **uṇarttu** 'to make understand']
'**Make** your friend **understand this one**.'

vēḻattai iṉṟu **kaṇṭāy** pōl *(kali.97:20-21)*
[**vēḻam** 'elephant'; **kaṇṭāy** < **kāṇ** 'to see']
'as if **you encountered the elephant** today'

ampalai nāṇi *(kali.3:1)*
[**ampal** 'rumour'; **nāṇ(u)** 'to be embarrased; be coy']
'**embarrassed about the** (town's) **rumour**'

kaliḻai ... antaṇar kalaṅkiṉar maruṇṭu *(pari.6:44-45)*
[**kaliḻ** 'muddied water'; **kalaṅku** 'to be agitated, confused, puzzled']
'the brahmins **were puzzled by the muddied water**'

taṅkarum **kāmattai t taṇantu** *(kali.121:7)*
[**kāmam** 'passion'; **taṇa** 'to give up']
'**giving up the** unbearable **passion**'

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[24] This one and a few other examples that follow show that the accusative marker **ai** is suffixed to neuter nouns also.

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(ii) (internal object + **ai**)

ni<u>n</u><u>n</u>ai p purai **ni<u>n</u>aippi<u>n</u>**[25] *(pari.3:46)*
[**ni<u>n</u>** oblique of **nī** 'you'; **ni<u>n</u>ai** 'to think, consider']
'if one were to **think** of a comparison **to you**'

ni<u>n</u><u>n</u>ai ampuli **kāṭṭal** i<u>n</u>itu[26] *(kali.80:18-19)*
[**ni<u>n</u>** oblique of **nī** 'you'; **kāṭṭu** 'to show']
'It is nice to **show** the moon **to you.**'

ava<u>n</u>ai ... munnīr vaḷāakam ellām ... **ñāyi<u>r</u><u>r</u>ai nāṭu e<u>n</u><u>r</u>ē<u>n</u>**
(kali.146:27-29)
[**ava<u>n</u>** 'he'; **ñāyi<u>r</u><u>r</u>** oblique of **ñāyi<u>r</u>u** 'sun';
nāṭu 'to seek, search, look for']
'**I told the sun to look for him** all over the fertile land enclosed by the ocean.'
(Note the double accusative: **ava<u>n</u>ai** and **ñāyi<u>r</u><u>r</u>ai.**)

oṭu, ōṭu[27]**:** It is added to a nominal.

(i) genitive

kūntal e<u>n</u><u>n</u>um **peyaroṭu** kūntal eri ci<u>n</u>am ko<u>n</u><u>r</u>ōy *(pari.3:31-32)*
[**peyar** 'name']
'O you who destroyed/demolished the anger of (the demon) Kūntal (Keśi) **with the name** kūntal.'

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[25] In modern Tamil, it would be **ni<u>n</u>akku** oppumai (i.e., purai) ni<u>n</u>aittāl.

[26] In modern Tamil, it would be **ni<u>n</u>akku** ... kāṭṭal.

[27] In most cases, **ōṭu** precedes a vowel, while **oṭu** precedes either a vowel or a consonant.

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(ii) accusative

cērppaṉoṭu maṇavā ūṅkē *(naṟr.31:12)*
[**cērppaṉ** 'the man from the shore-land'; **maṇa** 'to marry']
'before **marrying the Cērppaṉ**'

kātal **nammoṭu nīṅkā** māṟu *(naṟr.231:9)*
[**nam** oblique of **nām** 'we'; **nīṅku** 'to leave']
'because (the) love (he gave us) **did not leave us, ...**'

poykaiyōṭu okkum niṉ kuṉṟiṉ ... cuṉai[28] *(pari.8:15-16)*
[**poykai** 'pond'; **o** 'to resemble']
'The spring in your hill **resembles the pond** (on the Himalayas).'

(iii) associative: There is more than one subject or one object, but there is only one verb. The meaning is 'along with; together with; altogether', or 'and.'

nōyoṭu paci ikantu *(pati.13:27)*
[**nōy** 'sickness'; **paci** 'hunger']
'having gone beyond / removed from **hunger and sickness**'

kaṭaloṭu pulampuvōḷ *(kali.144:68)*
[**kaṭal** 'ocean']
'she who cries **along with the ocean**'

maṭantaiyoṭu vatuvai ayamtaṉai *(aka.36:11-12)*
[**maṭantai** 'naive woman']
'You celebrated your wedding **with the naive woman.**'

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[28] In modern Tamil, it would be **poykaiyai** okkum.

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māa **meyyoṭu** muraṇiya uṭukkaiyai *(pari.4:8)*
[**mey** 'body']
'You have/wear a (golden) garment which conflicts **with** (your) **tawny body.**'

vēroṭu maram vempa *(kali.9:4)*
[**vēr** 'root'; **maram** 'trees']
'as the trees lost their sap **altogether from the roots**'

avaṉoṭu māṟu uṇṭō ... namakku *(kali.62:18-19)*
[**avaṉ** '(that) he']
'Is there (any) difference (of opinion) **between him** and us?'

kaluḻum **kaṇṇoṭu** ... **aḻintu** evaṉ niṉaipu vāṭuti *(naṟ.208:3)*
[**kaṇ** 'eyes'; **aḻi** 'to perish']
'Thinking what, do you **perish along with** your tearful **eyes** and wilt?'

ivaḷōṭu ... vāḻiya *(pati.21:37-38)*
[**ivaḷ** '(this) she']
'May you prosper **together with her.**'

pōtu aviḻ **marattōṭu** ... karai **kaviṉ peṟa** *(kali.26:7)*
[**maratt** oblique of **maram** 'trees'; **kaviṉ peṟu** 'to attain abundant/fascinating beauty']
'as the river bank attained fascinating beauty **together with** the blooming **trees**'

vittoṭu ceṉṟa vaṭṭi paṟpala **mīṉoṭu peyarum** *(naṟ.210:3-4)*
[**vittu** 'seeds'; **cel** 'to go'; **mīṉ** 'fish'; **peyar** 'to return']
'where the basket which **left with seeds returns with** many kinds of **fish**'

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'the town, where the basket of seeds which was taken by the seller comes back filled with fish'

(iv) instrumental: 'by; with the help of; through; because of'

nāvoṭu navilā nakai paṭu tīñcol *(aka.16:4)*
[**nā** 'tongue'; **navil** 'to practice']
'sweet funny words (of the child) which are **not practiced** (well) **by the tongue**'

malaikkaṇṇār kai vaḷam ... **vaṭuvoṭu kāṇāy** nī *(pari.18:16-17)*
[**vaṭu** 'scar'; **kāṇ** 'to see, find out']
'**See** the generous embracing of lovely-eyed women **through the scars** (on his body).'

kaṭum cūl **vayavoṭu** kāṉal **eytātu** kaḻaṉi oḻinta ... pēṭai *(naṟṟ.263:5-6)*
[**vayavu** 'ailment due to pregnancy'; **eytu** 'to reach']
'the female (crane) which resorted to the field **without going into** the banks of the backwaters **because of the ailment** of advanced pregnancy'

kāloṭu paṭṭa māri *(naṟṟ.2:9)*
[**kāl** 'wind'; **paṭu** 'to fall down']
'the rain which **came down/scattered because of the wind**'

nōyoṭu pulleṉṟa nutal *(kali.3:4)*
[**nōy** 'sickness, ailment'; **pul eṉ** 'to lose luster/life']
'(her) forehead which has **lost its shine because of** (love)**sickness**'

piṇi koḷḷum **kaṇṇoṭu** ... nī pū p **pali viṭṭa** kaṭavuḷ *(kali.93:23-24)*
[**kaṇ** 'eyes'; **pali viṭu** 'to make an offering']
'the goddess for whom you made an offering of flowers **due to** (her) ensnaring **eyes**'

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pōtu avil̲ **marattōṭu** ... karai **kavin̲ per̲a** *(kali.26:7)*
[**maratt** oblique of **maram** 'trees';
kavin̲ per̲u 'to attain fascinating beauty']
'as the river bank attained fascinating beauty **because of the** blooming **trees**'

(v) dative: indirect object

ittalai **nin̲n̲oṭu vin̲aval** *(aka.7:16-17)*
[**nin̲** oblique of **nī** 'you'; **vin̲a** 'to enquire']
'**I shall ask you** now.'

emmoṭu collalum pal̲iyō[29] *(kur̲i:144-145)*
[**em** oblique of **yām** 'we'; **col** 'to tell, inform, reveal']
'Is it wrong even **to tell me**?'

peruntakaiyōṭu evan̲ pala **mol̲i**kuvam *(kali.5:8)*
[**peruntakai** 'great one'; **mol̲i** 'to say']
'How can **we say** many things **to the Great One**?'
[**nin̲** olique of **nī** 'you']

nin̲n̲oṭu tel̲ittan̲ar *(nar̲r̲.358:4)*
'He made it clear **with you**.'

(vi) locative (spatial): 'at; in'

koṭṭaiyoṭu pukal̲ varampu **ikantōy** *(pari.5:70)*
[**koṭṭai** 'lotus bud; inside of a lotus'; **ika** 'to go beyond, go away']

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[29] Cf. tuṇintan̲ir**kku** oru porul̲ **colluvatu** uṭaiyēn̲ *(kali.8:7-8)* 'I have something **to say/reveal to you** who have decided to ...', where **kku** is the case marker, not **oṭu**.

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'O you who **excelled** the limit of fame (even at your birth) **in the lotus bud**.'

(vii) enumerative: 'thus; namely'

nilam nīr tī vaḷi vicumpōṭu aintum aḷantu *(pati.24:15-16)*
[**nilam** 'earth'; **nīr** 'water'; **tī** 'fire'; **vaḷi** 'wind';
vicumpu 'sky'; **aintu** 'five']
'measuring all **the five namely, the earth, the water, the fire, the wind**, and **the sky**'

kurukoṭu peyar per̲r̲a māl varai *(pari.5:9)*
[**kuruku** a name; **peyar** 'name'; **per̲u** 'to obtain']
'the big mountain which obtained its name (**thus**:) "**Kuruku**" '

k(k)(u), akk(u), ukk(u):

(i) subject + **kk**

nin̲akkō ar̲iyunaḷ neñcē[30] *(nar̲r̲.44:5)*
[**nin̲** oblique of **nī** 'you'; **ar̲i** 'to know']
'O my heart, is she someone **known to you**?'

(ii) genitive

nin̲akku ... van̲appu *(pari.3:48, 50)*
[**nin̲** oblique of **nī** 'you'; **van̲appu** 'beauty']
'your beauty'

mutumaikku ūḻi yāvarum uṇarā āti mutalva *(pari.2:17-19)*
[**mutumai** 'antiquity, old age'; **ūḻi** 'epoch, eon']

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[30] In modern Tamil, it is **un̲akku t teriyumā**? or **un̲ neñcukku t teriyumā**?

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'O Primordial One, the (innumerable) **eons of** whose **age/antiquity** no one knows.'

(iii) accusative (direct object)

nāṭaṟku k **kātal ceytal**[31] *(naṟṟ.268:5-6)*
[**nāṭaṉ** 'the man from the country-side'; **kātal cey** 'to love']
'loving **the Nāṭaṉ**'

kuṭar **kūḷikku ārttuvāṉ** *(kali.101:26)*
[**kūḷi** 'demon'; **ārttu** 'to feed']
'he who feeds **the Kūḷi**-demon with the liver of the bull'

(iv) 'because of; as a result of'

cērppaṟku yāṉ niṉaintu **iraṅkēṉ** *(naṟṟ.275:6-7)*
[**cērppaṉ** 'man from the shore-land'; **iraṅku** 'to feel sorry']
'I will **not** think of the Cērppaṉ and **be pitiful because of him.**'

peyarvukku iraṅki *(aka.147:13)*
[**peyarvu** 'departure'; **iraṅku**' 'to feel sorry']
'feeling **pitiful because of** (his) **departure**'

(v) dative: 'for; to' (indirect object)

uraitticiṉ **emakkē** *(aka.200:14)*
[**em** oblique of **yām** 'we'; **urai** 'to tell']
'Tell **me**.'

tuṇintaṉirkku oru poruḷ colluvatu uṭaiyēṉ *(kali.8:7-8)*
[**tuṇi** 'to dare, determine'; **col** 'to tell, reveal']
'I have something to **tell you, who are determined** (to leave).'

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[31] In modern Tamil, it would be nāṭaṉai k **kātalikkum**.

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(Here, the dative **kku** governs the verb **uṭaiyēṉ** 'I have', not **colluvatu** 'saying'; compare emmo**ṭu** **collal** in *kuṟi:144-145*)

niṉakku oṉṟu kūṟuvām kēḷ iṉi *(kali.55:5)*
[**niṉ** oblique of **nī** 'you'; **kūṟu** 'to state, say']
'Listen now. We (hon.) shall **say** something **to you.**'

ñālattu maṉṉ**uyirkku** eñcātu **īttu** *(pati.15:35-36)*
[**uyir** 'life-breath'; **ī** 'to give, provide']
'**giving** relentlessly **to the lives** on earth'

nakaivarkku araṇam **āki** *(pati.31:34)*
[**nakaivar** 'allies, friends'; **āku** 'to become']
'**becoming** a shelter **for the allies**'

paḻi **namakku eḻuka** eṉṉāy *(matu:204)*
[**nam** 'oblique of **nām** 'we'; **eḻu** 'to rise']
'You will not say "**May** the blame **be upon us.**" '

kuṟitta iṉpam **niṉakku** evaṉ ariya *(aka.2:10)*
[**niṉ** oblique of **nī** 'you'; **aru** 'to be rare']
'How can the intended pleasure be **rare for you** (to attain)?'

koṭitu eṉa niṉṉai yāṉ kaḻaṟutal vēṇṭumō ... **niṉakkē** *(kali.100:21-23)*
[**niṉ** 'oblique of **nī** 'you'; **koṭitu** 'that which is bad']
'Do I have to chide you that this is **bad for you**?'

karumpu karu muka k **kaṇakku aḷippōr** *(pari.19:39)*
[**karumpu** 'sugar cane'; **kaṇam** 'group'; **aḷippōr** 'those who give']
'**people who give sugar canes to the group** of black-faced monkeys'
(Note that the case marker **kku** is added directly to the non-oblique form **kaṇam**.)

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(vi) 'for the sake of; in order to; in anticipation of'

pir̲arkku en̲a **vāḻti** nī *(pati.38:16)*
[**pir̲ar** 'others'; **vāḻ** 'to live']
'You live only **for the sake of others.**'

amararkkā c cen̲r̲a nin̲ ...[32] *(pari.2:71)*
[**amarar** 'gods, immortals'; **cel** 'to go']
'you(r) ... who went **for the sake of the gods**'

nin̲ ... kaṇ civappu **añcuvār̲ku** t tun̲i nīṅki āṭal **toṭaṅku** *(pari.6:96-97)*
[**añcu** to be afraid of'; **toṭaṅku** 'to start']
'Get over your anger and **start** dancing **for the sake of him who is afraid of** the fury of your eyes.'

poruṭku ir̲atti *(kali.10:12)*
[**poruḷ** 'wealth, riches'; **ir̲a** 'to depart, go away']
'You are **going away for the sake of wealth.**'

(vii) 'in exchange for'

vāḷaikku ... pāṇmakaḷ ... nellin̲ mukavai koḷḷāḷ ...
muttamoṭu nan̲kalam per̲ūum payaṅkeḻu vaippu *(aka.126:8-13)*
[**vāḷai** 'vāḷai fish'; **koḷ** 'to receive'; **per̲u** 'to get, obtain']
'the fruitful bounteous environment, where the fisherwoman does not take measures of paddy **in exchange for the vāḷai** fish, but gets good jewelry with pearls'

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[32] In modern Tamil, it would be amarark**kāka**.

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(viii) 'in response to; because of'

vāṭu pal akal ilai **kōṭaikku** oyyum ... *(aka.143:4)*
[**kōṭai** 'west wind'; **oy** 'to fall, scatter']
'the many big withering leaves fall and scatter **because of the kōṭai** wind ...'

vaṇ **peyaṟku aviḻnta** paiṅkoṭi mullai *(aka.124:11)*
[**peyal** 'downpour'; **aviḻ** 'to unfold']
'the fresh jasmine vine which **blossomed in response to the** heavy **rain**'

amarkku etirnta ... maṟavar *(pati.22:20)*
[**amar** 'war'; **etir** 'to face']
'warriors **who faced** / responded to **the war**'

kaṇ ... **oṉṉātārkku** avaṉ vēliṉ **cēntu** *(kali.57:9-11)*
[**kaṇ** 'eyes'; **oṉṉātār** 'enemies'; **cēntu** < **ce** 'to turn red']
'Your **eyes turned red** like his spear which turns red in response to his **enemies.**'

ciṟitiṟku p peritu **uvantu** *(puṟa.398:17)*
[**ciṟitu** 'small thing'; **uva** 'to be delighted']
'(He) was much **delighted for a small thing**, and ...'

(ix) locative (spatial): 'at; in', 'in between (when added to more than one noun in a series and followed by **um**)'

ataṉāl **taṅkiṉ** evaṉō ... em ... **ūrkkē** *(naṟṟ.67:9-12)*
[**taṅku** 'to stay over'; **ūr** 'town, place']

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‘Therefore, what **if** you **stay over in** our **town**?’
‘So, **if** you **stay**, what is it **to** our **city**?’

māṭakku eḻutu aṇi kaṭavuḷ (*aka.167:14-15*)
[**māṭam** ‘inlet of the wall’; **māṭakku** < **māṭam** + **kku**;
eḻutu ‘to write, paint, draw’]
‘god, **painted** and beautifying the **inlet of the wall**’
(Note that the case marker **kku** is added directly to the non-oblique form **māṭam**. Traditional derivation would be **māṭakku** < **māṭam** + **akku** augment + **kku**.)

kiḻaṅku **maṇaṟku īṉṟa** muḷai (*aka.212:4-5*)
[**maṇal** ‘sand’; **īṉ** ‘to give birth, release’]
‘the sprout which was **released** by the tuber **in the sand**’

paraṅkuṉṟiṟkum ... **vaiyaikkum** ... **kūṭaṟkum** kaiyūḻ **taṭumāṟṟam** naṉṟu (*pari.17:43-46*)
[**paraṅkuṉṟu** ‘the Paraṅkuṉṟu hill’; **vaiyai** ‘the river Vaiyai’;
kūṭal ‘Madurai’; **taṭumāṟṟam** ‘staggering, distribution’]
‘The **staggering** of rituals **between Paraṅkuṉṟu, Vaiyai, and Kūṭal** is nice.’
‘The rotation of rituals between Paraṅkuṉṟu, Vaiyai, and Kūṭal is nice.’

(x) locative (temporal): ‘at; in’

vāṭaikku p pirivōr maṭavar (*naṟṟ.366:11-12*)
[**vāṭai** ‘winter’; **piri** ‘to depart, separte’]
‘Those who depart **in the winter** are gullible.’

kōṭaikku ... malai vempa (*kali.20:3-5*)
[**kōṭai** ‘summer’; **vempu** ‘to lose freshness, wither’]
‘as the mountain loses its richness **in the summer**’

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(xi) 'befitting; appropriate for; in accordance with'

maṭantai … **kuḻaikku amartta** nōkkam *(aka.3:16, 17)*
[**kuḻai** 'earrings'; **amar** 'be equal to']
'the young woman's glances which are just **right for her earrings**'

vāymaikku ēṟpa *(naṟṟ.393:9)*
[**vāymai** 'truth, reality'; **ēl** 'to accept, be in accordance']
'in accordance with truth/reality'

aṇikku aṇi *(kali.85:17)*
[**aṇi** 'beauty']
'beauty **appropriate for beauty**'

eṉakku urittu eṉṉāḷ niṉṟa eṉ … aññai *(aka.145:21-22)*
[**eṉ** oblique of **yāṉ** 'I'; **uri** 'to deserve, be appropriate']
'my girl who stood up (in front of me) without saying "It is **for me**" '

emakku il *(pati.39:2)*
[**em** oblique of **yām** 'we'; **il** 'to be non-existent']
'There is **nothing for us.**'
'We do not have anything.'

nallataṟku uriyai *(naṟṟ.16:3-4)*
[**nallatu** 'a good thing'; **uri** 'to desere, be appropriate']
'You are fit **for** (i.e., you deserve) **good things.**'

pal pukaḻ **kēṭṭaṟku iṉitu** *(pati.12:8-9)*
[**kēṭṭal** verbal noun < **kēḷ** 'to hear'; **iṉitu** 'a sweet/pleasant thing']
'(your) many reputation is pleasant **for listening / to hear about**'

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nakutaṟku oṉṟu *(kali.23:5)*
[**nakutal** verbal noun < **naku** 'to laugh'; **oṉṟu** 'one thing, something']
'**something** fit **for laughing** about'

(xii) 'responsible for'

aṇaṅkutaṟku yāṉ taṉ **aṟival** *(kuṟu.337:4-5)*
[**aṇaṅkutal** verbal noun < **aṇaṅku** 'to afflict'; **aṟi** 'to know']
'I **know** her (as being responsible) **for afflicting** me.'

(xiii) adverb of manner

arumai **naṟku aṟiyiṉum** *(pari.1:33)*
[**naṟku** 'well < **nal** 'good'; **aṟi** 'to know']
'although we **know well** the difficulty of describing you'

(xiv) directional: 'toward' with a verb of motion

ūrkku p pōvōy *(naṟṟ.200:7)*
[**ūr** 'town, home town'; **pō** 'to go']
'You will go **to** your (home) **town** and ...'

ciṟu kaḷi ēr uṇkaṉ **nīrkku viṭṭu** ūrntāyum nī[33] *(kali.97:26-27)*
[**nīr** 'water'; **viṭu** 'to let go, release']
'You are the one who rode the elephant with small eyes and **let it go toward the water** (front).'

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[33] Another possible interpretation: 'You are the one who by leaving (her) let her beautiful ensnaring eyes weep; and the one who united with her (later).'

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(xv) relational: 'to; concerning; in relation to; with respect to'

vāliyōṟku avaṉ **iḷaiyaṉ** *(pari.2:20-21)*
[**vāli** 'the White One; Balarāma'; **iḷa** 'young']
'He is younger **to Vāliyōṉ** (Balarāmaṉ).'

yārē **nī emakku** *(naṟṟ.395:1)*
[**em** oblique of **yām** 'we'; **nī** 'you']
'Who are **you to us?**'

amararkku mutalvaṉ *(pari.3:53)*
[**amarar** 'gods, immortals'; **mutalvaṉ** 'principal, chief']
'He is the **chief of gods.**'

aravu nuṅku **matiyiṉukku ivaṇōr** pōla *(kuṟu.395:4)*
[**matiyiṉ** oblique of **mati** 'moon'; **ivaṇōr** 'people here']
'like the **people here** (on earth) **and the moon** which is devoured by the snake'
'how the people on earth respond to the eclipsed moon'

kaṭai: It is added to a nominal or an adjectival participle; it means 'final, last.'

(locative [spatial]: 'end; at')

puṟaṅkaṭai p pōyiṉāḷ *(kali.115:12)*
[**puṟaṅkaṭai** 'back of the house'; **pō** 'to go']
'She went to **the back** of the house.'

perum tēr ... em **muṉ kaṭai niṟīi** c ceṉṟiciṉōṉē *(naṟṟ.300:5-6)*
[**muṉ kaṭai** 'front of the house'; **niṟu** 'to make stand, establish, park']
'He **parked** the big chariot **in front** of our house, and left.'

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em iḷa nalam **iṟkaṭai oḻiya** c cēṟum *(naṟr.295:7-9)*
[**iṟkaṭai** 'at the house'; **oḻi** 'to stay back']
'We shall return (to our house) **so that** the loveliness of our youth **stays in the house.**'

(locative [temporal]: 'when')

pullu maṟṟu evaṉō **aṉpu il-am-kaṭaiyē** *(naṟr.174:11)*
[**il** 'not to exist'; **aṉpu** 'love']
'But then, why the hug, **when there is no love?**'

ūr uṭaṉ **āṭum-kaṭai** *(pari.7:76)*
[**āṭum** adjp < **āṭu** 'to bathe']
'**when** all (the people) of the town **bathe** (in the river Vaiyai)'

tuvvāmai **vanta-k-kaṭai** *(kali.22:22)*
[**vanta** adjp < **var** 'to come']
'**when** (the misfortune of) renouncing **came**'

mēviṉum **mēvā-k-kaṭaiyum** aḥtellām nī aṟiti yāṉ aḥtu aṟikallēṉ *(kali.62:3-4)*
[**mēvā** adjp < **mēvu** 'to unite']
'When and **when not to unite** with me, you know all that. I do not know.'

kaṇ: It is added to a nominal or an adjectival participle. Basically, it means 'place.'

(associative: 'with')

taṉkaṇ poru kaḷiṟu *(kali.60:9)*
[**taṉ** oblique of **tāṉ** 'it'; **poru** 'to fight']
'the male elephant which **fights with him**'

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(locative [spatial]: ‘at; on; in; toward’)

teruviṉkaṇ niṉṟu oruvaṉ kūṟum col *(kali.60:24-25)*
[**teruviṉ** oblique of **teru** ‘street’; **nil** ‘to stand’]
‘the words which a man says (while) **standing in the street**’

niṉ **eruttiṉkaṇ** ... **vaṭu** *(kali.71:15-16)*
[**eruttu** ‘nape’; **vaṭu** ‘scars’]
‘the **scars on your nape**’

vēṟṟumai **eṉ kaṇṇō ōrāti** *(kali.88:15)*
[**eṉ** oblique of **yāṉ** ‘I’; **ōr** ‘to think, remember’]
‘Do not **think of** any difference **towards me**.’
‘Do not think of me as a person with differences.’

yār-kaṇṇum *(kali.10:3)*
[**yār** who’]
‘**towards everyone/anyone**’

piṉ-ṉ-iṉ-kaṇ ... **alari** ... āralmīṉ takai oppa *(kali.64:2-4)*
[**piṉ** ‘braided hair’; **alari** ‘flowers’; **āralmīṉ** ‘the Pleiades’]
‘The flowers **on** (her) **braided hair** resemble the beauty of the Pleiades, and ...’

(locative [temporal/action/state]: ‘at; when; during’)

maṭai **aṭaitta-k-kaṇṇum** *(pari.6:82)*
[**aṭaitta** adjp < **aṭai** ‘to block’]
‘even **when** the sluice is **blocked**’

ōrai ayarum aṭakkam **il pōḻtiṉkaṇ** *(kali.82:9-10)*
[**il** ‘to be non-existent’; **pōḻtiṉ** oblique of **pōḻtu** ‘time’]
‘**at the** uncontrolled **time when** (he) played (with the) ōrai (doll)’

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toṭaṅkaṟkaṇ *(kali.2:1)*
[**toṭaṅku** 'to begin'; **toṭaṅkal** (verbal noun) 'beginning']
'in the beginning'

nalaṉ uṭaiyār **moḻikkaṇ** *(kali.22:6)*
[**moḻi** 'words']
'in the words of the lovely ones'

pāṭi niṉṟa **paci nāḷ kaṇṇē** *(puṟa.237:2)*
[**paci nāḷ** 'days of hunger']
'**during** those **hungry days** when (I) stood (at his door) singing (praises of him)'

kāl(ai): It is added to a nominal or an adjectival participle.

(locative [spatial]: 'at; in')

ūr-k-kāl nivanta potumpar *(kali.56:1)*
[**ūr** 'town'; **nivanta** adjp < **niva** 'to grow high, stand high']
'the grove which **stands high in the town'**

(locative [temporal]: 'at; times')

nī ōr yāṭṭu **oru-kāl** varavu *(kali.71:25-26)*
[**oru** 'one']
'your arrival/visit **once** in a year'

putu p puṉal **pal-kāl-um** āṭiya celvuḻi *(kali.98:34-35)*
[**pal** 'many']
'when (you) go for bathing **many times** in the fresh (river) water'

eṉakkē **paṭuṅ-kāl** paiyuḷ tīrum *(naṟṟ. 209:6-7)*
[**paṭum** adjp < **paṭu** 'to die, fall down']
'**When I die**, my sufferings will be over.'

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tiṉi nilam **kaṭanta-k-kāl** *(pari.3:54)*
[**kaṭanta** adjp < **kaṭa** 'to leap, cross']
'**when** (you) **leaped over** the firm earth'
'**when** (you) **crossed** the firm earth'

niṉ kuṉṟam kuṟuki c ciṟappu **uṇā-k-kāl** *(pari.19:93-94)*
[**uṇā** adjp < **uṇ** 'to enjoy, experience']
'**when** (they) do **not** reach your hill and **experience** (your) excellence'

kallā vāy p pāṇaṉ **pukutarā-k-kāl** *(kali.70:22-23)*
[**pukutarā** adjp < **pukutar** (compound stem) 'to enter']
'(if and) **when** the bard with an immature/unlearned mouth does **not enter** (our house)'

piṇaiyal mōyiṉaḷ **uyirtta-kālai** *(aka.5:23-24)*
[**uyirtta** adjp < **uyir** 'to sigh']
'**when** she smelled the string (of flowers) and **sighed**'

kāṟum: It is added to a nominal; it signifies periodicity.

('times')

ēḻkāṟum maḻavīṉṟu *(pari.11:120-121)*
[**ēḻ** 'seven']
'begetting children in **all** of the **seven times**'
'begetting children in **every** one of the **seven births**'

kīḻ: It is added to a nominal.

(locative [physical, hierarchical]: 'below; by the side of')

kuḷa-k-kīḻ viḷainta … veṇṇel *(puṟa.33:5)*
[**kuḷam** 'pond']
'the white paddy which grew **below** / by the side of **the pond**'

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kuṉṟa-k-kīḻ *(pari.19:36)*
[**kuṉṟam** 'hill']
'below the hill'

kāñci-k-kīḻ *(kali.108:63)*
[**kāñci** 'kāñci tree']
'under the kāñci tree'

maṉṉavaṉkīḻ k kuṭi *(kali.34:14)*
[**maṉṉavaṉ** 'king']
'the subjects **under the king**'

(locative [temporal]: 'under the action of')

ceṅkōliṉ **ceytoḻiṟ-kīḻ** *(kali.99:11-12)*
[**cey toḻil** 'accomplished action']
'**under** the accomplished **action** of (the king's) righteous staff/sceptre'

koṇṭu: It is added to a nominal, and can be used as a separate adverbial participle.[34]

(i) instrumental: 'with; by'

nuṇkōl koṇṭu kaḷam vāḻttum *(pati.43:27)*
[**nuṇ kōl** 'thin staff']
'(he who) praises the (battle) field **holding** (his) **thin staff**'

[34] **koṇṭu** is a derived form (**koḷ** 'to take, accept, receive' + **t** past/completive marker + **u** adverbial participle marker). Cf. **vacciram koṇṭu** ikantu vantu eṟinteṉa *(pari.5:52)* 'He carried / **took hold of** his weapon Vacciram, came despising (you), and threw it at (you). Therefore, ...'

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annāḷ koṇṭu iṟakkum ivaḷ arum peṟal uyirē *(kali.5:19)*
[**annāḷ** 'that day']
'Her life will pass **by that day** / along with that day.'

tōl koṇṭu maṟaikkum cālpu uṭaiyōṉ *(puṟa.311:7)*
[**tōl** 'shield']
'He had the nobility of protecting (his men) **with** (his) **shield** in the battle.'

(ii) 'because of; from; thereupon'

ciṟu puṟam **kavaiyiṉaṉ** āka **ataṟkoṇṭu** iku peyal maṇṇiṉ ñekiḻpu añar uṟṟa eṉ uḷ *(aka.32:9-11)*
[**kavai** < **kavi** 'to cusp, hug'; **ataṉ** oblique of **atu** 'that one']
'**He hugged** my small back. **Because of that,** my heart softened like the sand wet by the rain and experienced distress, ...'

itaṟkoṇṭu aṟinai *(puṟa.381:20)*
[**itaṉ** oblique of **itu** 'this one']
'Know **from this.**'

cār: It is added to a nominal. As a verb, it means 'to lean on to something.'

(locative [spatial]: 'side; vicinity')

kāṭṭuccār k koyta ciṟu mullai *(kali.117:11)*
[**kāṭṭu** oblique of **kāṭu** 'forest']
'the little jasmine (flower) which (she) picked in the **vicinity of the forest**'

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ciṟai: It is added to a nominal; it means 'side.' Note that it is also used to refer to a bird's wings.

(locative [spatial]: 'side; vicinity')

neṭu nakar **oru ciṟai** niṉṟaṉeṉ *(aka.162:9)*
[**oru** 'one']
'I stood on **one side** of the big house.'

ñāṅkar: It is added to a nominal or an adjectival participle.

(locative [spatial]: 'at; on; vicinity')

neṭuṅ-**kōṭṭu ñāṅkar** *(naṟṟ.288:1-2)*
[**kōṭṭu** oblique of **kōṭu** 'peak']
'**on the** tall **peak**'

(locative [temporal]: 'at')

pularā ñāṅkar *(puṟa.374:4)*
[**pularā** adjp < **pular** 'to dawn']
'**when** it is **not dawn** (yet)'

nīlam pakarpavar vayal **koṇṭa ñāṅkar** malar cūḻtantu ūr pukunta … vaṇṭu *(kali.66:1-2)*
[**koṇṭa** adjp < **koḷ** 'to take hold']
'the bee circled the blue flowers **when** the sellers of those flowers **picked** them in the field, and entered the town (with the flowers)'

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ñāṉṟu: It is added to a nominal or an adjectival participle.

(locative [temporal]: 'at; when; on that day')

maṭantai ... nōkkam ...**vilaṅku ñāṉṟē** *(aka.3:16, 17, 18)*
[**vilaṅku** 'to cross, intercept']
'**when** the glances of the young woman **cross** you (i.e., come in front of you)'

piṟanta ñāṉṟē *(pari.14:25)*
[**piṟa** 'to be born']
'right **when** you **were born**'

aṉṟai ñāṉṟiṉoṭu iṉṟiṉ ūṅkum *(puṟa.376:17)*
[**aṉṟai** 'that day']
'from **that day** to this day'

oru ñāṉṟu vantāṉai *(kali.37:14)*
[**oru** 'one']
'he who came **at one time**'

ñāṉṟai: It is a variant of **ñāṉṟu** and is added to an adjectival participle.

(locative [temporal]: 'at; when')

cērppaṉ ... **vanta ñāṉṟai** *(naṟṟ.287:5-7)*
[**vanta** adjp < **var** 'to come']
'**when** the Cērppaṉ **came**'

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tam: It is the oblique of **tām** 'they, self.' It is added to a nominal.

(genitive)

vēntartam eyil *(pati.52:31)*
[**vēntar** 'kings'; **eyil** 'fortress']
'fortresses **of the kings**'

puraiyōrtam uḷ nīr *(kali.6:3-4)*
[**puraiyōr** 'great people, noble people'; **tam** oblique of **tām** 'they']
'the inner quality/strength **of the great ones**'

talai: Basically, it means 'place, location, edge.' It is added to a nominal.

(locative [spatial]: 'at; limit; beyond')

marantalai c cērntu *(pura.371:2)*
[**maram** 'tree']
'reaching **the vicinity of the tree**'
'reaching **the foot** of the tree'

kaṭum tār **tuyttalai** c ceṉṟu *(pati.32:4)*
[**tuy** 'edge, tip']
'the fast moving front army went to **the edge** (of the enemy land)'
'the fast moving front army reached **the front** (of the enemy land)'

(locative [temporal/action]: 'besides; in addition to')

ciṟanta kātaṟkiḷamaiyum uṭaiyaṉ **ataṉtalai** iṉṉatōr kālai nillalaṉ *(pura.216:9-11)*
[**ataṉ** oblique of **atu** 'that one']
'He has very much love for me. **Besides**, he will not delay at a time like this.'

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('on the pretext of; concerning; because of'; ' toward', with a verb of motion)

ka<u>n</u>avi<u>n</u> talai iṭṭu uraiyal *(kali.92:57)*
[**ka<u>n</u>avi<u>n</u>** oblique of **ka<u>n</u>avu** 'dream']
'what you are saying **on the pretext of** (having had) **a dream**'

ni<u>n</u> talai varuntiyāḷ tuyaram ce<u>nr</u>a<u>n</u>ai kaḷaimō *(kali.133:18-19)*
[**ni<u>n</u>** oblique of **nī** 'you']
'Go and remove the grief of the woman who suffered **because of you.**'
'Go and remove the grief of the woman who is suffering **because of you.**'

e<u>n</u> talai mālaiyum vanta<u>nr</u>u i<u>n</u>i *(kali.143:40-41)*
[**e<u>n</u>** oblique of **yā<u>n</u>** 'I']
'Now, the evening also has arrived **toward**/on **me.**'

ta<u>n</u>: It is the oblique of **tā<u>n</u>** 'self.' It is added to a nominal.

tantai ta<u>n</u> ūr *(na<u>rr</u>.198:4-5)*
[**tantai** 'father'; **ūr** 'town']
'her **father's** town'

tantai iṟaittoṭi ... **iva<u>n</u> ta<u>n</u>** kai k kaṇ tantāriyār ... ta<u>n</u> nalam pāṭuvi tantāḷā *(kali.84:31-32, 34)*
'Who gave his father's bracelet in **his (own)** hand? Did the woman (his father's concubine) who sings of her own praises give it?'

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tiṟam/tiṟaṉ: It is added to a nominal.

(locative [spatial]: ‘in; side’; ‘toward’, with a verb of motion’)

avar tiṟam celvēṉ kaṇṭaṉeṉ *(aka.14:17)*
[**avar** ‘he (hon.)’]
‘I, who was going **toward him**, noticed …’

vēṭṭōr tiṟattu *(kali.66:23)*
[**vēṭṭōr** ‘those who (were) desired’]
‘**toward those whom** you **desired**’

yāṉai … piṭiyoṭu **oru tiṟaṉ** oṭuṅka *(aka.91:5-6)*
[**oru** ‘one’]
‘as the (male) elephant moved over to **one side** with its female elephant’

evvam mikutara **eṉ tiṟattu** *(kali.110:16-17)*
[**eṉ** oblique of **yāṉ** ‘I’]
‘as distress increases **in me**’

(‘concerning; about’)

neṭuntakai tiṟattu … iṉaiyaḷ *(kali.76:3-4)*
[**neṭuntakai** ‘great person’]
‘She is like this **concerning / with respect to him**, the Great One.’

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toṟu(m): It is a variant of **tōṟum** and is added to a nominal or a verb stem. It signifies periodicity or distribution.

(distributive [spatial]: 'every')

cimaitoṟum *(pari.7:13)*
[**cimai** 'peak']
'on every peak'

(distributive [temporal/action]: 'whenever')

uḷḷutoṟu uṭaiyum niṉ ... nōy *(kali.35:22)*
[**uḷḷu** 'to think']
'the (love)sickness of you who collapse **whenever** you **think about** (him)'

nī kaṭi koṇṭār k **kaṉaitoṟum** yām aḻa *(kali.72:9)*
[**kaṉai** 'to rush to join']
'as I cry **whenever you rush** toward the women whom you have imprisoned (for the sake of pleasure)'

tōṟum: It is a variant of **toṟu(m)** and is added to a nominal.

(distributive [temporal]: 'every')

nāḷtōṟum *(kali.53:5)*
[**nāḷ** 'day']
'every day'

naṭuvaṇ: It means 'middle, center', and is added to a nominal.

(locative [spatial]: 'in the center')

ceḻunakar **naṭuvaṇ** *(pati.21:12-13)*

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[**nakar** 'big house']
'**in the center** of the big rich house'

nāppaṇ: It means 'middle, center', and is added to a nominal.

(locative [spatial]: 'in the middle/midst of')

pāṟkaṭal **nāppaṇ** *(pari.13:26)*
[**pāṟkaṭal** 'ocean of milk']
'**in the middle** of the ocean of milk'

vaiyeyiṟṟavar **nāppaṇ** *(kali.59:12)*
[**vai** 'sharp'; **eyiṟṟavar** 'people with teeth']
'**in the midst of** women with sharp teeth'

niṉṟu(**m**): It is added to a nominal. It is recognizable as the adverbial participle of the verb **nil** 'to stand, stay.'

(ablative: 'from')

yām **avaṇ-niṉṟu**m varutum *(malai:53)*
[**avaṇ** 'there']
'We come **from there.**'

karai-niṉṟu pāyvār *(pari.10:108)*
[**karai** 'bank, shore']
'those who jump (into the water) **from the bank**'

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pakkam: It means 'side, vicinity', and is added to a nominal.

(locative [temporal]: 'at')

eḻili **icai paṭu pakkam** ... maññai āṭa *(pari.21:30-32)*
[**paṭu** 'to befall, happen']
'as the peacock danced **at the sound of the cloud**(s)'

(locative [spatial]: 'side')

pāṅkar-p-pakkattu p palli paṭṭeṉa *(naṟr.98:5)*
[**pāṅkar** 'side, equality']
'since the gecko sounded **on the same side**'

veṇ **maṇal pakkam** *(aka.160:4)*
[**maṇal** 'sand']
'**by the side of the** white **sand**'
'**near** the white sand'

('to the accompaniment')

yāḻ-p-pakkam pāṭalōṭu āṭal *(pari.10:56)*
[**yāḻ** 'harp']
'dancing and singing **to the accompaniment of the harp**'

paṭi: It is added to an adjectival participle.

(adverb of manner)

kavutamaṉ ciṉaṉ uṟa k kal uru **oṉṟiya paṭi** itu *(pari.19:51-52)*
[**oṉṟiya** adjp < **oṉṟu** 'to unite']
'This is **the way** (Akalikai) united with the form of a stone as (her husband) Kavutamaṉ got angry.'

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'This is how (Akalikai) turned into a stone as (her husband) Kavutamaṉ got angry.'

patam: It is added to an adjectival participle.

(locative [temporal]: 'time')

tēr **varu-patam** *(kali.127:10)*
[**varu(m)** adjp < **var** 'to arrive']
'the time **when** the chariot **arrives**'

pāṅkar: It means 'side, equality', and is added to a nominal.

(locative [spatial]: 'vicinity')

cimaya p pāṅkar p pampiya ... mucuṇṭai veṇ pū *(aka.94:1-2)*
[**cimayam** 'peak']
'white flowers of mucuṇṭai-vines which crowded **in the vicinity of the peak**'

pāṭu: It is added to a nominal and signifies periodicity.

(adverbial: 'times')

pal pāṭu *(puṟa.211:20)*
[**pal** 'many']
'many times'

pāl: It means 'side, section.' It is added to a nominal.

(locative [spatial]: 'in the group of; together with; at')

ciṟāar-pāl paṭṭaṉaḷ *(naṟṟ. 207:12)*
[**ciṟāar** 'children']
'She went **in the group of children.**'

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cilai-p-pāl paṭṭa muḷavumāṉ koḻum kuṟai *(puṟa.374:11)*
[**cilai** 'bow']
'the fat flesh of the thorny animal (porcupine) which died **at the bow**'

(directional: 'to, toward')

pūṇ vanta vaḻi **niṉpāl** māyakkaḷavu aṉṟēl *(pari.20:76-77)*
[**niṉ** oblique of **nī** 'you']
'if the way in which (my) jewelry came **to you** is not an illusive theft'

('for the sake of, on behalf of')

nuntai pāl uṇṭi cila *(kali.85:25)*
[**nuntai** 'your father']
'Eat some **for the sake of your father**.'

piṉ(ṉum): It means 'after, later.' It is added to a nominal or a past/completive adjectival participle.

(locative [temporal]: 'then; after')

piṟar kūṟum paḻi māṟa p **peṟukaṟpiṉ**[35] *(kali.77:11)*
[**peṟu** 'to experience, obtain']
'**when I experience** a change in the blaming words of others'

kātali ... ciṟu puṟam **muyaṅkiya piṉṉē** *(aka.19:18-19)*

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[35] In his commentary on this poem, Nacciṉārkkiṉiyar treats **peṟukaṟpiṉ** as a conditional. Although it has the force of a conditional in this context, the form **peṟukaṟpiṉ** is not a conditional. It is the verbal noun **peṟukal** followed by the postposition **piṉ**. If the form is **peṟukiṟpiṉ**, it would be a conditional. See "The Conditional" for the derivation of the conditional in classical Tamil.

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[**muyaṅkiya** adjp < **muyaṅku** ‘to hug’]
‘**after I hug** my lover’s small back’

peṟṟatu utavumiṉ tappiṉṟu **piṉṉum** ... cēralātaṉ poyyalaṉ nacaiyē *(pati.18:7, 12)*
[**piṉ** ‘after, later’]
‘Give to others what you have. **Even then**, there is nothing wrong, (because, the king) Cēralātaṉ will not fail in giving what you wish for.’

(locative [spatial, hierarchical]: ‘after, behind’)

avaṉ piṉ toṭarūu *(pari.11:111)*
[**avaṉ** ‘(that) he’]
‘going **behind him**’

vēntarum vēḷirum **piṉ vantu** paṇiya *(pati.88:13)*
[**piṉ** ‘after’]
‘as the kings and lords **come behind** you and salute you’

vīvu il **kuṭippiṉ** irum kuṭi āyar *(kali.105:7)*
[**kuṭi** ‘clan’]
‘the herdsmen of the large clan which comes **after the clan** that never perishes’

piṉṟai: It means ‘after, later.’ It is added to a nominal or a past/completive adjectival participle.

(locative [spatial]: ‘behind’)

nīrkku iyaṅku iṉa **nirai p piṉṟai** *(aka.225:7)*
[**nirai** ‘herd’]
‘**behind the herd** (of cattle) that is moving toward the water’

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(locative [temporal]: 'after')

citāar **kaḷainta pi<u>nr</u>ai** *(pati.12:20)*
[**kaḷainta** adjp < **kaḷai** 'to remove']
'**after removing** the rags'

pi<u>nn</u>ar: It means 'after, later.' It is added to a nominal or a past/completive adjectival participle.

(locative [spatial]: 'after')

ē<u>rr</u>i<u>n</u> pi<u>nn</u>ar *(kali.20:22)*
[**ē<u>rr</u>i<u>n</u>** oblique of **ē<u>r</u>u** 'bull']
'behind the bull'

puṭai: It means 'side' and is added to a nominal.

(locative [spatial]: 'side')

kamuki<u>n</u> puṭai cūḻ teṅku *(peru:363-364)*
[**kamuki<u>n</u>** oblique of **kamuku** 'palm tree']
'the coconut trees which surround (**the sides of**) the **kamuku** trees'

poḻutu/pōḻtu: It means 'time' and is added to an adjectival participle.

(locative [temporal]: 'at the time; when')

uṇṇum poḻutu *(kali.35:10)*
[**uṇ** 'to enjoy'; **poḻutu** 'time']
'at **the time of enjoying** (experiencing)'

pu<u>n</u>al ... **peyyum poḻutu** *(pari.20:106-107)*
[**pey** 'to pour']
'when the water **pours down**'

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kaṉai peyal taṇ tuḷi **vīcum poḻutil** kuṟi vantāḷ *(kali.90:22)*
[**vīcu** 'to blow'; Note the double markers, **poḻutu** and **il.**]
'She came for our rendezvous at the time **when** the rushing rainy clouds **scattered** cool (rain)drops.'

vaiyai vār avir aṟal **iṭai pōḻum poḻutiṉāṉ** *(kali.28:7)*
[**pōḻ** 'to split, flow through'; Note the stack of markers: **poḻutu, iṉ,** and **āṉ.**]
'**at the time when** (the river) Vaiyai **flows through** the long (stretch of) bright black sand'

varutum eṉṟu avar **teḷitta pōḻtē** *(aka.194:19)*
[**teḷi** 'to reassure'; **pōḻtu** 'time']
'the time that he **reassured/specified** (as the time) when he will return'

akaṉṟavar tuṇai **tārā**-p-**poḻutiṉkaṇ** *(kali.120:10)*
[**tārā** adjp < **tar** 'to give'; Note the stack of markers: **poḻutu, iṉ,** and **kaṇ**]
'at the time **when** the man who has gone away does **not give companionship**'

māṭṭu: Basically it means 'to fasten.' It is added to a nominal.

(relational: 'toward; in relation to')

niṉ māṭṭu ivaḷum iṉaiyaḷ *(aka.2:12-13)*
[**niṉ** oblique of **nī** 'you']
'She is also like this **toward you.**'

tamiyōr māṭṭē *(kuṟu.162:6)*
[**tamiyōr** < **tām** 'self']
'**toward those who are by themselves**'

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māṭṭai: It is a variant of **māṭṭu** and is added to a nominal.

(relational: 'with respect to; for the sake of')

parukīttai ... **ñāyar māṭṭai** p pāl *(kali.85:35-36)*
[**ñāyar** 'your mothers']
'Drink the milk, please, **for the sake of your** (foster) **mothers.**'

māṇ: It is added to a nominal.

('times; for a long time')

paṉ-māṇ-um kūṭi p puṇarntīr piriyaṉmiṉ *(kali.92:60-61)*
[**paṉ** < **pal** 'many, several']
'May you, who have been united **several times**, not be separated.'

māttiram: It is added to a verb stem.

(temporal limitation: 'to the extent; just for')

vauviṉaṉ **muyaṅku māttiram** vā *(kali.47:21-22)*
[**muyaṅku** 'to hug, embrace']
'Come **just for** holding and **embracing.**'

māttirai: It is a variant of **māttiram** and is added to a nominal or an adjectival participle.

(temporal limitation: 'except for; to the extent; till; just like; as if')

kai **tōyal māttirai** allatu ceyti aṟiyātu aḷittu eṉ uyir *(kali.110:18-19)*
[**tōyal** verbal noun < **tōy** 'to immerse']
'My life is pitiable. It does not know to do anything else except for **just immersing** in (your) hands.'

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cuṭarē … **pakal ceyyum māttirai** kai viḷakkāka k katir cila tārāy

(kali.142:41-43)

[**pakal cey** ‘to make things bright, to make daylight’]
‘O sun, give me some (of your) rays as my hand-lamp **until** you (rise and) **make daylight**.’

imaittōr **viḻitta māttirai** ñerēreṉa k kuṇakku eḻu tiṅkaḷ … iruḷ akaṟṟa[36]

(puṟa.376:7-8)

As if those who were closing their **eyes opened** them, the moon rising in the east removed the darkness suddenly.’
‘Within a moment of waking, the moon rising in the east removed the darkness suddenly.’

micai: It means ‘above, top’, and is added to a nominal.

(locative [spatial]: ‘on’)

tēr micai *(pati.34:5)*
[**tēr** ‘chariot’]
‘on the chariot’

kuṉṟiṉ micai *(pari.9:71)*
[**kuṉṟiṉ** oblique of **kuṉṟu** ‘hill’]
‘on the hill’

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[36] Probably, **māttirai** in such contexts became **mātiri** ‘like’ in modern Tamil.

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mītu: It is added to a nominal.[37]

(locative [spatial]: 'over; on top of')

malarmītu *(pari.7:24)*
[**malar** 'flower(s)']
'on top of the flowers'

mīmicai[38]:

(locative [spatial]: 'on the very top')

tuṟukal **mīmicai** *(naṟṟ. 206:3)*
[**tuṟukal** 'crowded rocks']
'on the (very) **top of** the **crowded rocks'**

mutal (mutal): It is added to a nominal.

(locative [spatial]: 'in; on; at'; root, source,beginning, bottom, beneath, toward, interior, center, locus, the first in a series of things)

yāṉai … **neṟi mutal** uṇaṅkum … kaṭattu iṭai *(aka.29:16-18)*
[**neṟi** 'way, path']
'in the middle of the forest where the elephant(s) become gaunt **on the way'**

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[37] It is quite likely that it is the adverbial participle of ***mī** 'to be on the top, to surface.' Compare the modern Tamil form **miti** 'left over, remainder, excess', which is usually derived from **mikuti**.

[38] Traditional grammatical description of **mīmicai** is **iraṭṭai-k-kiḷavi** "doublet." Note that it consists of two recognizable components, **mī** 'top, raised place' and **micai** 'on.' A comparable item for **mī** in modern Tamil is **uyarē** 'above, at a height', and for **micai** is **mēlē** 'on, above.'

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malaimutal āṟu *(aka.119:20)*
[**malai** 'mountain']
'river **which originates in the mountain**'

kuṭa-ticai māyntu **kuṇamutal tōṉṟi** pāyiruḷ akaṟṟum ... ñāyiṟu *(pati.22:32-34)*
[**kuṇa** 'east'; **tōṉṟu** 'to appear']
'the sun which removes the widespread darkness, setting in the west and **appearing in the east** '

kuṭa ticai niṉṟu **kuṇa mutal celiṉum** ... veḷḷi *(puṟa.386:21, 24)*
[**kuṇa** 'east'; **cel** 'to go'; **veḷḷi** 'the white one']
'even if Venus goes **into the east** from the west'
'even if Venus sets in the east, having stayed in the west'
(Note that this is a "from X to Y" type of construction.)

iravil muṭa p paṉaiyattu **vērmutalā** k kaṭai-k-kuḷattu k kayam kāya *(puṟa.229:2-4)*
[**vēr** 'root']
'as all the stars, **from the first** (star of the constellation) in the shape of a crooked palm to the last in the form of a pond, were glittering at night'

vaḷḷiyōr **cevi mutal** vayaṅku moḻi **vitti** *(puṟa.206:2)*
[**cevi** 'ears, inner ear'; **vittu** 'to sow']
'sowing lucid words **in the interior** of the generous people's **ears**'

cēe c **cevi mutal** koṇṭu *(kali.103:51)*
[**cevi** 'ear(s)'; **koḷ** 'to take hold, grasp, grab']
'taking hold of the bull at the **bottom of** its **ears**'
'grabbing the bull's ears at the bottom'

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pati mutal paḻakā p paḻaṅkaṉ vāḻkkai *(puṟa.393:1)*
[**pati** 'abode, town']
'sorrowful living that is not accustomed to the **locus of the abode**'
'grief stricken life that is not accustomed to the depths of the town'

tolaiyā **nēmi mutal** ... pulavar ... uraitta ... kuṉṟam pala *(pari.15:3-5)*
'The hills which the poets praised, starting **from the** immortal **Nēmi** (Cakkaravāḷa mountain), are many.'

(locative [temporal]: 'for the first time; in the very beginning')

kalaimāṉ **talaiyiṉ mutal mutal** kavartta kōṭal am kavaṭṭa kuṟuṅkāl uḻuñcil *(aka.151:7-8)*
'the uḻuñcil tree with a short trunk that has put out bent and forked branches **for the first time** (and looking) **like the head** of a stag'

muṟai: It means 'manner, method, way, etc.' It is added to a nominal or a verb stem.

(locative [temporal/action/situation]: 'next; in a sequence; manner; turn')

mēyāyē pōla viṉavi **vaḻimuṟai** k kāyāmai vēṇṭuval yāṉ *(kali.82:6-7)*
[**vaḻi** 'way, path, route']
'I request you not to enquire (first) like a friendly person and be angry **next**/later.'

vaḻimuṟai t tāy *(kali.82:15)*
[**vaḻi** 'route']
'the **next mother**'

kaṇṭārkku **iṟumuṟai** ceyyum uruvoṭu num il **ceṟimuṟai** vanta kaṭavuḷai-k-kaṇṭāyō *(kali.93:18-20)*

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[**iṟu** 'to crush, smash'; **ceṟi** 'to join closely']
'Did you see the goddess who, with a form/shape **crushing** her onlookers, came to your house **for joining** you closely?'

muṉ(ṉum): It means 'earlier, previous' and has a variant **muṉṉai**.[39] It is added to a nominal or a participle.

(locative [spatial]: 'in front of')

ēṟṟiṉmuṉ āṭi niṉṟu *(kali.103:28-29)*
[**ēṟṟiṉ** oblique of **ēṟu** 'bull']
'standing and staggering **in front of the bull**'

(locative [temporal]: 'before')

tevvar cilai vicai aṭakkiya ... tāṉai maṉṉar iṉi yār uḷarō **niṉ muṉṉ**um illai *(pati.45:15-18)*
[**niṉ** oblique of **nī** 'you']
'Now, which king is going to be like you with an army that controlled the fast pace of the enemies' arrows? Neither was there any **before you.**'

ārattāḷ mārpum niṉ mārpum ōr otta nīrmaiya kol **eṉṉā muṉ** (*pari.20:64-65*)
[**eṉṉā** negative adjectival participle < **eṉ** 'to state']
'**before** she could **finish saying,** "Are your chest and the chest of the woman wearing a garland of the same nature?" ...'

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39 Cf. attam **muṉ nāḷ umpar** k kaḻinta eṉ makaḷ 'my daughter who passed through the forest **many days ago**' *(naṟṟ.198:2-3)*; **muṉṉai** marapu '**earlier** convention' *(pari.3:47)*.

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koyyā **muṉṉum** *(aka.28:3)*
[**koy** 'to pick (leaves, flowers, fruits)']
'**even before** picking'

muṉṉar: It is a variant of **muṉ**, and is added to a nominal.

(locative [spatial]: 'in front of')

tāy **muṉṉar** ... vaḷai ukupavāl *(kali.48:10-11)*
[**tāy** 'mother']
'her bangles slip off in front of her **mother**'

ñāyiṟṟu muṉṉar iruḷ pōla māyntatu eṉ āyiḻai ... tuyar *(kali.145:65-66)*
[**ñāyiṟṟu** oblique of **ñāyiṟu** 'sun']
'My lady's grief disappeared like the darkness **in front of the sun.**'

mēl: It means 'above', and is added to a nominal.[40]

(locative [spatial]: 'on; above')

yāṉai ... **eruttam mēl** *(pati.11:18-19)*
[**eruttam** 'nape']
'**on the back of the elephant**'

ukkattumēl *(kali.94:17)*
[**ukkattu** oblique of **ukkam** 'waist']
'**above the waist**'

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[40] In the following contexts, **mēl** does not occur as a postposition:
'Forward': avvēṟṟiṉ mēnilai mikal ikaliṉ miṭai kaḻipu iḻipu **mēl ceṉṟu** ... veḷḷai eruttattu p pāyntāṉai *(kali.104:32-35)*.
'Previous': nōkkiṉ piṇikkum kaṇṇoṭu **mēl nāḷ** nī pūppali viṭṭa kaṭavuḷai k kaṇṭāyō *(kali.93:23-24)*.

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maraṉ mēl koṇṭu *(naṟṟ.111:4)*
[**maraṉ** 'tree']
'straddling **on the tree**'

kuṉṟiṉmēl *(kali.27:16)*
[**kuṉṟiṉ** oblique of **kuṉṟu** 'hill']
'on the hill'

eṉmēl allā viḻuntāḷai *(pari.6:88-89)*
[**eṉ** oblique of **yāṉ** 'I']
'the woman who fell **on me** in oblivion'
'the woman who fell **on me** without realizing'

kuṟittataṉmēl *(kali.ka.vā:3)*
[**kuṟittataṉ** oblique of **kuṟittatu** 'that which was intended']
'**toward the intended** (object)'

mēliruntu: It contains two words **mēl** 'on' and **iruntu** 'being, having been'; it is added to a nominal.

(locative [spatial]: 'being above')

ēṟṟiṉ mēliruntu āṭi t tuṟai ampi ūrvāṉ pōl tōṉṟum avaṉ *(kali.103:38-39)*
[**ēṟṟiṉ** oblique of **ēṟu** 'bull']
'he, who is sitting **on the bull** and swaying and (therefore) looking like someone riding a raft in the waters'

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vayam: It is added to a nominal.

(directional: 'toward; along with; together')

vaiyai vayamāka vai *(pari.6:78)*
[**vaiyai** 'the river Vaiyai']
'Keep (your passion) **with Vaiyai.**'
'Place your passion on Vaiyai.'

vayiṉ: It means 'section, place.'[41]

(i) accusative: object

poruḷvayiṉ niṉainta col *(kali.17:18)*
[**poruḷ** 'wealth']
'words that think of/express a desire for **wealth**'

(ii) 'because of'

nam vayiṉ varuntum *(naṟṟ.303:7)*
[**nam** oblique of **nām** 'we']
'she grieves **because of me** (i.e., my departure)'

(iii) dative: 'for; for the sake of'

poruḷvayiṉ ceṉṟa nam kātalar *(kali.11:4)*
[**porul** 'wealth']
'our (hon.) lover who went away **for** the sake of **wealth**'

puraivayiṉ periya nalki *(pati.15:37)*
[**purai** 'nobility, greatness']
'giving **for** the sake of **nobility**'

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[41] Cf. **vayiṉ**tōṟu 'at/in every place' *(naṟṟ.183:6)*.

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(iv) locative (spatial): 'in; at; upon; on'

neṭuvayiṉ oḷiṟum miṉṉu *(pati.24:1)*
[**neṭu** 'tall, high, long'; **vayiṉ** 'place, path']
'lightning which dazzles **in the long path**'

maṉaivayiṉ palli *(kali.11:20-21)*
[**maṉai** 'house']
'the gecko **in the house**'

tammōṉ koṭumai **nam vayiṉ** ēṟṟi *(naṟṟ.88:6)*
[**nam** oblique of **nām** 'we']
'putting his cruelty **upon us**'

tāḻai ... **kuṭa vayiṉ** kūmpu mukai aviḻa *(naṟṟ.335:4-5)*
[**kuṭam** 'hub, bulge, convex side']
'as conical buds unfolded on the screw-pine's **bulging side**'

niṉ **valavayiṉ** *(pari.1:11)*
[**valam** right']
'**on your right side**'

(v) directional or relational: 'to; toward; of'

ūrvayiṉ mīḻkuvam pōla *(naṟṟ.313:8-9)*
[**ūr** '(home) town, place']
'as if we move **toward** our **town**'

makaṉvayiṉ peyartantēṉē *(aka.26:21)*
[**makaṉ** 'son']
'I moved **toward** my **son**.'

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nam vayiṉ eṉ eṉa niṉaiyum kol ... makaḷē *(naṟṟ.349:9-10)*
[**nam** oblique of **nām** 'we']
'What will (my) woman think **of me**?'

nam vayiṉ yāṉō kāṇēṉ ... nāṭaṉ varūum āṟē *(naṟṟ.158:1, 2, 9)*
[**nam** oblique of **nām** 'we']
'I do not see the way through which the Nāṭaṉ will come **toward us.**'

poruḷ **vayiṉ** pirital *(naṟṟ.243:9-10)*
[**poruḷ** 'wealth, riches']
'leaving **toward** / for the sake of **wealth**'

eṉ vayiṉ colla valliṟṟum ilaṉē[42] *(aka.32:14-15)*
[**eṉ** oblique of **yāṉ** 'I']
'Nor was he able to speak **to me.**'

em vayiṉ uḷḷātu iruttalō aritē *(puṟa.210:6-7)*
[**em** oblique of **yām** 'I (hon.)']
'It is difficult (for her) not to think **of me.**'

niṉvayiṉ parantavai uraittēm *(pari.3:10)*
[**niṉ** oblique of **nī** 'you']
'I talked about those who/which spread out **from you.**'

(vi) ablative: 'from'

vīvayiṉ tēṉ cōra *(pari.16:42)*
[**vī** 'flowers'; **cōr** to drop']
'as the honey **dropped from the flowers**'

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[42] In modern Tamil, it would be something like **eṉ iṭam colla**.

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varai: Literally, it means 'boundary line.' It is added to a nominal or a verb stem.

(locative [spatial]: boundary)

malai varai mālai aḻi peyal *(pari.10:1)*
[**malai** 'mountain']
'torrential rain which poured **on the mountain** in the evening'

(locative [temporal/action]: boundary)

kaṭavarai niṟkumō kāmam *(pari.20:94)*
[**kaṭa** 'to overcome, exceed']
'Will passion wait **until** (it is) **overcome?**'

kāḻ varai nillā ... kaḷiṟṟu oruttal **yāḻ varai** t taṅkiyāṅku (*kali.2:26-27)*
[**kāḻ** 'post'; **yāḻ** 'harp']
'just as the male elephant that did not stand (bound) **at the post** stayed (still) **at the** (sound of the) **harp**'

eṉ **col varai** *(kali.2:28-29)*
[**col** 'words']
'at my word'

moḻiyiṉ uṇarttum **ciṟuvarai** allatu *(aka.13:8)*
[**ciṟu** 'little']
'except for **the little time when** (he) trains (the elephant) through words'

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vaḻi: It means 'way, path.' It is added to a verb stem or an adjectival participle.

(locative [spatial]: 'at; in; through')

vēṇṭuvaḻi naṭantu *(pari.7:19)*
[**vēṇṭu** 'to desire, wish for']
'(the flood) flowing **through** the **paths** it **wished**'

kāykatirōṉ **pōyavaḻi** mālai malai maṇantu *(pari.20:6-7)*
[**pō** 'to go, pass']
'joining the mountain **through which** the scorching sun **passed**'

(locative [temporal/action]: 'at; in; through; manner')

pūṇ **vantavaḻi** niṉpāl *(pari.20:76-77)*
[**vanta** adjp < **var** 'to come']
'the **manner** in which the jewelry **came to you**'

koṭumaiyum cemmaiyum vemmaiyum taṇmaiyum **uḷvaḻi** uṭaiyai **ilvaḻi** ilaiyē *(pari.4:50-51)*
[**uḷ** 'to exist, to be'; **il** 'to be non-existent']
'You exist **where** deviousness, forthrightness, heat, and cold **exist**; you do not exist **where** they **do not**.'

vāy: Basically it means 'orifice', and is added to a nominal or an adjectival participle.

(locative [spatial]: 'at; on')

niṉ **tāriṉvāy** k koṇṭu muyaṅki *(kali.95:14-15)*
[**tār** 'garland'; **koḷ** 'to take hold, grasp, grab']
'pulling you **by the garland** on your chest and hugging'

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'hugging you by grasping / holding **on to the garland** on your chest'

peṭaiyaṉṉār ... **nōkkumvāy** ellām *(kali.102:15)*
[**nōkkum** adjp < **nōkku** 'to look at']
'at all **the places where** the innocent women **look'**

viyal[43]: It is added to a nominal.

(locative [spatial]: 'inside')

puricaiviyal uḷḷōr *(kali.81:25)*
'those who live **inside the fortress'**
[**puricai** 'fortress']

Vocative:

(i) no change

aṇṇal *(pari.1:27)*
'Noble One.'

vēntir *(puṟa.367:14)*
'Kings (second person).'

(ii) adding **ē** or **ō** at the end:

aru maṟai p **poruḷē** *(pari.1:13)*
[**poruḷ** 'substance'; **maṟai** 'Secret, the Vedas']
'Substance of the precious Secrets.'

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[43] Note that the Tolkāppiyam (collatikāram, Cēṉāvaraiyam, Rule 364) considers **viyal** as an **uriccol** ("adjective") denoting "width/breadth."

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māayōyē *(pari.3:1)*
[mā(a)yōy 'you, who are dark']
'Dark One.'

vāl vaḷai c **ceyyāyō** *(kali.14:6)*
[ceyyāy 'you, who are red']
'The **Red One**, with white bangles.'

(iii) deletion of the final consonant in a suffix beginning with **a**:

tiru maṟu **mārpa** *(pari.1:36)*
[mārpaṉ 'man with the chest']
'O one who has the chest with the mark of Tiru (Prosperity).'

tol iyal **pulava** *(pari.3:86)*
[pulavaṉ 'learned person']
'**Learned One** with established/acknowledged qualities.'

māyā **maṉṉa** *(pari.3:85)*
[maṉṉaṉ 'king']
'**King** who does not die.'; 'Immortal **King**.'

ulaku āḷ **maṉṉava** *(pari.3:85)*
[maṉṉavaṉ 'established ruler']
'**King** who rules over the world.'

(iv) lengthening the vowel in the last syllable:

aṭu pōr **aṇṇāl** *(pari.13:15)*
[aṇṇal 'noble person']
'**Noble** One who kills at battles.'

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nan͟n͟utāl *(kali.55:5)*
[**nan͟n͟utal** 'lovely forehead'; metonymy]
'**One with lovely forehead.**'

takāa **makāan͟** *(pari.8:57)*
[**makan͟** 'son, man']
'**Man** without (good) qualities.'

makāaar *(pur͟a.291:1)*
[**makār** 'children']
'**Children!**'

ilaṅku pūṇ **māal** *(pari.1:28)*
[**mal** 'dark one']
'**Dark One**, with shining jewelry.'

vāy mol͟i p **pulavīr** *(pari.9:13)*
[**pulavir** second person of **pulavar** 'learned ones']
'**Learned people**, who speak words of truth.'

(iv) lengthening the final vowel:

oṇṭoṭī *(kali.60:18)*
[**oṇṭoṭi** 'one wearing bright bracelets' < **oḷ** 'bright' + **toṭi** 'bracelets']
'**One** with **bright bracelets.**'

(v) changing the **ai** in the last syllable to **āy** or **ōy**:

nēril͟āy *(pari.8:73)*
[**nēril͟ai** 'one with perfect ornaments'
< **nēr** 'perfect' + **il͟ai** 'ornaments']
'**One** wearing **perfect ornaments.**'

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oḷir **vēlōy** *(pari.8:29)*
[**vēlai** 'one with a spear' < **vēl** + **ai** PNG]
'**One with** dazzling **spear.**'

cēval-am-**koṭiyōy** *(pari.1:11)*
[**koṭiyai** 'one with a banner'; second person]
'**One with** the rooster-**banner.**'

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14

THE PARTICLES

GENERAL: Certain items which can be referred to as the "particles" provide nuance to nominals and verbals in classical Tamil.[1] The significance of these particles is not always clear. The various meanings given below for each of the particles were inferred from the literary contexts in which they appear. They do overlap. Since inferences lack universality, it is quite possible to have more than one interpretation of a particle, depending on how one understands a poem as a whole and the specific context within the poem where the particle occurs.

FORMATION: No obvious method to derive the particles can be suggested.[2] It is sufficient to treat them as given lexical items. Most of them are added to or follow nouns and verb forms as separate items.[3]

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[1] The tradition refers to them as **iṭaiccol** "medial particles." Some modern scholars call these items "clitics." See Schiffman (1983:137).

[2] A historical reconstruction of these particles is not within the scope of this study.

[3] A possible term for the item to which the particle is appended is "host" (cf. Schiffman 1983:137).

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Some are added to another particle. Infrequently, some of them occur in isolation serving as interjections. When appended to or co-occurring with another particle, the second one reinforces the sense of the first. Particles do not indicate distinction between person-number-gender or between affirmation and negation.

The particles found in classical Tamil are: **attai, antil, antō, am, amma, ammā, arō, aṉṉō, āṅka, āṅku, āṅkē, ār, āl, um, eṉ(ṉ)a, ē, ō, ōrum, kāṇ, kurai, kol(l)ō, koṉ(ṉu), tāṉ, til(la), teyya, teyyō, maṟṟu(m), maṟṟai, maṉṉē, maṉ(ṉō), maṉṟa, mā, mātu, matō, māḷa,** and **yāḻa.**

EXAMPLES

Particle Significance and Example

attai: It occurs during an address to the second person; in most contexts it follows an imperative/optative.

(certainty)

paṇiyiyar attai niṉ kuṭaiyē ... mukkaṭcelvar nakar valam ceyaṟkē *(puṟa.6:17-18)*
[**paṇi** 'to lower']
'May your (royal) parasol **be lowered, for sure,** in order to go around the shrine of the Lord with three eyes.'

nāṭu eṉappaṭuvatu **niṉatē attai** *(puṟa.35:11)*
[**niṉatu** 'that which is yours']
'**Yours** is **certainly** (what deserves to be called) a country.'

(emphasis)

ataṉ tiṟam attai yāṉ uraikka vantatu *(puṟa.28:7)*

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[**tiṟam** 'state, quality, nature']
'I came to talk to you about **that state**.'

antil: It seems to have the basic sense 'there.' Perhaps it is a composit of **anta** 'that' + **il** 'location' or the particles **am** and **til**.

(locative [spatial]: 'there')

varumē cēyiḻai **antil** koḻunaṉ kāṇiya aḷiyēṉ yāṉē *(kuṟu.293:7-8)*
[**cēyiḻai** 'woman wearing fine ornaments';
cē < **ce** 'red, fine, nice'; **iḻai** 'ornaments']
'(His other) woman will come **there**. Alas, I am to be pitied.'

(locative [temporal/action]: 'there, then, thereupon')

viḷai vayal vantu iṟaikoṇṭaṉṟu tāṉai **antil** kaḷaiñar yār iṉi p piṟar *(pati.40:5-7)*
'The army (of Cēralātaṉ) came and settled in the agricultural field. **Thereupon**, who else (but Cēralātaṉ) will remove our distress?'

antō:

(pity, sympathy)

antō tāṉē aḷiyaḷ tāyē *(naṟṟ.324:1)*
'**What a pity**! Poor Mother.'

am: It has the basic sense 'soft, beautiful', but not in all occurrences. Its function is very similar to the case marker **iṉ**.

(beauty)

am kaṇ akal vayal *(naṟṟ.210:1)*
[**kaṇ** 'space']
'wide field with **beautiful space**'

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uṉṉattu **am** kavaṭu *(pati.23:1)*
[**kavaṭu** 'branch']
'the **beautiful** branch of the uṉṉam tree'

(comparison)

poṉ am kompu *(pari.7:56)*
[**poṉ** 'gold'; **kompu** 'vine']
'**gold-like vine**'
'**golden** vine'

(genitive)

pulā am ceṅkōṭṭu *(naṟṟ.202:1)*
[**pulā** < **pula** 'flesh'; **ceṅkōṭṭu** oblique of **ceṅkōṭu** 'red tusk']
'on the **red tusk** (of the elephant) **with the flesh** (of the tiger it fought with)'

kāntaḷ am kaṇṇi *(pati.30:9)*
[**kāntaḷ**, a kind of flower; **kaṇṇi** 'head garland']
'the **head garland** made **of kāntaḷ** flowers'

maḻalai am kuṟumakaḷ *(naṟṟ. 209:5)*
[**maḻalai** 'prattle'; **kuṟumakaḷ** 'young woman']
'the **young woman with immature/young words**'

cūral am kaṭu **vaḷi** *(aka.1:17)*
[**cūral** 'whirlwind'; **vaḷi** 'wind']
'swift **shivering wind**';
'**blustery** wind'

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(locative [spatial]: 'at; in')

ten am kumari *(pati.11:24)*
'the **southern Kumari** (mountain)'

amma/ammā[4]**:**

(address requesting attention)

nakai naṉṟu **amma** ... **ūra** *(aka.346:1, 11)*
[**ūra** vocative of **ūraṉ** 'man from the town']
'**Ūra, listen.** It was good fun.'

amma vāḻi **tōḻi** *(naṟṟ.79:9)*
[**tōḻi** 'female friend']
'**Friend.** May you prosper.'

(admiration, exclamation, wonder)

tiru uṭaittamma ... niṉ ... nāṭē *(pati.28:1, 14)*
[**tiru** 'Prosperity'; **uṭai** 'to have']
'Your country **has Prosperity.**'

pāṇ kaṭumpu aruttum **cemmaṟṟu amma** niṉ vem muṉai irukkai *(puṟa.33:14-15)*
[**cemmal** 'beauty, rectitude, uprightness, perfection']
'Your stay in the terrible battlefront **is perfect.** (Because) it feeds groups of bards.'

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[4] The Tolkāppiyam considers it a device for catching the attention of the listener (Tolkāppiyam, collatikāram, Cēṉāvaraiyam, Rule 276).

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(certainty)

vēṉil **vantaṉṟu amma** tāṉē vārār ... nam kātalōrē *(aka.277:18-20)*
[**var** 'to come']
'Summer **has arrived**. Our (hon.) lover has not yet come.'

nilaṉ neḷi maruṅkiṉ nīr nilai peruka t **taṭṭōr amma** ivaṇ taṭṭōrē *(puṟa.18:28-29)*
[**taḷ** 'to obstruct']
'**Only** those **who embanked** (the water), so that the waterfronts/reservoirs would increase where the earth (level) is low, are really those who have embanked (their reputation).'

(lamentation; expressing grief or reluctance)

valam iṉṟu amma kālaiyatu paṇpu[5] *(pati.26:7)*
[**valam** 'success'; **il** 'to be non-existent'; **kālai** 'day, day-break']
'**Alas!** The nature of the day **is not successful.**'

innōy **paṭuka** til **amma** yāṉ *(naṟṟ.277:1-2)*
[**paṭu** 'to die']
'**Let** me **die** because of this (love)sickness.'
(Note that **amma** follows **til**.)

emmaṉōr irappiṉ muṉṉum koṇṭir eṉa nummaṉōr maṟuttal **iṉṉātu amma** *(puṟa.203:4-6)*

[**iṉ** 'pleasant'; **iṉṉātu** 'unpleasant, cruel']
'When people like us ask for alms, **it is cruel** (for you) to refuse (to give) saying that we received gifts in the past too.'

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[5] Traditional interpretation: 'The nature of the sun **is not good**.'

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nakaiyiṉ mikkataṉ kāmamum oṉṟu **eṉpa ammā** *(kali.147:13-14)*
[**nakaiyiṉ mikkataṉ kāmam** 'excessive passion due to laughter';
eṉpa 'they say']
'**Alas! They say** that there is (something like) excessive passion that is to be scoffed at.'
'Alas! They say that there is (something like) excessive passion that emerged at the time of having fun.'

(sarcasm)

naṉṟāl amma ... ivaḷ nalaṉē *(aiṅk.248:4)*
[**naṉṟu** 'good (thing)'; **nalaṉ** 'well-being']
'Her well-being **is beautiful.**'
(Note that **amma** follows **āl.**)

varuka til **amma** em cēri cēra *(aka.276:7)*
[**varuka** 'Come!']
'**Come** to our neighborhood.'
(Note that **amma** follows **til.**)

nallaḷ amma kuṟumakaḷ *(aka.326:3)*
[**nallaḷ** 'good woman']
'The young woman is a **good woman.**'

arō[6]**:**

(agony, pity, sympathy)

nōtaka irum kuyil **ālum arō** *(kali.33:24-25)*

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[6] The Tolkāppiyam refers to it as an expletive: cf. collatikāram, Cēṉāvaraiyam, Rule 279. Also note that in some contexts the structure **arō** is not a particle, but is the combination of **ar** PNG + ō particle: e.g., peru maṭam **uṭaiyarō** 'she has great naivete.' Here, **uṭaiyarō** < **uṭaiyar** + ō (*aka.310:9*).

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[**āl** 'to sound'; **nōtaka** 'painfully']
'**Alas**! The dark cuckoo **sings** painfully.'

i-m-mālai aiyar avir aḻal eṭuppa **arō** eṉ kaiyaṟu neñcam kaṉaṉṟu **tī maṭukkum** *(kali.130:8-10)*
'**Alas**! My helpless heart gets angry and **consumes fire** (of agony), while brahmins tend dazzling (ritual) fire this evening.'

(amazement)

vayal parakkum vār veḷ aruvi parantu **āṉātu arō**
mēlōr iyaṅkutalāl vīḻ maṇi nīlam ceṟu **uḻakkum arō** *(pari.17:40-41)*
[**āṉ** 'to be content with'; **uḻa** 'to stir up']
'The tall white waterfall spreading over the fields spreads **relentlessly**. Since the gods move around, the gems which fall (from their ornaments) **stir up** the ploughed fields on the ground.'

aṉṉō:

(expressing grief about the present situation; anxiety about the consequence)

kaṇṇum taṇ paṉi **vaikiṉa aṉṉō** *(naṟṟ.197:3)*
[**vaiku** 'to remain, stay still']
'**Alas**! Also cool drops (of tears) **stayed** in (her) eyes.'

mācu aṟu cuṭar nutal poṉ nēr vaṇṇam **koṇṭaṉṟu aṉṉō** yāṅku ākuvaḷ kol tāṉē *(aka.192:1-3)*
[**koḷ** 'to have, get, take hold']
'**Alas**! Her blemishless bright forehead **got** the color of gold (lovesick pallor). How is she going to be?'
'Alas! Her blemishless bright forehead turned pale. What will become of her?'

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niṉ niṟam nōkki aṉṉai viṉaviṉaḷ āyiṉ **aṉṉō** eṉ eṉa **uraikkō** yāṉē *(aka.358:9-11)*
‘**What do I say, alas**, if mother, looking at your (lovesick) complexion, asks (me for the reason)?’

(lamentation; sympathy)

eṉ tōḻikku **aṉṉō** ... **kauvai ākiṉṟatu** aiya niṉ naṭpē *(naṟṟ.227:4, 9)*
[**kauvai** ‘gossip’; **āku** ‘to become’]
‘**Alas**! O lord, your friendship is **becoming** a (source of) **gossip** for my companion.’

kiḷiyum pantum kaḻaṅkum veyyōḷ ... muṉṉāḷ pōlāḷ ... eṉ makaḷ naṉṉar ākattiṭai mulai viyarppa p pal kāl **muyaṅkiṉaḷ** maṉṉē **aṉṉō** *(aka.49:1, 3, 7-9)*
[**muyaṅku** ‘to hug’]
‘**Alas**! My daughter who used to like her parrot, ball, and marbles, is not like that any more; she **hugged** me several times as she perspired between her breasts. (I wonder what is bothering her.)’
Note that here **aṉṉō** follows **maṉṉē**.

(regret)

kāḷaikku avaḷ tuṇivu **aṟintaṉeṉ āyiṉ aṉṉō** ... iṉitiṟ puṇarkkuveṉ maṉṉō ... tuyilē *(aka.263:9-10, 13, 15)*
[**aṟi** ‘to know’; **āyiṉ** ‘if’]
‘**If I had known** about her determination about the young man, **alas**, I would have delightfully united them for sleeping (over here).’

āṅka/āṅku/āṅkē:

āṅkē < **āṅku** + **ē**. **āṅku** has the basic meaning ‘there, then, at that time, immediately after.’ Whenever **āṅku** is appended to the quotative

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eṉa, like **eṉa āṅku** 'thus, in that manner', it serves to separate two themes.[7]

('thus; in this/that manner; that being the case')

vicumpu kaṭi viṭṭaṉṟu viḻavu-p-puṉal **āṅka** iṉpamum kaviṉum aḻuṅkal mūtūr *(pari.12:99-100)*
'The sky let loose the water (in the river) for the festival. **Thus**, the ancient city brimming with pleasure and beauty ...'

eṇ iṟanta pukaḻavai eḻil mārpiṉavai **āṅku** ... cuṟṟamōṭu oruṅku niṉ aṭi uṟai yām iyaintu oṉṟupu vaikalum polikeṉa ... paravutum *(pari.1:60-64)*
'You have an enormous fame. You have a beautiful chest. **That being the case**, we pray that we, with our kith and kin, attain (the fortune of) being at your feet and prosper for ever.'

āṅku a-m-mū-v-iru mukaṉum muṟai naviṉṟu oḻukaliṉ *(tiru:103)*
'**Thus**, since all those six faces (of Murukaṉ) practice order, ...'

eṉa **āṅku** ... iṟaiva ... niṉ pukaḻ ētti aṇi neṭum kuṉṟam pāṭutum toḻutum *(pari.17:47, 49, 50-51)*
'**In this manner**, Lord, we praise you and sing of your beautiful hill and salute it.'

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[7] Traditional commentators usually refer to these forms as "**acai**" or "**acai nilai.**" Their cryptic usage of the term **acai** has led to underestimation of the function of these words. These words have specific semantic and prosodic functions as **urai-y-acai** "a meaningful word which functions as a metrical foot (**cīr**)" or **oḻi-y-acai** "a single acai standing alone as the first foot in a line (**aṭi**)," or a **vaḻi-y-acai** "a foot standing at the end of a line to be combined with the next line to make sense." See "**coṟcīr aṭi**" in "Theory of Classical Tamil Poetry" for more.

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tām añciyatu **āṅkē** aṇaṅku ākum e<u>nn</u>um col *(kali.24:1, 2)*
'the saying that what one is afraid of will become an affliction **in the same manner**'

ār: It is always appended to the particle **um** 'and, too, even.'

('a vast deal')

ma<u>n</u>ai ke<u>l</u>u peṇṭirkku **nōvumār** peritē[8] *(aiṅk.382:5)*
[**nōvu** 'pain']
'The pain (of separation from their men) is **very much** for those women who stay at home.'

(certainty; emphasis)

atu tā<u>n</u> ellārum uvappatu a<u>nr</u>iyum nal ā<u>rr</u>u p paṭūum **ne<u>r</u>iyumār** atuvē *(pu<u>r</u>a.195:7-9)*
[**ne<u>r</u>i** 'precept']
'That is what everyone enjoys. Not only that, it **is the precept** which guides (everyone) in good path.'

āl: It is always appended to a finite verb/predicate. It differs from the case marker **āl** in significance and pattern of occurrence. When describing a place with its various activities, the narration ends with this particle or begins with an expression ending with this particle.[9]

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[8] Traditional commentators take **m** and **ār** together and treat **mār** as a sound filler or separate **ār** from **um** and think of it as a sound filler: e.g., ā<u>r</u>ē ... ko<u>nr</u>aiyoṭu malarnta kuruntu**mār** uṭaittē *(aiṅk.436:1, 3)* 'The path has kuruntu trees which have bloomed along with the ko<u>nr</u>ai trees.' The Old Commentary on this text notes that **ār** here is a sound filler. However, it is worth noting that the verb **ār** means 'to be full.'

[9] Cf. **i<u>r</u>umpūtāl** peritē 'The **amazement** is great, indeed.' *(pati.33:1)*.

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(amazement)

muṉkai ... vīci **valluvai** **maṉṉāl** naṭaiyē ... malai vayiṉāṉē *(aka.257:10-12, 21)*

[**val** 'to be skilled; be able']

'**You are skilled** in walking through the mountain, swinging your forearms.'

(Note that **āl** follows **maṉ**.)

('indeed; certainly; definitely')

maṟattaṟku **aritāl** ... arivai makiḻntu ayar nilaiyē *(naṟṟ.42:1, 12)*

[**aritu** 'is difficult']

'It **is certainly difficult** to forget how the young lady rejoices.'

niṉ kalkeḻu ciṟu kuṭi eytiya piṉṟai **ūtal** **vēṇṭumāl** ciṟitē ... nāy payir ... koṭē *(aka.318:11-13, 15)*

[**ūtal vēṇṭum** 'must blow']

'After reaching your small residence in the mountains, you **must definitely blow** for a bit the horn which (normally) calls out to (your hunting) dogs.'

ūra **poyyāl** aṟiveṉ niṉ māyam *(aka.256:7-8)*

[**poy** 'a lie']

'O Ūra, **it is a lie**. I know of your illusion / illusive acts.'

(optative)

āṟṟiṉ vārār āyiṉum āṟṟa ēṉai ulakattum **iyaivatāl** namakku *(kuṟi:23-24)*

[**iyaivatu** 'that which is possible'; here, used as an optative]

'Even if he does not come (asking) for us through proper custom, **may it** (his friendship) **be possible** for us in the next world.'

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(sarcasm)

kaḻaṅkiṉāṉ aṟikuvatu eṉṟāl **naṉṟāl** amma niṉṟa ivaḷ nalaṉē
(aiṅk.248:3-4)
[**naṉṟu** 'good thing']
'If one could know (the cause of her lovesickness) by the marbles, her remaining loveliness will **be good** .'
'If one could find out (the cause of her lovesickness) by the marbles, her remaining loveliness will **do well** .'

('to prevail')

kūtir **niṉṟaṉṟāl** pōtē *(neṭu:72)*
[**niṉṟaṉṟu** 'it stayed']
'The cold **prevailed** at that time.'

um: The sense 'even, also, too' is obtained when **um** is suffixed to only one nominal in the senetence. The sense 'and' is obtained when **um** is suffixed to nominals in a coordinate construction sharing the main verb. The sense 'not only' is obtained when **um** is suffixed to **aṉṟi** 'not being so.' The sense 'neither ... ; nor ... ' is obtained when **um** is suffixed to nominals or verbals in separate clauses and the main verb in each clause is negative.

('also, too, even')

ciṟanta aṉpiṉar **cāyalum** uriyar *(naṟṟ. 208:8)*
[**cāyal** 'gentleness']
'He has great love (for me). He is **gentle too.**'

kaṭuvaṉum aṟiyā k kāṭu (*aiṅk.374:4*)
[**kaṭuvaṉ** 'male monkey'; **kāṭu** 'jungle']
'jungle which **even a male monkey** does not know (well)'

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oru tām ākiya **perumaiyōrum** tam pukaḻ niṟīi c ceṉṟu māyntaṉarē
(puṟa.366:4-5)
[**perumaiyōr** 'people with greatness']
'**Even the great ones**, who were unique, established their reputation, left, and perished (eventually).'

iṉṉatūum kāṇāṉ kaḻitalum uṇṭu *(kali.37:9-10)*
[**iṉṉatu** 'this; of this nature']
'He might leave without seeing **even this**.'

veyil tukaḷ **aṉaittum** *(pati.20:6)*
[**aṉaittu** 'that; of that nature']
'**even** (as little) **as** the (dust) particles (visible) in the rays of the sun'

(conjunction: 'and; not only; neither ... nor ...')

neṭiya **moḻitalum** kaṭiya **ūrtalum** celvam aṉṟu taṉ ceyviṉai p payaṉē
(naṟṟ. 210:5-6)
[**moḻital** 'speaking'; **ūrtal** 'riding']
'**Talking** big **and riding** fast vehicles are not (true) wealth; they are the fruits of one's actions.'

atu tāṉ ellārum uvappatu **aṉṟiyum** nal āṟṟuppaṭūum neṟiyumār atuvē
(puṟa.195:7-9)
[**aṉṟi** 'not being so']
'That is what everyone enjoys. **Not only that**, it is the precept which guides (everyone) in good path.'

ceṉṟōr mukappa p **poruḷum kiṭavātu** oḻintavar ellārum **uṇṇātum cellār** *(kali.18:5-6)*
[**poruḷ** 'wealth, riches']

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'**Wealth will not be lying still** for the passers by to fetch. **Neither would** all the people who go there **pass without consuming**/enjoying it.'

(comparison)

pirinta **namminum** iranki *(narr.208:9)*
[**nam** oblique of **nām** 'we (hon.)']
'pining **more than I** who departed (from her)'

(emphasis)

nanrum taṭaiiya men tōḷāy *(kali.93:5)*
[**nanru** 'good thing']
'O one with soft shoulders which are **well** rounded.'
(The adverbial sense of **āka** is conveyed here by **um**.)

(inclusive; closing a set of items)

nīr nilam tī vaḷi vicumpōṭu **aintum** aḷantu kaṭai ariyinum aḷappu arum kuraiyai *(pati.24:15-16)*
[**aintu** 'five']
'You are difficult to be measured even if one could measure and understand the limits of **all the five** (elements) such as the water, the earth, the fire, the air, and the sky.'

yāvarum kaṇṭu mati maruḷum vāṭā c conri *(pati. 24:21-22)*
[**yāvar** 'anyone, who?']
'the limitless (amount of) rice which **everyone** looks at and is awestruck by'
'the limitless (amount of) rice which amazes **every** onlooker'

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(sound filler)

karuvi vāṉam **talaiiyāṅkum** ītta niṉ pukaḻ *(puṟa.159:19-20)*
[**talaii** advp < **talai** 'to fall in a place']
'your reputation, who gave (to the suppliants) just like the cloudy sky poured'[10]
(Note that **um** is appended to **āṅku**.)

eṉa: See also "Imitative Words."

(enumerative, quotative)

oṉṟu **eṉa** iraṇṭu **eṉa** mūṉṟu **eṉa** ... toṇṭu **eṉa** nālvakai ūḻi naviṟṟum ciṟappiṉai *(pari.3:77-80)*
'You are illustrious. In all the four types of eons, you are praised **as** (manifesting in) one, two, three, (four, five, six, seven, eight), and nine (elements and senses).'

ē: It is the most widely used particle in this period and its various meanings are not easily distinguished. It occurs at the end of a noun, finite verb, or the entire poem. When describing a place with its various activities, the **ē** serves to separate the various parts of the narration. It means 'whereas', 'on the other hand', etc.

(admiration)

nilam nīr vaḷi vicumpu eṉṟa nāṉkiṉ aḷappu **ariyaiyē** *(pati.14:1-2)*
[**ariyai** 'you are difficult' < **aru** 'to be difficult']

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[10] The interpretation given here follows U.V. Saminathier's commentary. Another possible interpretation is to take **āṅku** to mean 'there/then' and **um** 'even.' Then the particle **um** would have a purpose: 'The sky with patchy clouds rained heavily. **Even then** you gave to the suppliants. Such reputation ... .'

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‘**You are difficult** to be measured (understood) like the four such as the earth, the water, the wind, and the sky.’

celvam iṉitu **kaṇṭikumē** *(pati.11:20)*
[**kaṇṭikum** ‘we saw’ < **kāṇ** ‘to see’]
‘**We saw** (your) wealth/riches well.’

(adverb of manner; ‘as’)

vem curam **taṉiyē iṟappa** *(kali.23:3-4)*
[**taṉi** ‘alone’; **iṟa** ‘to cross over, pass through’]
‘as you **cross over** the hot forest **alone**’

ollaiyē uyir **vauvum** uru *(kali.58:17)*
[**ollai** ‘fast’; **vauvu** ‘to grab, snatch’]
‘your appearance/shape which **snatches** (my) life (breath) **fast**’

(completing a statement or poem)

pācaṟai nīṭiṉai ākaliṉ kāṇku **vanticiṉē** *(pati.16:8-9)*
[**vanticiṉ** ‘I have come’ < **var** ‘to come’]
‘Since you delayed at the war camp, **I have came** to see you.’

(emphasis; certainty)

teruḷa niṉ varavu aṟital maruḷ aṟu tērcci muṉaivarkkum **aritē** *(pari.1:29-30)*
[**aritu** ‘that which is difficult’; **muṉaivar** ‘those who concentrate’]
‘Even for those who focus their attention and are sure of things without illusion, it **is difficult, indeed**, to know about your origin clearly.’

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evvayiṉōyum **nīyē** niṉ ārvalar toḻuta kai amaitiyiṉ amarntōyum **nīyē** *(pari.4:70-71)*
[**nī** 'you']
'**You are the one** who are everywhere. **You are the one** who have settled in your devotees' hands which are closed up for prayer.'

veṟiy**um** uḷavē *(pari.5:15)*
[**veṟi** 'frencied dance'; **uḷa** 'there are']
'There are **also** instances of the **frenzied dance.**'
(Here the **ē** emphasizes the sense of **um** which in this context means 'too, also.')

(exclusive)

tuṉṉarum kāṉam eṉṉāy **nīyē** ... ivaḷ īṇṭu oḻiya āḷviṉaikku akaṟi āyiṉ *(naṟṟ.205:5-7)*
[**nī** 'you']
'without thinking of the forest that is difficult to get through, if **you** were to depart **by yourself** for the sake of manly duties while she is left here'

(immediacy; simultaneity)

yāṉ eñcātu oru kai maṇal koṇṭu mēl tūva k **kaṇṭē** kaṭitu araṟṟi p pūcal toṭaṅkiṉaṉ *(kali.65:20-22)*
[**kaṇṭu** advp < **kāṇ** 'to see']
'Without being actionless, I grabbed the sand in one hand and threw it at him. **Seeing that**, he blabbered **immediately** and started to scream.'

nil eṉa niṟuttāṉ **niṟuttē** vantu *(kali.55:6)*
[**niṟu** 'to make stand, stop']

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'He stopped me saying "Stop!" **Stopping** (me), he came (toward me) immediately, and ...'

(rhetorical; question marker)

nāḷ kuraipaṭutal kāṇunar **yārē** *(pari.11:38)*
[**yār** 'who?']
'**Who** are those who (can) see that the days (of life) are diminishing?' (It implies a negative answer.)

arivum pukaḻum uṭaiyōr māyntena varuntalai ulakamum **an̲rē**
(pura.206:8-9)
[**an̲ru** 'it is not']
'The world **is not** an empty space, with the learned and famous people gone, **is it**?'

en̲ai nāḷ taṅkum num **pōrē**, an̲ai nāḷ eriyār erital yāvaṇatu
(pura.301:7-8)
[**en̲ai nāḷ** 'how many days?'; **an̲ai nāḷ** 'those many days';
taṅku 'to stay'; **pōr** 'war']
'For how many days **the war** will last, for those many days, where will you see (him) fighting with those who do not fight with him.'
'No matter how long the war lasts, you will not see him fighting with people who cannot fight back.'
(Actually, **ē** serves as a rhetorical question marker here, but with an additional purpose. An interrogative word [**en̲ai** nāḷ 'how many days'] begins a clause in which the particle **ē** is appended to the noun [**pōr** 'war'] referred to by the interrogative and closes the clause. The next clause begins with the deictic **a** 'that' [**an̲ai nāḷ**

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'those days'], referring back to what was referred to by the interrogative [**eṉai**]. The combination **e... ...ē, a...** gives the sense 'However/Whatever ..., that ... .')

ceṉṉi cēvaṭi cērttiṉ eṉ eṉappaṭumō eṉṟalum **uṇṭē** *(naṟṟ.342:9-10)*
[**uṇṭu** 'there is']
'If I make my head join (her) red feet, **is it likely** that (she) would ask "What is it?" '
'If I fall at her decorated feet, would she care to ask me "What is it?" '

(serial; reckoning)

ciṉaṉē kāmam kaḻi kaṇṇōṭṭam ... teṟal kaṭumaiyoṭu piṟavum *(pati.22:1, 3)*
[**ciṉaṉ** 'anger']
'**anger**, passion, excessive pity, the harshness of killing, and others'
(Here, **ē** occurs only at the end of the first item in the list, **ciṉaṉ**.)

(separating several themes)

nī ēntiya **paṭaiyē** oṉṉār uṭaṅku uṇṇum kūṟṟam **uṭalē** poṉ nērpu avir aḻal nuṭakku ataṉ **niṟaṉē** *(pari.2:49-51)*
[**paṭai** 'weapon'; **uṭal** 'body']
'**The weapon** (discus) that you carry consumes (your) enemies all at once. **Its body** is Death. **Its color**, the swaying flame of bright gold-like fire.'

kuṟumakaḷ ... tīṅkural kiḷiyum tām **aṟipavvē eṉakkē** paṭuṅkāl paiyuḷ tīrum *(naṟṟ.209:5-7)*
[**aṟipa** 'they know' < **aṟi** 'to know'; **eṉ** oblique of **yāṉ** 'I']

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'Even the parrots (in the millet field) **know** the young woman's sweet voice. **My suffering, on the other hand**, will be over (only) when I die.'

ō: See also "Vocative" in "Case Markers And Postpositions."

(ablative: 'from')

ellām **tuyilō eṭuppuka** *(kali.70:21)*
[**tuyil** 'sleep'; **eṭu** 'to raise, arouse']
'**Let** everything (like, the sound of the drum, the sound of the tuṇaṅkai dance, and the sound of the bells on your chariot) **arouse** me **from sleep.**'

(amazement)

a<u>nn</u>aiyō yām em maka<u>n</u>ai p pārāṭṭa k katume<u>n</u>a t tām vantār ... yār kolō *(kali.85:29-31)*
[**a<u>nn</u>ai** an address form]
'**Wow**! When I was praising my son, he arrived suddenly. Who is he?'

(interrogative)

ni<u>n</u> niṟam nōkki a<u>nn</u>ai vi<u>n</u>avi<u>n</u>aḷ āyi<u>n</u> a<u>nn</u>ō e<u>n</u> e<u>n</u>a **uraikkō** yā<u>n</u>ē *(aka.358:9-11)*
[**uraikkō** < **uraikku** 'I will say' + **ō**][11]
'**What do I say**, alas, if mother, looking at your (lovesick) complexion, asks (me for the reason)?'

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[11] It is possible to derive this from **uraikka** + **ō**.

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puṉattu eṟpaṭa **varukō** ... cāral āṭukam **varukō** ... kūṟu iṉi

(naṟṟ.204:2, 4)

[**varukō** < **varuku** 'I shall come' + **ō**][12]

'**Shall I come** to the (millet) field after the sun set? Or, **shall I come** to the mountain slope for playing? Tell me now.'

añcāyō ivaḷ tantai kai vēlē *(aiṅk.60:4)*

[**añcu** 'to fear']

'**Won't you fear** the spear in her father's hand?'

(reckoning)

ūroṭu niṟai cāl viḻupporuḷ tarutal **oṉṟō** ... eri parappi p pakai ceytu paṇpu il āṇmai tarutal **oṉṟō** ... iraṇṭiṉuḷ oṉṟu ākāmaiyō aritē[13]

(puṟa.344:3-7)

[**oṉṟu** 'one thing']

'It would be certainly rare if one of these two would not become true: **one**, (her relatives) giving their town along with plenty of supreme riches (to her suitors); **another one**, (her suitors) showing unscrupulous manliness by spreading fire (in her town) and bringing hostility.'

(reinforcing the preceding item)

pāṭukam **vammiṉō** paricil mākkaḷ *(puṟa.32:6)*

[**vam** < **var** 'to come']

'**Come**, Suppliants. Let us sing.'

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[12] Some might derive this from **varuka** + **ō**.

[13] The traditional commentator U.V. Saminathier considers **oṉṟō** to be the particle, not just the **ō**.

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kaḻiṟu aṉṉāṉ taṉṉai oru peṇṭir aruḷa-k-kiṭantatu **evaṉ kolō** *(kali.61:18-19)*
[**evaṉ** 'how?']
'**How is it** that a woman has to show mercy to a man who is like a bull elephant?'
'**How** could a man, who is like a bull elephant, lie still , so a woman shows him mercy?'

(rhetorical question)

kāmar perukku **aṉṟō** vaiyai varavu *(pari.6:69-70)*
[**perukku** 'flooding'; **aṉṟu** 'it is not']
'The flooding in Vaiyai is desirable, **is it not**?'

(separator; 'on the other hand; whereas')

tuṟaivaṉ **eṉakkō** kātalaṉ **aṉaikkō** vēṟē *(aiṅk.156:4-5)*
[**eṉakku** 'for me'; **aṉaikku** 'for mother']
'The man from the water-front is **lover to me, whereas** he is someone else **for my mother.**'

aṉaiyavai pōṟṟi niṉaiiyaṉa nāṭi k kāṇ **vaḷamaiyō** vaikalum ceyal ākum *(kali.15:23-24)*
[**vaḷamai** 'riches, bounty']
'Consider those things and seek what you intend. **Riches, on the other hand**, can be obtained any day.'

nammaiyō maṟantaikka ... kūṭalum uḷḷārkol *(kali.27:10,12)*
[**nam** oblique of **nām** 'we']
'He may forget about **us. On the other hand**, won't he remember even Kūṭal (Madurai)?'

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'He may forget about us. But won't he remember even Kūṭal (Madurai)?'

ōrum: It is possible to interpret **ōrum** as an adjectival participle derived from **ōr** 'to think about; to search for.' It has the force of an adjectival participle or a finite verb.[14]

(comparison)

maṭa **mayil ōrum** maṉaiyavar *(pari.19:21)*
[**mayil** 'peacock']
'women at home who are **like** innocent **peacocks**'
'women at home who reminds us of peacocks'

kāṇ: It has the basic sense 'to see, look into, realize.' When used as a particle, it verifies a fact and/or alerts one to reality.

(verification)

tērtaṟku **aritu kāṇ**[15] *(pari.22:34)*
[**aritu** 'is difficult']
'It is **difficult** to be sure of ..., **you see.**'

cērppa **koṭiyai kāṇ** nī *(kali.125:15)*
[**koṭiyai** 'you are cruel' < **koṭu** 'to be crooked, cruel']
'Cērppa. You **are cruel, you know.**'

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[14] Cf. miṉ **ōrum** kaṇ āka 'lightning (which helps) as searching eyes' *(kali.49:12)*; taṉittu ōr tēr vantu peyarntatu eṉpa ataṟkoṇṭu **ōrum** alaikkum aṉṉai 'They say that a lone chariot (of my lover) came and left. Consequently, mother **thinks** about it and hits me' *(kuṟu.246:3-5)*. In most contexts, traditional commentators refer to **ōrum** as a sound filler.

[15] The earliest commentator on this text, Parimēlaḷakar, considers **kāṇ** as a sound filler.

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virumpi nī eṉ tōḷ eḻutiya toyyilum ... niṉ maintu-uṭai mārpil cuṇaṅkum **niṉaittu k kāṇ** ... aritu arō ceṉṟa iḷamai tararku

(kali.18:2, 3-4, 11-12)

[**niṉaittu** < **niṉai** 'to think']

'**Think about** the things you have painted willingly on my (friend's) shoulders; and about the passion marks caused by your strong chest. Then **realize** (among other things) that (if you leave now) it would be difficult, indeed, to bring back the youth that has gone.'

kurai: As a verb it means 'to sound, roar.'[16]

(quality; characteristic)

aḷappu arum **kuraiyai** *(pati.24:16)*

[**aru** 'rare, be difficult, precious']

'You **have the quality** that is difficult to be measured/understood.'

kaṭumkurai arumaiya kāṭu *(kali.13:25)*

[**kaṭu(m)** 'intense, severe']

'the forests **are severely**/extremely difficult (to pass through)'

nērvarum kuraiya kalam keṭiṉ puṇarum *(kuṟi:14)*

[**nēr** 'perfect'; **var(u)** 'to bring']

'If jewels with **perfect quality** are damaged, they will join (when someone fixes them).'

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[16] Traditional commentators consider **kurai** as a sound filler: cf. Naccinārkkiṉiyar's commentary on *kuṟi:14*, where he refers to **kuraiya** as an "**acai.**"

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kol(lō):

(interrogative; wonder)

aṟivaikku **yārkol** aḷiyai *(pati.19:14-15)*
[**yār** 'who?']
'You are to be sympathized/pitied. **Who** are you to the young woman?'

iṉṟoṭu **pōyiṉṟukollō** tāṉē ... ivaḷ māmai k kaviṉē *(naṟṟ.205:7-8, 11)*
[**pōyiṉṟu** 'it left' < **pō** 'to go']
'**Perhaps** her dark attractive beauty **left** (her) today.'

iṉṉakaiyavar cīraṇi vaiyaikku **aṇikollō** vaiyai taṉ nīr aṇi nīttam ivarkku **aṇikol** *(pari.22:31-33)*
[**aṇi** 'beauty, decoration']
'**Is** the beautiful row of sweet-smiling women **a decoration** for Vaiyai? **Is** Vaiyai's waves of water **a decoration** for them?'

naṇāḷkol tōḻi *(pari.12:45)*
[**nāṇ(u)** 'to be coy, be bashful']
'**Won't she be coy**, my Friend?.'

koṉ(ṉu):

(excessive: 'greatly; for no good reason; without use', etc.)

avar **koṉṉu nampum** kuraiyar tāmē *(naṟṟ.208:6-7)*
[**nampu** 'to believe, trust']
'He has the quality of **being trusted greatly**'
'He is greatly to be trusted'

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naṉṉutal iṉṟu māl ceyteṉa k **koṉ** oṉṟu **kaṭuttaṉaḷ** aṉṉai *(aiṅk.194:3-4)*
[**kaṭu** 'to chide, to show signs of anger']
'Her lovely forehead confused her mother, and mother **showed a great deal of anger.**'

kaṇṇi piṉṉu p puṟam tāḻa k **koṉṉē cūṭṭi** *(aka.180:6-7)*
[**cūṭṭu** 'to make wear']
'**putting** the string of flowers to lie low **on** her braided hair **without any purpose**'[17]

tāṉ:

(emphasis)

nallatu ceytal āṟṟīr āyiṉum allatu ceytal ōmpumiṉ **atutāṉ** ellārum uvappatu *(puṟa.195:6-8)*
[**atu** 'that one']
'Even if you are unable to do good, check/prevent yourself from doing bad. **That** (indeed) is what everyone enjoys.'

yāṉ celiṉ nanti c ceṟiṉ cāmpum ivaḷ eṉṉum **takaiyōtāṉ** ... ētilār toṭi uṟṟa vaṭu k kāṭṭi īṅku em il varuvatai *(kali.78:19-22)*
[**takai** 'quality, nature, characteristic']
'You are coming here to our house showing off your scars made by other women's bracelets. **Is it indeed** your **nature** to think "She will exult if I go (to her) but will wither if I resent her"? '

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[17] **koṉ** in another context has been taken to denote "time" instead of meaning 'without any purpose': niṉ mukam tāṉ peṟiṉ allatu **koṉṉē** maruntu piṟitu yātum illēṉ *(kali.60:20-21)*: cf. Nacciṉārkkiṉiyar's commentary on these lines.

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(reflexive)

nakai nan̲r̲u amma **tān̲ē** *(aka.400:1)*
[**tān̲** 'self, it']
'**It** was good fun.'

til(la): It expresses a sense of wishing or possibility based on a condition.

(wish)

in̲n̲ē **muṭikatil** amma ... pācar̲ai t tol̲ilē *(neṭu:168, 188)*
[**muṭika** 'May it end']
'**May** the (king's) work at the war camp **come to a conclusion** today.'

pacappu nī viṭin̲ **celvēmtilla** yāmē *(aiṅk.429:1-2)*
[**viṭu** 'to let go'; **cel** 'to go, leave']
'**I shall leave** (in search of wealth) if you let go your lovesick pallor.'

kāṇkuvemtilla avaḷ kavin̲ per̲u cuṭar nutal ... vēntu tol̲il viṭin̲ē *(aiṅk.443:3, 5)*
[**kāṇ** 'to see']
'**I shall see** her beautiful bright forehead, if the king completes/ends his task.'

(reluctance)

polam pūṇ vēntar **palartil** amma *(pati.64:2)*
[**palar** 'many people']
'The kings with gold ornaments **are numerous, you know.**'

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kātalar **maṟantaṉarōtil** maṟavā nammē *(aiṅk.319:3-4)*
[**maṟantaṉarō** 'did he forget?']
'**Has** my lover **forgotten** me who has not forgotten him?'

em mutumai eḷḷal aḥtu **amaikumtilla** *(aka.6:14-15)*
[**amaikum** 'We/I (hon.) will accept / be calm']
'Do not mock at my aging. **I shall accept it.**'
'Do not mock at my old age. **It is acceptable to me.**'

teyya: It functions like the particle **attai**, but is not always addressed to the second person.

(suggestion)

iṉṟu nī ivaṉai āki ... **taṅkiṉ evaṉō teyya** *(naṟṟ.215:8-9)*
[**taṅkiṉ** conditional < **taṅku** 'to stay over'; **evaṉ** 'what?'; **ō** particle]
'**What if** you become one (of us) here now and **stay over?**'

peṇṇai **naṭuvaṇatuvē teyya** ... nallōḷ tantai ciṟu kuṭi p pākkam *(nāṟṟ.323:1-2, 6)*
[**naṭuvaṇatu** 'that which is in the middle'; **ē** particle]
'The Pākkam, where the good woman's father's small clan lives, **is among** the peṇṇai trees.'

(adverbial)[18]

col iṉi t **teyya** yām teḷiyum āṟē *(aka.220:22)*
[**col** 'to tell'; **iṉi** 'now']
'Tell us now **clearly**, how we can be reassured.'

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[18] It is not clear whether teyya in these examples can be interpreted simply as an address form.

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oyya-p-pōvāḷai ... **teyya** neṟi maṇal **nēṭiṉar cella** *(pari.20:41-43)*
[**nēṭu** 'to look for'; **cel** 'to go']
'as they **went** along the sandy path **looking intently** for her who rushed to escape'
(Note that **teyya** here is not addressed to someone in the second person.)

ivaḷ nalam paṇṭum iṟṟē **kaṇṭiciṉ teyya** *(naṟṟ.35:7-8)*
[**kaṇṭiciṉ** 'you see' < **kāṇ** 'to see']
'Her wellbeing was like this even in the past. **See** this **well.**'

teyyō: It is a variant of **teyya**, except that it occurs only in the second person.

(address)

vārāyāyiṉ **vāḻēm teyyō** *(aiṅk.239:5)*
[**vāḻ** 'to live, thrive']
'If you do not come (to visit us) **we shall not survive.**'

maṟṟu(m): **maṟṟu/maṟṟai** means 'the other.'[19]

('however; but then; nevertheless')[20]

īṯal māṭṭu otti ... **maṟṟu ovvāti** ... makaḷirai nuntai pōl nōy kūra nōkkāy viṭal *(kali.86:21-24)*
[**o** 'to be like, resemble']

[19] Cf. aintalai avir poṟi aravam mūtta maintaṉ aruku oṉṟu **maṟṟu** iḷam pārppu *(pari.19:72-73).*

[20] One traditional commentator's definition of **maṟṟu** as **viṉai māṟṟu** 'change of action' in one context is worth noting. See Nacciṉārkkiṉiyar's commentary on *kali.93:10.*

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'Be like your father with respect to giving. **But then, do not be like** him. Do not leave (your) women without paying attention when their lovesickness (for you) increases.'

maṭamakaḷ ... uḷḷal kūṭatu eṉṟōy **maṟṟum** ... **pōtal ollāḷ** **eṉ** neñcattāṉē *(naṟṟ.201:1, 4, 12)*
[**pō** 'to leave'; **ol** 'be able, possible']
'You said that I should not think of that innocent woman. **But then,** she is unable to leave my heart.'

(answer: 'otherwise; in response to; then')

cen-tiṉai kaṭiyum uṇṭaṉa ... mauvalum arumpiṉa ... naḷ iruḷ varaiyaka nāṭaṉ varūum eṉpatu uṇṭukol aṉṟukol **yātukol maṟṟu** *(naṟṟ.122:2, 4, 5-7)*
[**yātu** 'what?'; **kol** particle]
'The red millet (plants) are guarded. The wild jasmine are in bloom. Will the man from the mountainous country come (for a rendezvous) in the thick of the night? Will he not? **Then,** what?'

nāṭaṉ paṉ malai arum curam iṟappiṉ nam viṭṭu yāṅku vallunam **maṟṟē** ... **paṭuttal** ... **kaṇṇē** *(naṟṟ.171:5-8, 11)*
[**kaṇ paṭuttal** 'making the eyes sleep']
'If the Nāṭaṉ leaves us and goes through the difficult mountainous forest, **then** how can we **close our eyes** (for sleeping)?'

nāṇāḷkol tōḷi ... parattaiyiṉ tōḷ nalam uṇṭu tuṟantāṉ eṉa orutti yāṇar mali puṉal nīttattu irum piṭi cēṇa verinil ciṟantāṉōṭu ēṟiṉāḷ nāṇu k kuṟaivilaḷ naṅkai **maṟṟu** *(pari.12:45-49)*
[**nāṇukkuṟaivu** 'virtue of shame']

'Isn't she ashamed of herself? My friend, he (her lover) enjoyed the loveliness of another woman and left her (too). Now, this (shameless) woman got on the back of a tall dark elephant with him in the floods of Vaiyai. She does not have the **virtue of shame to respond** (to his act).'

('moreover; in addition to; thereafter')

tantai kāmuṟṟa toṭakkattu tāy uḻai p pukkāṟku avaḷum ... perumāṉ nakai mukam kāṭṭu eṉpāḷ kaṇṇīr cori muttam kāḻ cōrva pōṉṟaṉa **maṟṟum** vaḷimuṟai t tāy uḻai p pukkāṟku avaḷum ... muyaṅkiṉaḷ ... koḷvaṉa nāṭi aṇintaṉaḷ *(kali.82:10-19)*

'(My little son) went near the woman whom his father took as a lover in the beginning. Saying to him, "Lord, show me your smiling face," that woman shed tears which resembled pearls falling off a string. **Thereafter**, he went near the next woman his father took as lover. This woman hugged him and put on him carefully chosen proper jewelry.'

cerukkoṭu niṉṟa kālai **maṟṟu** ... kallā iḷaiñar colli k kāṭṭa *(poru:89, 100)*

'When we stood there with triumphant joy, (the king's) young men (in attendance) **then** told (the king about us) and showed (us to the king), and ...'

(another kind)

maṇippīli cūṭṭiya nūloṭu **maṟṟai** aṇippūḷai āvirai erukkoṭu piṇittu yāttu *(kali.138:8-9)*

'together with the thread holding the peacock feathers, he tied **yet another** string (of flowers) such as the beautiful pūḷai, āvirai, and erukkam, and ...'

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man̲(n̲ē)/man̲(n̲ō)[21]**:**

(adverb of manner: 'well')

curi mucci **mul̲utuman̲** purala ... pal kul̲ai t toṭalai *(aka.390:5, 7)*
[**mul̲utum** 'in its entirety']
'as the garland with many leaves rolls **well over** (her) curly hair'

(certainty: 'clearly; definitely')

ituman̲ pirintōr uḷḷum pol̲utē *(aiṅk.487:1)*
[**itu** 'this one']
'**This** is the time when those who are separated think (of their lovers).'

veñcuram **ariya allaman̲** namakkē ... kur̲umakaḷ koṇṭan̲am celin̲ē *(aka.335:8-9, 26)*
[**ariya alla** 'they are not difficult']
'The hot forests **are certainly not difficult** (for me to pass through) if I go taking my young woman with me.'

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[21] Two forms, **mar̲r̲icin̲ē** and **man̲um**, which occur in the following contexts, are interesting: nī **mar̲r̲icin̲ē** 'May you **thrive for ever**' *(pur̲a.272:3)* and poruḷ tir̲attu avavu k kai viṭutal atu **man̲um** poruḷē 'Give up the desire for wealth; that is the wealth/substance **which prevails**' *(kali.14:18-19)*. They suggest that **man̲** has the force of a verb meaning 'be established, to prevail, last for ever.' Also it is possible that **man̲r̲a** and **man̲** are from the same root (**man̲**) meaning 'to prevail, last for ever.'

In one context, aḥtu avalam an̲r̲u **man̲a** *(kali.108:8)*, **man̲a** is interpreted by a traditional commentator as expressing an adverbial sense 'a great deal.' See Naccin̲ārkkin̲iyar's commentary on *kali.108:8*.

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('however')

nallār tam kōtaiyāl alaitta puṇ vaṭu k kāṭṭi aṉpu iṉṟi variṉ ellā pulappēṉ
yāṉ **eṉpēṉman** a-n-nilaiyē avaṉ kāṇiṉ kalappēṉ eṉṉum i-k-kaiyaṟu
neñcē *(kali.67:6-9)*
[**eṉpēṉ** 'I say' < **eṉ** 'to say']
'My Friend, I say that I shall sulk if he comes without love, showing the scars of the wound (on his body) which his (other) women caused by hitting him with their garlands. **However**, this heart (of mine) without (any) precept says that it would unite (with him) when I see him in that very state.'

(lamentation, expressing grief, reluctance)

ōṭi uytalum **kūṭumaṉ** okkal vāḻkkai taṭkum mā kālē *(puṟa.193:3-4)*
[**kūṭum** 'is possible']
'It **is possible** even to run away and survive, at the great time when life with kith and kin hinders you.'
(Another interpretation would be to take **maṉ** as giving the sense of a rhetorical question.)

varuvīr ākutal **uraimiṉ maṉṉō** ... **ceṉṟōrmaṉ** eṉa irukkiṟpōrkkē
(aka.387:3, 20)
[**uraimiṉ** 'May you tell'; **ceṉṟōr** 'he left']
'**Tell** that you will return (soon) to those who would be waiting (patiently) thinking "**He has gone** (in search of wealth)." '

ivaḷ aṇi vāṭa akaṉṟu nī ... poruḷ **muyaṟimaṉ** muyalvaḷavai ... vāḻnāḷum
nilaiyumō *(kali.17:9-12)*
[**muyaṟi** 'you are making an effort' < **muyal** 'to make an effort']

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'You **are making an effort** to gather wealth, leaving her whose beauty is wilting (because of your imminent departure). Will the days of (her) life last as long as your effort (lasts)?'

(possibility; wonder)

uḷḷi varukuvar kollō uḷaintu yāṉ eḷḷi **irukkuvēṉmaṉ**kolō *(kali.142:31-32)*
[**irukkuvēṉ** 'I will be']
'Will he return, thinking (of me)? **Will I be waiting,** scorning in agony?'

ceṉṟu yām ... pal ūḻ muyaṅkal **iyaivatu maṉṉō** tōḻi *(aka.242:12, 16-17)*
[**iyaivatu** 'that which is possible']
'**Is it possible to** go and **embrace** (him) several times?'

('to prevail')

ulakattōrē **palarmaṉ** celvar *(pati.38:1)*
[**palar** 'many people']
'Rich people in this world **are many.**'

kallā k kuṟaḷa kaṭum pakal vantu emmai illattu vā eṉa mey koḷīi ellā niṉ peṇṭir **uḷarmaṉṉō** kūṟu *(kali.94:14-16)*
[**uḷ** 'to exist']
'You, immature dwarf! In midday you come and grab my body saying "Come to my house." Tell me, **are there** your (own) women, really?'

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(reference to an earlier state)[22]

akaṉ kaṇ vaippiṉ **nāṭumaṉ** ... kuṭṭuvaṉ ... tāṉai paravā ūṅkē *(pati.29:10, 14-15)*

[**nāṭu** 'country']

'**They were** vast bountiful **countries**, before (the Cēra king) Kuṭṭuvaṉ's army spread (there).'

vel vēl aṇṇal kāṇā ūṅkē niṉṉiṉum **pulliyēm maṉṉē** *(puṟa.141:7-8)*

[**pulliyēm** 'we are poor']

'**We were poorer** than you before we met the noble one with a victorious spear.'

yāṉum ... maṭa nallāḷai īṉṟa naṭpiṟku aruḷāṉ āyiṉum iṉ nakai muṟuval ēḻaiyai p paṉṉāḷ kūntal vāri nucuppu ivarntu ōmpiya nalam puṉai **utaviyum uṭaiyaṉ maṉṉē** *(aka.195:5-10)*

[**utavi** 'help'; **uṭai** 'to have']

'Even if he is not kind (enough) for a friendship with me who gave birth to the good young woman (he loves), (he must understand that) **I helped** for that sweet smiling poor girl's wellbeing by combing her hair many days and protecting her by carrying her on my waist.'

peru vaḷam paḻuni **naṭṭaṉai maṉṉō** muṉṉe ... paṟampē *(puṟa.113:3-4, 7)*

[**naṭṭaṉai** 'you befriended' < **naḷ** 'to befriend']

'O Paṟampu hill, great bounty having ripened (in your lands), **you befriended** (many people) in the past.'

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[22] It has the overtones of lamentation, sympathy, and pity. The earlier state is described by a word/phrase in a separate clause.

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maṉṟa:

(certainty)

puraiya maṉṟa puraiyōr kēṇmai *(naṟṟ.1:5)*
[**purai** 'to be noble']
'Friendship with noble people is **certainly noble.**'

vēlaṉ vēṇṭa veṟi maṉai vantōy kaṭavuḷ āyiṉum āka **maṭavai maṉṟa** ... murukē *(naṟṟ.34:9-11)*
'Murukaṉ, **you** who came to the place of the frenzied dance at the request of (your priest) Vēlaṉ, **are certainly gullible.**'
(It also has an overtone of pity.)

(expressing grief/pity; sympathy; self pity)

citaintatu maṉṟa nī civantaṉai nōkkaliṉ ... nal nāṭṭu ... kaviṉē *(pati.27:1, 15-16)*
[**citai** 'to be destroyed']
'The beauty of the (enemy's) good country **is destroyed** (now) since you look at it angrily.'

alkal **vantōṉ maṉṟa** kuṉṟa nāṭaṉ *(naṟṟ.114:5-6)*
[**var** 'to come']
'The Nāṭaṉ from the mountainous country **came at night.**'

kuyil ... ālum ... kālaiyum **akaṉṟōr maṉṟa** nam maṟanticiṉōr *(naṟṟ.118:3-5)*
[**akal** 'to go away, depart']
'He who has forgotten us **is away** from us even at the time when the cuckoo sings.'

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(sarcasm)

nallārai k kāṇiṉ vilakki nayantu avar pal itaḻ uṇ kaṇṇum tōḷum pukaḻ
pāṭa nallatu **kaṟpittār maṉṟa** *(kali.112:8-10)*
[**kaṟpi** 'to make learn' < **kal** 'to learn']
'**Well, they** (also) **taught** (you) something good: to stop good women if you see them and to sing praises of their petal-like ensnaring eyes and shoulders.'

mā: See also "**kamā**" in "The Imperative/Optative."

(adverbial)

paṉmā nāṭu keṭa (*pati.83:6*)
[**paṉ** < **pal**(**a**) 'many']
'so that the (enemy) countries perish **in many ways**'

niṉ ... vāy pōl poymmoḻi evvam eṉ **kaḷaimā** (*aka.3:13-14*)
[**kaḷai** 'to cure, get rid of']
'**In what way** would your false words, which are like truth, remove my distress?'

(expletive)

ōṭi uytalum kūṭumaṉ okkal vāḻkkai **taṭkumā kālē** *(puṟa.193:3-4)*
[**taḷ** 'to hinder'; **kāl** 'time']
'It is possible to run away and survive, **at the great time** when life with kith and kin **hinders** you.'
(It can also be understood as a rhetorical question.)

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(optative; wish)

naṉṉāḷ vēṅkaiyum **malarkamā** iṉi *(naṟṟ.206:7)*
[**malar** 'to bloom']
'Now, **may** the vēṅkai also **bloom** for the good day (of your wedding).'

mātu/mātō:

(certainty)

pala tiṟam peyarpavai **kēṭkuvir mātō** *(malai:291)*
[**kēḷ** 'to hear']
'You will **definitely hear** (the noise made by) the animals which move around in different ways (on the mountain).'

mū-v-ēḻ ulakamum oru niḻal ākkiya **ēmattai mātō** *(pari.3:75-76)*
[**ēmattai** 'you have the protection' < **ēmam** 'protection, security']
'You **certainly are the one who protected** all the twentyone worlds by making them (come) under one shade.'

(lamentation; expressing grief, reluctance)

eḻil aḻiya vāṭum nāḷum **niṉaival mātu** avar paṇpu eṉṟu ōvātu iṉaiyal ... tōḻi *(aka.171:3-5)*
[**niṉai** 'to think']
'My friend, do not pine incessantly saying, "**I think** of his qualities even when my beauty is damaged and I am withering." '

ivai kāṇ tōṟum **nōvar mātō** aḷiyarō aḷiyar eṉ āyattōr *(naṟṟ.12:7-8)*
[**nōvar** 'they will suffer' < **no** 'to suffer']
'Pitiful are my companions. Whenever they look at these (things of mine), **they will be distressed.**'

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aṉṉai pōla iṉiya kūṟiyum kaḷvar pōla k **koṭiyaṉ mātō** ... malaikiḻavōṉē *(naṟṟ.28:3-4, 9)*
[**koṭu** 'to be bent, crooked']
'The mountain Chief **is a cruel man** like the thieves, although he says sweet things like a mother.'

tīyum vaḷiyum vicumpu payantāṅku **nōyum iṉpamum ākiṉṟu mātō** ... nāṭaṉ malarnta mārpē *(naṟṟ.294:1-2, 9)*
[**nōy** 'sickness'; **iṉpam** 'pleasure'; **ā** 'to be']
'**O well,** the wide chest of the man from the country side **is becoming a pain and pleasure** like the sky emitting fire and air (at the same time).'

(sarcasm; reluctance)

maṟappaṉ mātō niṉ viṟal takaimaiyē *(naṟṟ.270:11)*
[**maṟa** 'to forget']
'**I will forget** your triumphant qualities.'

māḷa: It occurs only with the second person verb forms.

(wish)

arivai kāṇiya oru nāḷ **pūṇka māḷa** niṉ purai neṭum tēr *(pati.81:31-32)*
[**pūṇ** 'to wear, be decorated']
'**May** your excellent tall chariot **be decorated** some day so that the young woman could see it.'

vārār eṉṉum pulavi uṭkoḷal **oḻika māḷa** niṉ neñcattāṉē *(naṟṟ.11:4-5)*
[**oḻi** 'to disappear; expel, remove']
'**Expel/Remove** from your heart the sulking that he (your lover) has not come.'

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yāḻa: It is used only in the second person.

(address)

poṉṉum maṇiyum pōlum **yāḻa** niṉ naṉṉar mēṉiyum nāṟu irum katuppum *(naṟr.166:1-2)*
'your lovely body and good-smelling dark hair (which are) like gold and gems'

colliṉ col etir koḷḷāy **yāḻa** niṉ tirumukam **iṟaiñci nāṇuti** *(naṟr.39:1-2)*
[**iṟaiñcu** 'to bow, hang'; **nāṇuti** 'you are bashful' < **nāṇ**(**u**) 'to feel bashful']
'You do not accept (my) words if I talk. **You are hanging** your lovely face and feeling bashful.'

(adverbial meaning 'well')

varuttam tīra **yāḻa** niṉ nala meṉ paṇaittōḷ **eytiṉam** *(naṟr:9:3-4)*
[**eytu** 'to reach, obtain']
'I **obtained** your lovely soft firm shoulders **so well** that my grief is ended.'
(In this context, **yāḻa** might simply be an address form like **ila** which occurs in *aka.12:3*. One can compare a similar form, **ēlē** 'hey', used in some dialects of modern Tamil.)

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15

ADJECTIVES OR NOUN MODIFIERS[1]

GENERAL: Adjectives tell us something about a latent or intrinsic quality of the nouns they qualify.[2] The function of the adjective is to bring out some potential quality of the noun it qualifies. The Tamil adjective

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[1] The traditional name for an "adjective" is **peyaraṭai** 'that which is adjacent to a noun' or, simply, "modifiers."

[2] Transient/acquired qualities of a noun can also be expressed by adjectival constructions, e.g., **cērkiṉṟa** kaṇ kaviṉ, literally 'the beauty of (the process of) uniting that attracts the eye' *(pari.22:35)*. This type of "adjectives" contain a non-past/non-completive marker or a past/completive marker that is added to the stem. Some scholars hold that forms like **cērkiṉṟa** are not adjectives. For different views, see Veluppillai (pp.815-817). Constructions like **cērkiṉṟa** are treated in this study in the chapters which deal with adjectival participles.

Forms like **aḻakāṉa** 'beautiful' and **aḻakāy irukkiṟa** 'that which is beautiful' which are derived by adding **āṉa** 'that which is full of' to nouns or **irukkiṟa** 'that which is/remains' to an adverb ending with **āy** (< **ā** 'to be') are considered as "adjectives" in modern Tamil (cf. Arden:193). They are not attested in classical Tamil. For information on forms similar to **āṉa** (**āṉāṉ**, **āṉāḷ**, etc.), see "A Note On The Verb **āṉ**."

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always precedes the noun it qualifies and has to change its form into a noun if it has to follow the noun. It is semantically completed by a nominal in the sense that it makes complete sense only when interpreted along with the nominal it qualifies. The qualities expressed by the adjectives are not only binary but also spectral: antiquity, innateness, badness, brightness, color, darkness, depth, deixis, directionality, freshness, goodness, number, pleasantness, purity, rarity, shape, size, substantiality, subtlety, and the like. One could make further categories like "color adjectives," "demonstrative adjectives," etc.[3]

This study makes a formal distinction between the adjective, adjectival participle, and nominal compound in the following way: an adjective is a stem without a past/completive marker, non-past/non-completive marker, or a negative marker, and modifies a nominal; an adjectival participle is like an adjective in terms of its function, except that it contains a past/completive marker, non-past/non-completive marker, or a negative marker; a nominal compound contains an adjective/adjectival participle and a nominal. This chapter deals with adjectives which some modern scholars refer to as "mono-morphemic adjectives" — i.e., those which cannot be analyzed into smaller morphemes.[4] See also "Nominal Compounds" in this study.

FORMATION: There are some nominal stems which precede and qualify nouns, which qualify as "adjectives." In addition, most verb stems function as "adjectives" when they precede a noun. For example, **kol kaḷiṟu**, which has the structure verb stem **kol** 'to kill' + **kaḷiṟu** 'male elephant', can be understood as 'killer elephant.'[5] There are some adjec-

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[3] Only a random sample of classical Tamil adjectives is provided here.

[4] For a classification of these adjectives, see Murugarathanam (pp.394-400).

[5] Traditional grammarians would categorize **kol kaḷiṟu** as a **viṉaittokai** "compound denoting an action," or even describe it as **kālam karanta peyar eccam** "nominal participle without any markers of time" (Naṉṉūl, Rule 364). In this study, forms like **kol**

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tives which seem to be derived forms, resembling adjectival/relative participles. That is, there are "adjectives" like **periya** kaḷ 'large (amount of) toddy' *(puṟa.235:2)* derived from ***per(u)** 'to be big/large' + **i** + **y** (glide) + **a**. In such forms the so-called "past marker" **i** does not really denote a past time, but only signifies the "completive aspect" or the "totality of the quality" signified by the stem. One might be tempted to suggest that forms like **periya** are corrupted forms of **perukiya** (**peruku** 'to increase' + **i** + **y** [glide] + **a**) and the like. Nevertheless, even in "adjectives" like **uyarnta** 'tall' or in **perutta** 'large, be abundant', the so-called "past markers" **nt** and **tt** do not signify a true past time, but only the totality of the quality signified by the stem.

There are "adjectives" like **val** 'strong, capable' and **kēḻ** 'colorful', from which other verb forms are derived in classical Tamil: e.g., colla **valliṟṟum** ilaṉ 'neither was he **capable of** expressing himself' *(aka.32:15)* vs. **val** vil '**strong** bow' *(kali.7:6)*; yāḻicai **kēḻ**ttaṉṉa ... miñiṟu ārppa 'honey bees sounding as if music **emerged** from the harp' *(pari.8:22)* vs. irum **kēḻ** vaya-p-puli 'dark **colored** strong tiger' *(naṟṟ.217:3)*; tuṉ **arūum** takaiya kāṭu 'forest **difficult** to be approached' *(kali.11:15)*, **arūum** < ***ar(u)** 'to be difficult.'

Examples like **periya**, **perutta**, **val**, **kēḻ**, and **aru** suggest that all adjectives may be derived from verb stems. The fact that case markers are never added to the adjectives strengthen this view. Neither person-number-gender distinction, nor a distinction between affirmative and negative is made by an adjective. An adjective does not vary in form according to the person, number, gender, and case of the noun it modifies. An adjectival noun can be derived from it. See "Adjectival Nouns or Appellative Nouns" for information on adjectival/appellative nouns, and the chapters on adjectival participles for the derivation of adjectival/relative participles. There are no

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kaḷiṟu are considered to be of the structure: verb stem + noun; the stem **kol** is taken to function as an "adjective."

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comparative or superlative degrees of adjectives. For information on comparison, see "Comparison."

The Oblique Stem of an Adjective

The oblique stem of an adjective is obtained in one or a combination of the following ways: by lengthening the short vowel in the first syllable of the stem; by doubling the penultimate consonant in the stem; by adding to the stem a nasal homorganic with the initial **k**, **c**, **t**, or **p** of the following item; by adding **v** to certain stems; by changing the stem-final consonant; or by deleting the stem-final **u**. These changes are controlled by the shape of the stem. See "Morphophonemics" for examples of these changes.

EXAMPLES OF OBLIQUE STEMS OF ADJECTIVES

viṟaliyar ... nal meṉ **cīṟaṭi** *(ciṟu:31-32)*
[**cīṟaṭi** < **ciṟu** 'small' + **aṭi** 'feet']
'good, soft, and **small feet** of the (female) singers'
(Note that the short vowel in the first syllable of **ciṟu** is lengthened and the stem-final **u** is deleted.)

taṭantāḷ nārai *(naṟṟ.91:4)*
[**taṭantāḷ** < **taṭa** 'bent, crooked' + **n** + **tāḷ** 'leg'; **nārai** 'crane']
'crane with **bent legs**'
(Here, a nasal [**n**] homorganic with the initial consonant [**t**] of the noun following the stem is inserted between the stem and the following noun.)

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cevvari k kayaloṭu **pacciṟā** p piṟaḻum mai irum kuṭṭattu
(peru:270-271)

[**cevvari** < **ce** 'red' + **v** + **vari** 'stripes, lines';
pacciṟā < **pacu** 'fresh, wet, young'; **iṟā** 'prawn, shrimp']
'in the large, deep, dark pond where **wet shrimps** and **red-striped** carps wallow'
(Note that in **cevvari** the consonant **v** is added to the stem in accordance with the initial consonant **v** of the following noun **vari**. Also note that the penultimate consonant **c** in **pacu** is doubled/hardened to produce the oblique stem **pacc** while deleting the stem-final **u**.)

EXAMPLES OF ADJECTIVES

Antiquity/Innateness/Customary:

tol 'ancient, established, acknowledged': **tol** kuṭi '**established** clan' *(tiru:178)*
tol 'innate': **tol** kaviṉ '**inherent** beauty' *(kali.2:28)*
tol 'customary': **tol** paci '**usual** hunger' *(peru:253)*

Bad Quality/Cruelty[6]:

tī 'cruel': **tī** neñcattu 'with **cruel** heart' *(pari.5:73)*

Brightness/Obviousness/Clarity:

oḷ 'bright': **oḷ** eri '**bright** flame' *(puṟa.240:10)*
oḷ 'obvious': **oḷ** icai 'well-known/**acknowledged** reputation' *(pati.pati.8:10)*
oṇ 'bright': **oṇ** katir '**bright** rays' *(kali.2:5)*

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[6] Also, **tīya** 'bad': **tīya** kaluḷi '**bad** frothy water' *(kuṟu.327:4)*. Note that **tīya** contains the suffix **a**.

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Color:

karu(m) 'black': **karum** pukai '**black** smoke' *(ciṟu:156)*
ce(m) 'red': **cem** paral '**red** pebbles' *(aka.133:3)*
nīl 'blue': **nīl** niṟa vicumpu '**blue** sky' *(tiru:116)*
paccai 'green': **paccai** k kuvaḷai p pacuntaṇṭu *(pari.11:101-102)*
'fresh **green** stem of the kuvaḷai'
veḷ 'white': **veḷ** aruvi '**white** waterfall' *(ciṟu:90)*
veṇ kuruku '**white** crane' *(naṟṟ.4:11)*

Darkness:

iru(m) 'dark, black': **irum** katuppu '**dark** hair' *(naṟṟ.387:1)*
irum kuyil '**black** cuckoo' *(naṟṟ.118:3)*

Depth:

āḻ 'deep': **āḻ** tuyaram 'deep/**intense** grief' *(kali.147:68)*

Deixis:

a 'that': **a**-k-kā '**that** grove' *(kali.92:28)*
i 'this': **i**-k-karai '**this** end/edge/bank' *(puṟa.357:9)*
u 'yonder': **u**-k-karai 'The **yonder** end/edge/bank'[7] *(puṟa.357:9)*

Directionality, Lateralness/Limitation[8]:

iṭa 'left': **iṭa** vayiṉ 'on the **left** side' *(ciṟu:35)*
kuṭa 'western': **kuṭa** pulam '**west** land' *(ciṟu:47)*
kuṇa 'eastern': **kuṇa** ticai '**eastern** direction' *(puṟa.386:20)*
teṉ 'southern': **teṉ** ticai '**southern** direction' *(pari.10:121)*
naṭu 'middle, inside': kēḷviyuḷ **naṭu** '**center** of the Vedas'

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[7] **ukkarai** is interpreted as 'that bank/edge' by a traditional commentator: cf. U.V. Saminathier's commentary.

[8] See "Case Markers and Postpositions" for examples like **kaṭai** 'end', **mutal** 'beginning', etc.

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(pari.2:25)

naṭu 'middle, center': yāṟṟu **naṭu** '**center** of the river' *(pari.4:67)*
vaṭa 'northern': **vaṭa** malai '**northern** mountain' *(paṭṭ:187)*
vala(m) 'right': **valam** puri vaḷai '**right** spiralled conch' *(neṭu:142)*

Freshness, Newness:

pacu(m) 'fresh': **pacum** puṇ '**fresh** wound' *(pati.61:1)*
putu 'new, unknown': **putu** nāṇ 'new/**unknown** bashfulness' *(aka.112:19)*

Goodness, Loveliness:

nal 'good': **nal** īkai '**good** beneficence' *(naṟṟ.91:9)*
nal 'lovely': **nal** tōḷ '**lovely** shoulders/arms' *(naṟṟ.131:9)*

Loftiness/Lowliness[9]:

iḻi 'lowly': **iḻi** piṟappāḷaṉ 'he of a **lowly** birth' *(puṟa.170:5)*

Novelty, Strangeness:

vampu 'novel, odd, strange': **vampa** mākkaḷ '**strange**/new people' *(naṟṟ.164:7)*

Number, Count[10]:

mu 'three': **mukkaṇṇāṉ** 'He, with three eyes; Śiva' *(kali.2:4)*
mū eyil '**three** fortresses' *(kali.2:4)*

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[9] Cf. **uyarnta** 'lofty/highly principled': **uyarnta** utavi 'noble help' *(matu:743)*. In most contexts, **uyarnta** signifies "loftiness" or "high principled-ness." **iḻinta** 'descended': **iḻinta** mīṉ 'fish which came down (the shore)' *(kali.121:20)*. The context is: eṟi tirai tantu iṭa **iḻinta** mīṉ 'the fish which came **down** the shore as the tossing waves brought and dropped them.' In most contexts, **iḻinta** signifies movement in a lower direction.

[10] For other numerals, see "Numerals."

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Old Quality, Customary Quality:

> **paḻa(m)** 'old': **paḻaṅ** kayiṟu '**old** rope' *(naṟṟ.284:10)*
> **paḻa(m)** 'accustomed': **paḻam** paci '**accustomed** hunger' *(peru:25)*

Pleasantness, Preciousness, Cruelty, Unpleasantness:

> **iṉ** 'pleasant': **iṉ** kālai '**pleasant** morning' *(naṟṟ.264:2)*
> **iṉ** 'precious, dear': **iṉ** uyir '**dear/precious** life' *(matu:403)*
> **koṭu(m)** 'cruel, unpleasant': **koṭum** col '**unpleasant** words' *(naṟṟ.200:11)*

Purity:

> **tū** 'pure/naive': **tūu** neñcam '**pure/naive** heart/mind' *(kuṟu.157:2)*
> **tū** 'clean': **tū** uṭai '**clean** clothes' *(tiru:138)*

Shape, Measure:

> **akal** 'wide': **akal** mārpu '**wide** chest' *(puṟa.255:2)*
> **iru(m)** 'vast': **irum** kaṭal '**vast** sea' *(matu:407)*
> **iru(m)** 'large': **irum** kiḷai '**large**/big extended clan' *(puṟa.173:9)*
> **iru(m)** 'dense, deep': **irum** kaṭaṟu '**dense** forest' *(puṟa.140:7)*
> **uyar** 'high/tall': **uyar** karai '**high** bank/shore'[11] *(naṟṟ.91:2)*
> **kuṟu(m)** 'short': **kuṟum** tāḷ ēṟṟai 'the male pig with **short** legs' *(puṟa.379:8)*
> **koṭu** 'bent/crooked': **koṭu** naṭai '**crooked** gait' *(peru:243)*
> **koṭu** 'bent': **koṭu** veṇ tiṅkaḷ '**bent**, white moon; crescent moon' *(aka.86:6)*
> **ciṟu** 'little': **ciṟu** varai 'a **little** while' *(aka.136:22)*
> **nīḷ** 'long': **nīḷ** curam '**long** (stretched) forest' *(kali.145:14)*
> **nīḷ** 'tall': **nīḷ** kuṭai '**tall** parasol' *(puṟa.24:23)*
> **neṭu** 'long': **neṭu** neṟi 'long route/path' *(peru:65)*

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[11] Compare **uyarnta** 'high/tall': **uyarnta** nel '**tall** rice paddy' *(puṟa.391:3)*.

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neṭu 'tall': **neṭu** nilai '**tall** entrance' *(matu:353)*
nēr 'straight': **nēr** karai '**straight** border'[12] *(pura.392:14)*
pakaṭu 'big, wide': **pakaṭṭilai** 'large, **wide** leaf' *(pura.392:13)*
vaṭṭa 'round': **vaṭṭa** k kaḻaṅku '**round** jacks' *(aka.241:14)*
vaḷai 'bend': **vaḷai** talai 'head that is **bending**' *(pati.13:6)*
viyal 'wide, vast': **viyal** vāṉam '**wide** sky' *(pari.19:83)*

Size:

ciṟu 'small': **ciṟu** mīṉ '**small** fish' *(peru:303)*
peru(m) 'big': **perum** kal '**big** rock' *(pura.19:6)*

Strength:

tiṇ 'strong, substantial': **tiṇ** cuvar '**strong** wall' *(matu:667)*

Subtlety:

nuṇ 'fine, subtle': **nuṇ** eḻil '**fine** beauty' *(kali.4:17)*
no(y) 'fine': **noy-n-nūl** '**fine** thread' *(pari.10:10)*

Tenderness, Youth, Maturity, Old Quality:

iḷa(m) 'young, tender, soft': **iḷam** kaḷiṟu '**young** male elephant' *(kuṟu.346:1)*
mutir 'mature': **mutir** naṟavu '**mature** nectar' *(aka.213:7)*
mutu kaḷ 'mature toddy' *(pura.258:9)*
mutu 'old': **mutu** cuvar '**old** wall' *(ciṟu:133)*

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[12] Most contexts in which **nēr** occurs suggest that the term signifies 'agreeability, perfection.'

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16

NUMERALS

GENERAL: Numerals are used to count items. "Nothingness" is the beginning unit measure found in classical Tamil. Names of numerals are available in this period for "nothing," 1/4, 1/2, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and some beyond 10. Words for all the numbers are not available in the poems, so the statements made here are based on attested numerals. Most of the cited numerals are cardinal. Only one literary context *(pura.109:3-7)* which is given below indicates that there was a system of deriving ordinal numerals, but even this context is vague enough to give rise to different interpretations. The actual count for some of the attested numerals is unclear. These numerals indicate an "indefinitely large" amount. For example, the term **nūṟu**, which is normally interpreted as "a hundred," sometimes signified more than 100 items: **nūṟṟuvar** 'The Hundred People' *(kali.52:2)* vs. **nūṟṟitaḻ** t tāmarai-p-pū 'lotus flower with **nūṟu** petals' *(aiṅk.20:2)*. Similarly, the term **āyiram** which is normally understood as referring to one thousand items, in fact, signified an indefinitely large number of items: **āyiram** katir ñāyiṟu 'the sun with **āyiram** rays' *(pari.3:22)*. All the numerals above 1/2 have two forms, one oblique or "adjectival,"

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one nominal. In this study, the oblique or "adjectival" forms of numerals are referred to as their "oblique stems."

FORMATION: The fractions have separate indivisible names. The names for other numerals are derived forms. Except for 0, 1/4, 1/2, 4, 6, and 7, names of the numerals below 100 and are not multiples of ten have the suffix **tu** added to their respective roots or stems. These name are given below. Larger numerals are formed by adding the noun form of the last digit to the oblique stem(s) of the preceding digit(s). In doing so, 1, 10, 100, 1,000, 10,000, etc., seem to be the "count" signified by the successive digits which are reckoned from right to left. If there are more than three items involved, the structure is: root/oblique + oblique + noun.

However, there seems to be more than one way of deriving the large numerals. For example, **patiṉorumū**var '33 persons' *(tiru:167)* is derived from **patiṉ** oblique of **patu** + **oru** oblique of **oṉṟu** + **mū**var. While **patiṉorumū**var is construed as "eleven times 3," **nāṟpattoṉpatu** (< **nāl** root + **patt** oblique of **patu** + **oṉpatu**) '49' *(puṟa.201:11)* is understood as "four times ten plus nine." In another context, '18' is expressed as **oṉpatiṟṟu iraṭṭi** 'doubled nine' *(tiru:168)*. Since a complete set of numerals is not available, it is difficult to deduce the system of numeral derivation in classical Tamil and one has to be content with the examples.

See "Pronouns" for numerical pronouns derived from the numerals.

EXAMPLES OF CARDINAL NUMERALS

Fractions and cardinal numerals from 0 up to 10:

count	word	oblique stem
0	**pāḻ** 'nothingness'	(not attested)
1/4	**kāl** *(pari.3:77)*	(not attested)
1/2	**pāku** *(pari.3:77)*	(not attested)

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1	**on̲r̲u** *(pari.3:77)*	**oru** *(pur̲a.121:1)* **ōr** *(kur̲u.277:3)*
2	**iraṇṭu** *(pari.3:78)*	**iru** *(pari.3:75)* **īr** *(pur̲a.2:15)*
3	**mūn̲r̲u** *(pari.3:78)*	**mū** *(pari.3:75)*
4	**nālku** *(peru:489)*	**nāl** *(pari.3:80)*
4	**nān̲ku** *(pari.3:78)*	**nān̲** *(aka.181:16)*
5	**aintu** *(pari.3:78)*	**ai** *(aka.48:17)*
6	**ār̲u** *(pari.3:79)*	**ar̲u** *(nar̲r̲.202:9)*
7	**ēl̲** *(pari.3:79)*	**ēl̲** *(pari.3:75)* **el̲u** *(cir̲u:113)*
8	**eṭṭu** *(pari.3:79)*	**eṇ** *(pur̲a.87:3)*
9	**on̲patu** *(aka.125:20)*	**on̲patir̲r̲u** *(tiru:168)* **on̲patin̲** *(pati.pati.5:19)*
9	**toṇṭu** *(pari.3:79)*	
10	**pattu** *(pur̲a.18:5)*	**patt** ... *(kali.136:6)* **patir̲r̲u** *(pari.3:40)* **patin̲** *(tiru:167)* **pan̲** *(tiru:118)*

Cardinal numerals beyond ten:

count	word	oblique stem
?	**āmpal** *(pari.2:13)* (basically, **āmpal** is the name of a kind of water lily)	
1,000?	**āyiram** *(pari.3:41)*	**āyira** 'thousand and ...?' *(pati.63:20)*
?	**ūl̲i** *(pati.63:20)*	

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?	**kamalam** *(pari.2:14)*	
	(**kamalam**, also lotus flower)	
?	**kuvaḷai** *(pari.2:13)*	
	(basically, **kuvaḷai** is	
	the name of a flower)	
?	**kōṭi** *(puṟa.18:5)*	
	(literally means 'the end/last')	
?	**caṅkam** *(pari.2:13)*	
	(basically refers to a conch or shell)	
100	**nūṟu** *(puṟa.184:3)*	
	nūṟṟu *(pari.3:40)*	
	(as a verb it means	
	'to powder' *pati.66:5)*	
100,000?	**nūṟāyiram** *(pari.3:43)*	
?	**neytal** *(pari.2:13)*	
	(basically, **neytal** is	
	the name of a kind of water lily)	
10,000?	**patiṉāyiram** *(pari.3:42)*	
multitude	**maṉpatu** *(pari.3:9)*	
?	**veḷḷam** *(pari.2:14)*	**veḷḷa** *(pati.63:20)*
	(basically, **veḷḷam** refers to	
	the flood)	

ORDINAL NUMERALS

The terms for the 'first', 'middle/next', and the 'last' are **mutal**, **iṭai**, and **kaṭai** respectively *(pari.3:71)*. No conclusive method of deriving the ordinal numerals could be found, because there are only a very few contexts where items are treated serially. When items are reckoned by adding the suffix **ē** to the cardinal numeral, the resulting words appear as ordinal numerals:

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pāriyatu paṟampē ... nāṉku payaṉ uṭaittē
    'The Chieftain Pāri's Paṟampu hill has four (types of) produce.'
oṉṟē ciṟiyilai vetiriṉ nel viḷaiyummē
    '**First**, grain grows inside the vetir-bamboo.'
iraṇṭē tīñculai p palaviṉ paḻam ūḻkkummē
    '**Second**, sweet jack fruits ripen (there).'
mūṉṟē koḻuṅkoṭi vaḷḷi k kiḻaṅku vīḻkkummē
    '**Third**, the lush vaḷḷi-tuber grows (there).'
nāṉkē ... tiṇi neṭum kuṉṟam tēṉ coriyummē
    '**Fourth**, ... honey flows down the tall dense hill.'
        (puṟa.109:3-7)

Here, **oṉṟē**, **iraṇṭē**, **mūṉṟē**, and **nāṉkē** have been interpreted by traditional commentators as ordinal numerals: 'first', 'second', 'third', and 'fourth.' Note that the order 'first', 'second', etc. presented in this literary context does not reflect a priority sequence.

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17

COLLECTIVES AND UNIVERSALS

GENERAL: In classical Tamil, some forms, which are to be treated as nominals, provide a sense of "totality" to nouns or "universality" to an action. There are two types: the "collective" type referring to groups of entities denoted by nouns, and the "universal" type signifying repetitive occurrence or open-endedness of an action.[1] The "collective" type is similar to the significance of "all and every," whereas the "universal" type is similar to "any" or "every" in English. The negative type of these forms gives the sense "none," "nothing," "nowhere," etc.

FORMATION: The notions of totality and universality are expressed by periphrasis. All these constructions are completed by **(u)m**, which provides a "completive" or an "inclusive" sense.

In the "collective" type, there are two structural possibilities: one is to place a quantifier to the left of the noun and to follow the noun with **um**

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[1] Cf. Lindholm and Paramasivam (1980, Volume II:78, 90) for a similar usage in modern Tamil.

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resulting in the structure: quantifier + noun + **um**[2]; another is to have the structure: noun + quantifier + **um**. The quantifier is a nominal, like a noun or numeral.

The quantifiers **ellā** 'all', **ellīr**, **ellār**, and **ellōr** which are completed by **(u)m** resulting in the forms **ellām** 'everything', **ellīrum** 'everyone (second person)', **ellārum** 'everyone (third person)', and **ellōrum** 'everyone (third person)' do not have to have a noun preceding them.

When the quantifier precedes and the suffix **um** follows the noun, the noun is to be understood as plural although there is no overt plural marker added to it. When the quantifier and the suffix **um** follow the noun, the latter is singular as a group or is to be understood as a collective entity.

The universal type expressing a repetitive occurrence of an action is formed by adding **um** to a nominal referring to a time unit. It precedes the action it modifies. In the universal type signifying open-endedness of an action, there are the following possibilities: one is to place an interrogative word to the left of the noun/verb and to follow the noun/verb with **um** resulting in the structure interrogative word + noun/verb + **um**; another is to have the structure: interrogative word + **um** + noun/verb.

The negative meaning of the collectives and the universals, used for open-ended exclusion, is expressed by completing the clause in which they occur by a negative verb. The numeral **onru** 'one thing' and the numeral personal pronouns **oruvan** 'one man (non-honorific)', **oruvar** 'one person (honorific)' are also used in a similar way as are the interrogative words to express the negative meaning of the universals. The only difference is that the main verb in the same clause as **onrum**, **oruvanum**, or **oruvarum**

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[2] Here, one might recall the linguistic terminology "discontinuous morpheme." For the use of a numeral signifying a collective set of items, see the examples of **um** presented in "The Particles."

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is always negative, while the main verb in the same clause as an interrogative word (e.g., **yārum**) may be positive or negative.

In all the above situations, should there be a case marker or a postposition, it precedes the suffix **um**.

EXAMPLES

Collectives:

Structure and Example

an̲aittum:

(quantifier **an̲aittu** + **um**)

tīyin̲uḷ ter̲al nī pūvin̲uḷ nār̲r̲am nī ... **an̲aittum** nī an̲aittin̲ uṭporuḷum nī *(pari.3:63-68)*

[**an̲aittu** 'that which is of that nature; something of that nature']

'You are the destruction in the fire. You are the fragrance in the flowers. You are **everything (of that nature)**. You are the inner substance of everything (of that nature).'

an̲aittu __ um:

(quantifier **an̲aittu** + noun + **um**)

tīyin̲uḷ ter̲al nī pūvin̲uḷ nār̲r̲am nī ... an̲aittum nī **an̲aittin̲ uṭporuḷum** nī *(pari.3:63-68)*

[**an̲aittin̲** oblique of **an̲aittu**; **uṭporuḷ** 'inner substance']

'You are the destruction in the fire. You are the fragrance in the flowers. You are everything (of that nature). You are **the inner substance of everything (of that nature)**.'

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iraṇṭum:

(demonstrative adjective + numeral **iraṇṭu** + **um**)

pōrēṟṟu aruntalai añcalum āycciyar kārikai t tōḷ kāmuṟutalum **iv iraṇṭum** ōrāṅku c cēṟal ilavō *(kali.106:40-42)*
[**iv** 'these'; **iraṇṭu** 'two']
'Don't **both of these**, (namely) fearing the difficult head of the fighting bull and desiring the dark beautiful shoulders of the shepherdess, (ever) combine together?'

ellām:

(quantifier **ellā** + **um**)

ēe teḷintēm yām kāyāti **ellām** val ellā ... varuntal niṉ vañcam uraittu *(kali.89:7, 9)*
'Hey, hey! You, who are capable of **everything**, do not grieve about your deceit. We are sure (of your deceit).'
(Note that the quantifier **ellām** is not preceded by a noun.)[3]

(noun + quantifier **ellā** + **um**)

pulavar ellām niṉ nōkkiṉarē *(puṟa.42:20-21)*
[**pulavar** 'poets']
'**All the poets** look(ed) up to you.'

(noun + quantifier **ellā** + **um**)

poṅkiru **munnīr akam ellām** nōkkiṉai tiṅkaḷuḷ tōṉṟi irunta kuṟumuyāl *(kali.144:17-18)*
[**munnīr akam** 'inside the ocean']

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[3] Note that the **ellā** in ellām val **ellā** 'You, who are capable of everything' is an address form used in classical Tamil to a male or a female.

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'O little hare residing in the moon, you looked **everywhere in the vast upsurging ocean** (for my lover).'

ellā _ um:

(quantifier **ellā** + noun + glide + **um**)

ellā maṉai-y-um kalleṉṟaṉavē *(puṟa.296:3)*
[**maṉai** 'house']
'**All the houses** made a big noise sounding "kal" .'

(quantifier **ellā** + noun + case marker + **um**)

vāṉ kaṇ māṟiṉum ... nilam vaḷam karappiṉum **ellā uyir-kk-um illāl** vāḻkkai *(puṟa.203:1, 2-3)*
[**uyir** 'life']
'Even if the sky changes its place (of rainfall) or the land holds on to its bounty, there is no living/thriving **for all the lives.**'

ellārum:

(quantifier **ellār** + **um**)

ellārum aṟiya nōy ceytaṉavē ... kaṇṇē *(kuṟu.72:2, 5)*
'(My lover's) eyes made me (love)sick making **everyone** know.'
(Note that the quantifier **ellārum** is not preceded by a noun.)

ellār _ um:

(quantifier **ellār** + case marker + **um**)

nellum nīrum **ellārkkum** eḷiya *(puṟa.58:10)*
[**ellārkkum < ellār + kk + um**]
'Rice and water are easy (to get) **for everyone.**'
(Note that **ellārkkum** is not preceded by a noun to be quantified.)

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(quantifier **ellār** + noun + **um**)

mutukāṭu ... **ellār puṟaṉ-um** tāṉ kaṇṭu ... taṉ puṟam kāṇpōr k kāṇpu aṟiyātē *(puṟa.356:4, 7, 9)*
[**puṟaṉ** 'back']
'Having seen **everyone's back**, this ancient (cremation) ground, does not know anyone who has seen its back.'

(quantifier **ellār** + noun + glide + **um**)

'**ellār māvum** vantaṉa *(puṟa.273:2)*
[**mā** 'horse']
'**Everyone's horses** returned.'

(noun + quantifier **ellār** + case marker + **um**)

nī cellā viṭuvāyēl ... neṭṭirum kūntal **kaṭavuḷar ellārkkum** muṭṭuppāṭu ākalum uṇṭu[4] *(kali.93:33, 35-36)*
[**kaṭavuḷar** 'gods']
'If you let go without going (there), there might even be an obstacle **for all the gods** with long dark hair.'
'If you don't go there, your women will be in trouble.'

(noun + **ellār** + postposition + **um**)

celvar ellāruḷḷum niṉ nal icai mikumē[5] *(pati.38:1-2)*
[**celvar** 'wealthy people']
'**Among all the wealthy people**, your good reputation excels.'

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[4] See "The Conditional" for a discussion of **cellā viṭuvāyēl** in this example.
[5] One may also consider **uḷḷum** as a postposition by itself.

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ellīrum:

(quantifier **ellīr** + **um**)

ellīrum eṉ ceytīr eṉṉai nakutirō *(kali.142:15)*
'What did **you all** do? Are you laughing at me?'
(Note that the quantifier **ellīrum** is not preceded by a noun.)

ellōr _ um:

(quantifier **ellōr** + case marker + **um**)

ellōrkkum koṭumati ... kumaṇaṉ nalkiya vaḷaṉē *(puṟa.163:7, 9)*
[**ellōrkkum < ellōr + kk + um**]
'Give **everyone** the bounty that Kumaṇaṉ gave us.'
(Note that the quantifier **ellōrkkum** is not preceded by a noun.)

ai _ um:

(numeral **ai** + nominal + **um**)

āṅku **aimpāl tiṇaiyum** kaviṉi *(matu:325-326)*
[**ai** 'five'; **pāl** 'section'; **tiṇai** 'landscape']
'as **all the five landscapes** there attained abundant/fascinating beauty'

aintum:

(nouns + **aintu** + **um**)

tī vaḷi vicumpu nilaṉ nīr aintum ñāyiṟum tiṅkaḷum aṟaṉum aivarum ... māyōy niṉ vayiṉ parantavai uraittēm *(pari.3:4-5, 10)*
[**tī** 'fire'; **vaḷi** 'wind'; **vicumpu** 'sky'; **nilaṉ** 'the earth'; **nīr** 'water']
'O Dark One, we spoke of **all the five**, (namely) **the fire, the wind, the sky, the earth, and the water**, and of the sun, the moon, Duty, and the five (planets) etc., (all of) which have spread (out) from you.'

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aivarum:

(numeral personal pronoun **aivar** + **um**)

tī vaḷi vicumpu nilaṉ nīr aintum ñāyiṟum tiṅkaḷum aṟaṉum **aivarum** ... māyōy niṉ vayiṉ parantavai uraittēm *(pari.3:4-5, 10)*
'O Dark One, we spoke of all the five, (namely) the fire, the wind, the sky, the earth, and the water, and of the sun, the moon, Duty, and **the five** (planets) etc., (all of) which have spread (out) from you.'

cuṟṟum:

(**cuṟṟu** + **um**)

curuṅkaiyiṉ āyattār **cuṟṟum** eṟintu kurumpai mulai p paṭṭa pūnīr *(pari.16:20-21)*
[**cuṟṟum** 'all around']
'the red water from the bellows which her friends threw **all around** and splashed on her budding breasts'

muḻutum:

(noun + **muḻutu** + **um**)

kalai toṭu perum paḻam puṇ kūrntu ūṟaliṉ **malai muḻutum** kamaḻum mātiram *(malai:292-293)*
[**malai** 'mountain']
'the directions which smell good **all over the mountain** due to the honey from the big (jack) fruit which oozes because the monkey(s) scoop(s) them'

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Universals:

Structure and Example

alkalum:

(time word **alkal** + **um** + verbal noun)

kāṉam emmoṭu kaḻintaṉar āyiṉ ... **alkalum aḻutal** mēvala āki p paḻi tīr kaṇṇum paṭukuva *(aka.11:6,7, 13-15)*
[**aḻutal** 'crying']
'If he had passed the forest with us, (our) flawless eyes would not cry **every night**, and would get some sleep too.'

e __ um:

(interrogative **e** + noun + **um**)

nal ēṟu koḷpavar allāl tiru mā mey tīṇṭalar eṉṟu ... **eppoḻutum** collāl tarappaṭṭavaḷ *(kali.102:9-12)*
[**poḻutu** 'time'; **eppoḻutum** < **e** + **poḻutu** + **um**]
'She is someone who is brought (here to the arena) **always** telling (everyone) that except those who take hold of the good bull (in the bull raid) no one can touch her.'

kokkiṉ ... toḻuti ... nāraiyōṭu **evvāyum** kavara *(neṭu:15, 17)*
[**vāy** 'section, region'; **evvāyum** < **e** + **vāy** + **um**]
'as the flock of cranes together with the herons took over / covered **every region**'

(interrogative **e** + glide + noun + noun + glide + **um**)

e v **vakai** c **ceyti** y **um** *(matu:516)*
[**vakai** 'type, kind'; **ceyti** 'doing; work';
e v **vakai** c **ceyti** y **um**

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< **e** + **v** (glide) + **vakai** + **ceyti** + **y** (glide) + **um**]
'any kind of work'

eṉṟum:

(interrogative **eṉṟu** + **um** + verb)

eṉṟum cellēṉ avaṉ kuṉṟu keḻu nāṭṭē *(puṟa.394:18)*
'I will not go any day to his country filled with hills.'
'I will never go to his hilly country.'
(Note that the sense expressed is negative. The main verb in the sentence is negative: **cellēṉ** 'I will not go.')

eṉṉatūum:

(interrogative **eṉṉatu** + **um** + verb)

iṉṉicai aruvi p pāṭum **eṉṉatūum kēṭṭiyō** ... aṉṉai *(aka.68:3-4)*
[**eṉṉatu** 'of any kind'; **kēṭṭiyō** 'Did/Do you hear?']
'Mother, did you hear the pleasant music of the waterfall and **any (such) thing?**'
'Mother, did you hear the pleasant music of the waterfall or any thing similar?'

eṉṉalum:

(interrogative **eṉṉal** + **um** + verbal noun)

eṉṉalum pariyalō ilam *(naṟṟ.150:6)*
[**eṉṉal** 'of any amount'; **pariyal** 'feeling sorry']
'We do not feel sorry in **any amount.**'
'We do not feel sorry even a little.'

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e<u>n</u>(<u>n</u>)ai __ um:

(interrogative **e<u>nn</u>ai** + verb + **um**)

e<u>nn</u>ai nī **c eyyi<u>n</u>um** uraittīvār il vaḻi mu<u>nn</u>aṭi p paṇintu emmai uṇarttiya varuti ma<u>n</u> *(kali.73:14-15)*
[**e<u>nn</u>ai** 'anything'; **ceyyi<u>n</u>** conditional < **cey** 'to do']
'**Whatever** (wrong) **you do**, when there is no one to tell you kindly (about it), you come to fall at my feet and make up for my sulking.'

(interrogative **e<u>n</u>ai** + noun + **um**)

paci alaikkum pakai o<u>n</u>ṟu e<u>n</u>kō ... kūḷiyar parantu alaikkum pakai o<u>n</u>ṟu e<u>n</u>kō āaṅku **e<u>n</u>ai p pakaiyum** aṟiyuna<u>n</u> āy *(puṟa.136:9, 13-15)*
[**e<u>n</u>ai** 'any'; **pakai** 'hostility, enmity']
'Shall I say that there is an enemy, namely, hunger which tosses (me) around? Shall I say that there is an(other) enemy, namely, the highway robbers who toss (me) around? Āy knows **any** (kind of these) **enemies**.'

e<u>n</u>aittum:

(interrogative **e<u>n</u>aittu** + **um** + noun)

kaṭumā kaṭavuṟūum kōl pōl **e<u>n</u>aittum koṭumai** ilai *(kali.50:19-20)*
[**e<u>n</u>aittu** 'of any kind'; **koṭumai** 'cruelty']
'You **have no cruelty** like the whip which goads a rushing horse.'
'You are not at all cruel like the whip which rushes a horse which is already running fast.'
(Note that the sense expressed is negative because of the negative verb **ilai**.)

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e_naittu __ um:

(interrogative **e_naittu** + case marker + **um** + verb)

ūrīr **e_naittā_num e̤l̤i_num** el̤alan̲ kēl̤van̲ *(kali.145:51-52)*
[**e_naittu** 'of any kind'; **e̤l̤u** 'to despise']
'O people of the town, **even if you despise me to any amount**, my lover-friend will not despise me.'

(interrogative **e_naittu** + numeral + **um** + noun)

in̲n̲uyir an̲n̲āṟku **e_naittu o_n_ṟum tītu** in̲mai en̲ uyir kāṭṭātō *(kali.143:20-21)*
[**o_n_ṟu** 'one thing'; **tītu** 'danger']
'Will my life not make it clear that there is **no danger** for the man who is like my sweet life?'
(Note that the sense expressed is negative because of **i_nmai**.)

oruvarum:

(numeral pronoun **oruvar** + **um** + verb)

palar kuṟai ceyta ... aṇṇaṟku **oruvarum illai** māto *(puṟa.311:4-5)*
[**oruvar** 'one person'; **illai** 'there is not']
'Alas, for the noble man who fulfilled the needs of many, **there is not a single person** (to help now).'
(Note that the sense expressed is negative because of **illai**.)

oruvar __ um:

(numeral pronoun **oruvar** + case marker + **um** + verb)

oruvarkkum poyyā nin̲ vāyil cūḷ vauval *(pari.8:84)*
[**oruvar** 'one person'; **poy** 'to lie']
'Do not grab an oath in your mouth **which normally does not lie to anyone.**'

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oṉṟum:

(noun + numeral **oṉṟu + um**)

piḻai oṉṟum kāṇāṉ toḻutu piḻai kēṭkum tūyavaṉ *(pari.12:60-61)*
[**piḻai** 'error'; **oṉṟu** 'one thing']
'the innocent man who did not see **any error** (in what he did) and asks (his lover) about the mistake (he supposedly committed)'
(Note that the sense expressed is negative because of the negative verb in the clause: **kāṇāṉ** 'He did not see.')

nāḷum:

(day word **nāḷ** + **um** + verb)

nāḷum eṉ neñcu **piṇi k koṇṭa** añcilōti p perum tōḷ kuṟu makaḷ *(kuṟu.280:1-3)*
[**piṇikkoḷ** 'to hold tightly']
'the young woman with big shoulders and a few soft tresses **who took hold** of my heart **forever**'

yā __ um:

(interrogative **yā** + noun + **um**)

iṭi umiḻ vāṉam nīṅki **yāṅkaṇum** kuṭi pati p peyarnta ... mutu pāḻ *(aka.77:5-6)*
[**kaṇ** 'place'; **yāṅkaṇum** < **yā** + **kaṇ** + **um**]
'the arid land from which the residents have moved away in **every direction**, as the thundering clouds left (without raining)'
(Note that the sense expressed is affirmative.)

yāṅkum:

(interrogative **yāṅku** + **um** + verb)

yāṅkum ariyavum **uḷavō** niṉakkē *(puṟa.56:15-16)*

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[uḷa 'there are']
'Is there anything difficult for you (to accomplish), **anywhere**?'
(Note that the sense expressed is affirmative.)

yāṅkum itaṉiṉ koṭiyatu piṟitu oṉṟu **illai** *(naṟṟ.322:1-2)*
[**illai** 'there is not']
'Nowhere is anything more cruel than this.'
(Note that the sense expressed is negative.)

yāṅkum iravu iṟantu **ellai tōṉṟalatu** *(naṟṟ.378:5-6)*
[**tōṉṟalatu** 'does not appear']
'The **light**/sun **does not appear anywhere**, exceeding the darkness.'
'Nowhere does the light/sun appear, overcoming the darkness.'
(Note that the sense expressed is negative.)

yāṇṭōrum:

(oblique of noun + interrogative **yāṇṭōr** + **um**)

viyaṉ **ñālattu yāṇṭōrum** toḻutu ēttum iraṅku icai muraciṉāy *(kali.100:5-6)*
[**ñālattu** oblique of **ñālam** 'the earth']
'O man with a low sounding drum, whom **people from anywhere** in this vast earth praise and worship'
(Note that the sense expressed is affirmative.)

yātum:

(interrogative **yātu** + **um** + noun)

yātum ūrē yāvarum kēḷir *(puṟa.192:1)*
[**ūr** 'town']
'Every town is our town. Everyone is our kin.'
(Note that the sense expressed is affirmative.)

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(noun + interrogative **yātu** + **um**)

eṉ **tiṟam yātum** viṉaval *(kali.19:10)*
[**tiṟam** 'goodness, nature']
'Do not enquire **anything about me**.'
(Note that the sense expressed is negative because of the negative imperative/optative **viṉaval** 'do not enquire.')

yātu ___ um:

(noun + interrogative **yātu** + **oṉṟu** + **um**)

attam naṇṇiya nāṭu keḷu peru viṟal **kaipporuḷ yātoṉṟum** ilaṉē *(puṟa.313:1-2)*
[**kaipporuḷ** 'thing in hand; wealth'; **oṉṟu** 'one thing']
'The great skillful man with a claim for many countries, who proceeded toward the forest, does not have **anything in** his **hands**.'
(Note that the sense expressed is negative.)

yār ___ um:

(interrogative **yār** + case marker + conditional + **um** + noun)

makaḷirai maintuṟṟu amarpuṟṟa maintar akalam kaṭikuvēm eṉpavai **yārkkāṉum muṭiporuḷ aṉṟu** *(pari.20:91-93)*
[**yārkkāṉum** < **yār** + **kku** + **āyiṉ** + **um**; **muṭiporuḷ** 'thing that is possible']
'**It is not posssible for anyone** to say that they would renounce the chests of their young men who, because of their youth, desired other women.'
(Note that the sense expressed is negative because of **aṉṟu** 'it is not.' See "A Note on the Verb **āṉ**" for a discussion of the contracted form **āṉum** < **āyiṉum**.)

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yāraiyum:

(interrogative **yārai** + glide + **um** + verb)

yārai eluva yārē nī emakku **yāraiyum allai** notumalāḷaṉai *(naṟr.395:1-2)*
[**allai** 'you are not']
'Hey, who are you? Actually, who are you to us? **You are nobody** (to us). You are a stranger.'
(Note that the sense expressed is negative.)

yāvatum:

(noun + interrogative **yāvatu** + **um**)

iṭumpai yāvatum aṟiyā iyalpiṉar *(tiru:135-136)*
[**iṭumpai** 'suffering']
'people who have the nature of not knowing **any suffering**'
(Note that the sense expressed is negative.)

yāvarum:

(interrogative **yāvar** + **um** + noun)

yātum ūrē **yāvarum kēḷir** *(puṟa.192:1)*
[**kēḷir** 'kinsmen']
'Every town is our town. **Everyone is our kin.**'
(Note that the sense expressed is affirmative.)

(interrogative **yāvar** + **um** + verb)

yāvarum viḻaiyum polantoṭi p putalvaṉ *(aka.16:5)*
[**viḻai** 'to like, long for']
'(his) son, wearing gold bracelets, **whom everyone desires**'
(Note that the sense expressed is affirmative.)

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yāvir __ um:

(interrogative **yāvir** + verb + **um**)

yāvir āyiṉum kūḻai tār koṇṭu yām porutum eṉṟal ōmpumiṉ *(puṟa.88:1-2)*

[**ā** 'to be'; **āyiṉum** < conditional of **ā** + **um**]

'**Whoever you are**, stop thinking that you could fight (with him) with your front line and back line warriors.'

(Note that the sense expressed is affirmative.)

yāvirum:

(interrogative **yāvir** + **um** + verb)

yāvirum em kēḷvar k **kāṇīrō** *(kali.145:61)*

[**kāṇ** 'to see'][6]

'**Did anyone see** my husband?'

(Note that the sense expressed is affirmative.)

yāvaiyum:

(noun + interrogative **yāvai** + glide + **um**)

neyttōr niṟa arakkiṉ **nīr ekki yāvaiyum** muttu nīr c cāntu aṭainta mūuy t tatti *(pari.10:12-13)*

[**nīr ekki** 'water sprinkler']

'packing **all the sprinklers**, which spray lacquer-like blood-red water, in the box conatining sandal paste mixed in fragrant cool water'

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[6] In modern Tamil, it would be **yārāvatu** or **yārum** instead of **yāvirum** in a context like this: **yārāvatu** eṉ kaṇavaṉai p pārttīrkaḷā? **yārum** eṉ kaṇavaṉai p pārttīrkaḷā? 'Did anyone see my husband?'

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(interrogative **yāvai** + glide + **um** + noun)

yāvaiyum ce<u>n</u><u>r</u>u **cēkkallā** p **pu<u>ḷ</u>ḷa** ... viya<u>n</u> kuḷam *(aka.42:7-8, 9)*
[**cēkkallā p puḷ** 'birds which would not reach/arrive ... and stay']
'wide ponds where **no birds would** go and **stay**'

vaikalum:

(day word **vaikal** + **um** + verb)

vaikalum valci i<u>n</u>maiyi<u>n</u> vayi<u>n</u> vayi<u>n</u> **mā<u>r</u>i** *(pu<u>r</u>a.211:17-18)*
[**vaikal** 'day, daybreak'; **mā<u>r</u>u** 'to change']
'**changing** from place to place **every day** because of lack of food (available in any one place)'

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18

NOMINAL COMPOUNDS[1]

GENERAL: The term "compound" in modern linguists' terminology refers to a combination of nouns, which is not divisible into parts and the sum total of which is not the same as any of its individual parts.[2] This

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[1] The traditional term for a compound is **tokai** 'combining; putting together.'

[2] One wonders whether the traditional **a̱ṉmoḻittokai** (= **bahuvrīhi** in Sanskrit), which is based on the technique of metonymy, is the only true Tamil compound in the Western sense of the term. See "Metonymy and Metaphor" for an example of **a̱ṉmoḻittokai**.

Cf. Zvelebil (1967:103): "The classification of compounds in traditional grammars is a blend of formal and semantic criteria. Cf. Tolk. S.895 ff. which gives six kinds of compounds (vēṟṟumai, uvamai, viṉai, paṇpu, ummai, aṉmoḻi). However, let us consider, e.g., the phrase *paṇaittōḷ*, bamboo (like) shoulders; according to traditional grammars, this is an uvamaittokai, a kind of compound expressing comparison. According to modern linguistic thought it is no compound. First, the phrase is divisible: *paṇai meṉ tōḷ* "soft bamboo (like) shoulders" may occur; second, no new meaning is coined here; the meaning of the phrase *paṇaittōḷ* is more or less equivalent to the sum of the meanings of its two parts, *paṇai* and *tōḷ*. No **sandhi** changes (like the lengthening of the initial *t* - of *tōḷ* in *paṇaittōḷ)* are diagnostic; they occur identically in phrases and compound-like units. On the other hand, *puṉkaṇ* s. sorrow, meanness, etc., is a compound, since it functions like a

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study draws a structural distinction between "nominal compounds" and "noun phrases" in the following way. The nominal compound is made of stems, whereas the noun phrase contains at least one member which is a participle.[3] Nominal compounds are like nouns and therefore can be

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single free form; it is indivisible (a phrase like **pu*n̲* kaṭuṅ kaṇ* does not occur, but a phrase like *kaṭum pun̲kaṇ* "severe, cruel poverty" might), and it has acquired, as a compound, new meaning which is not identical with the sum of the meanings of its two components."

See also Zvelebil's (1967:40, 103, 104) detailed discussion on the dilemma of the modern linguist about the category of "nominal compound" in Tamil. He says, for example:

"According to Bloch and Trager, if no formal characteristics can be discovered for distinguishing between compounds and phrases, then there are only phrases and not compounds in a given language.

"It is extremely difficult to draw a hard and fast line between phrases and compounds, since phrases in Tamil (especially O[ld] T[amil]) are often constructions of mere stems" (1967:104).

It may be noted that in the Tamil tradition, not only **paṇaittōḷ** (quoted above) but also items like **paṇai men̲ tōḷ** (quoted above) are considered to be "compounds." A traditional commentator gives a similar example for a compound: **maḻai vaṇ kai** 'rain (like) bounteous hands' (cf. Cēn̲āvaraiyar's commentary on Tolkāppiyam, collatikāram, Rule 414). The present chapter in this study follows the tradition.

[3] Examples:

Compound

pukar muka vēḻam 'elephant with a speckled face' *(aka.12:11)*
Here, none of the members (**pukar** 'speck'; **mukam** 'face'; **vēḻam** 'elephant') is a participle.
aṇattu k **kai** 'lifted trunk of an elephant' *(pari.20:105)*
[**aṇatt(u)** mutated stem < ***aṇam** < **aṇṇam** 'roof of the mouth'; **kai** 'hand']
pakuttūṇ 'food to be shared; shared food' *(pati.38:15)*
[**pakutt** past stem < **paku** 'to divide']

Noun phrase

nīṇṭu akan̲r̲a kaṇṇāḷ *(pari.11:46)*
[**nīṇṭu** advp < **nīḷ** 'to extend'; **akan̲r̲a** adjp < **akal** 'wide'; **kaṇ** 'eye(s)']
'the woman with eyes which are long and wide'

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declined. That is, the last member in the compound, which is here called the head noun of the compound, is declinable.

FORMATION: The members of a nominal compound are verb stems, adjectives, and nouns (derived nouns such as the adjectival nouns, participial nouns, or verbal nouns, and non-derived nouns).[4] The only restriction is that the last item in the compound must be a noun (non-derived or derived), and it is the head noun of the compound.

In classical Tamil, the length of a nominal compound, that is, the number of members constituting a compound, seems to be indefinite. The longest undeclined nominal compound that is found in the anthologies has ten members: **mān taḷir mēṉi neṭu meṉ paṇai t tōḷ kuṟun toṭi makaḷir** 'mango shoot (like) complexioned women with tender, bamboo-like long and soft arms and small bangles' *(pari.8:38)*.[5] Despite the indefiniteness in length, the structural variation of this type of compound depends on the number of members in that compound. Given that any one of the two types of nouns, namely non-derived nouns and derived nouns, can be the

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āṉṟu avintu aṭaṅkiya ceyir tīr cemmāl
'O flawless Noble One, (who is) content, contained, and humble.' *(pati.37:5)*
[**āṉṟu** advp < **āṉ** 'be content'; **avintu** advp < **avi** 'be contained';
aṭaṅkiya adjp < **ataṅku** 'be humble'; **ceyir** 'flaw'; **tīr** 'to be over, to end';
cemmāl head noun < **cemmal** which is declined for the vocative case.]

[4] Verb stems which do not look like adjectives can function like "adjectives" or "modifiers." See "Adjectives or Noun Modifiers" for the relation between a verb stem and an "adjective."

Although, technically speaking, all nouns are derived forms (= root + formative suffix), a structural distinction may be drawn between adjectival/participial/verbal nouns and other types of nouns. For example, **collal** 'speaking' vs. **kal** 'rock, stone.' The verbal noun **collal** 'speaking' has a stem **col** 'speak' and an identifiable verbal noun suffix **al**, whereas in the substantive noun **kal** 'rock/stone', the formative suffix is not clear.

[5] By an "undeclined compound" is meant a compound made of stems only, and the head noun is not marked for grammatical case.

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last member of a compound, the formula for predicting the number of structural patterns that compounds can have is $2(4^{n-1})$, where "n" is the number of members constituting the compound.

For example, if a compound has two members, it can have any one of the following eight patterns:

(i) non-derived noun — non-derived noun: **kaḻi p pū** *(aka.40:1)*
'flower in the backwaters'

(ii) adjective — non-derived noun: **vāṉ picir** *(pati.11:1)*
'white spray of waterdrops'

(iii) derived noun — non-derived noun: **peyal maḻai** *(kuṟu.174:1)*
'pouring rain'

(iv) verb stem — non-derived noun: **mī kai** *(pati.40:12)*
'raised hand(s)'

(v) non-derived noun — derived noun: **kai piṇi** *(aka.32:12)*
'holding of the hands'

(vi) adjective — derived noun: **tīn toṭai** *(pati.66:1)*
'pleasant composition'

(vii) derived noun — derived noun: **paricilar veṟukkai** *(pati.15:21)*
'treasure of the suppliants'

(viii) verb stem — derived noun: **viri cuṭar** 'spreading rays' *(pari.19:100)*

The formula $2(4^{n-1})$ in this case, where n = 2, yields 8.[6]

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[6] There are 32 [i.e., $2(4^{3-1}) = 32$] theoretically possible structural patterns of a three-member compound, 128 [i.e., $2(4^{4-1}) = 128$] patterns of a four-member compound, 512 patterns of a five-member compound, and so on. A few other examples:
adj.—non-derived noun—derived noun:
arum kaḷ noṭaimai 'exchange for precious toddy' *(pati.68:11)*

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Semantic Interpretation of a Compound

The syntactic and semantic relations between the various members of a compound cannot easily be determined by grammatical rules. Syntactically, it can be said that the members tend to, but do not necessarily, qualify the closest nominal to their right. For example, in the seven-member compound **pacai kol mel viral perum tōḷ pulaitti** 'the washer woman with broad shoulders and soft fingers that scrub the starch (on clothes)' *(aka.34:11)*, the first three members **pacai** 'starch', **kol** 'to scrub', and **mel** 'soft' modify the closest noun to their right, **viral** 'fingers.' The fifth member **perum** 'large, broad' modifies the noun closest to it on the right, **tōḷ** 'shoulders/arms.' The fourth and the sixth members, **viral** and **tōḷ**, together modify the last noun on the right, **pulaitti** 'washer woman', which is the head noun. On the other hand, in the compound **i-p-paṇpu-il-tāy** *(pur̲a.336:12)* 'this mother without (good) qualities' the first member **i** 'this' does not modify the noun **paṇpu** '(good) qualities', which is immediately to its right. The first three members, **i**, **paṇpu**, and **il** 'without, to be absent', modify the head noun **tāy** 'mother'; the meaning of the total structure is 'this mother without (good) qualities.'[7] Another example: **parēr er̲uḻ muḻavu t tōḷ** 'big, handsome, strong, drum-like shoulders/arms' *(pati.31:20)*. All the members, **parēr** 'big and beautiful', **er̲uḻ** 'strength', and **muḻavu** 'drum', precede and modify the head noun **tōḷ** 'shoulders/arms.' Although the third member **muḻavu** is a noun, the preceding members do not modify it.

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adj.—verb stem—non-derived noun—adj.—non-derived noun—derived noun:
av-vāṅku unti am col pāṇmakaḷ *(aka.126:9)*
'the female bard with beautifully curved navel and pleasant words'

[7] The **p** following the first member **i** is the result of joining **i** with the following item **paṇpu**, which begins with **p**. The third member **il** is a verb stem which means 'to be non-existent.'

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For an accurate semantic interpretation of the compound one has to depend on literary conventions or contexts. For example, **pēy makaḷ** 'demon-woman' *(pati.22:37)* is a compound in which the first member (**pēy** 'ghost, demon') refers to the group (of demons) to which the second member (**makaḷ** 'woman') belongs. But, in the compound **vaḷai makaḷ** 'woman with bangles' *(pati.23:23)* which is formally similar to **pēy makaḷ**, the first member (**vaḷai** 'bangle, bracelet') refers to what the second member (**makaḷ** 'woman') is wearing. In yet another compound **vaḷai talai** 'head which is bending down' *(pati.13:6)* which is similar to **vaḷai makaḷ**, the first member **vaḷai** does not mean 'bangle' or 'bracelet', but 'bend down.'

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19

ADJECTIVAL NOUNS OR APPELLATIVE NOUNS

GENERAL: Nominal stems (i.e., adjectival stems, verbal noun stems, participial noun stems, substantive noun stems, and oblique stems) take a PNG and the nouns thus formed are here called 'adjectival nouns.'[1] They signify a "complete" quality or "totality" of the state of their respective nouns. There is no particular time indicated by an adjectival noun.

An adjectival noun can be translated as 'X has Y' or 'X with the quality Y', where X is denoted by the PNG suffix and Y is the nominal stem serving as the base for the adjectival noun. If the nominal stem

[1] The same process has been described elsewhere as the "conjugation" of nouns (substantives) and adjectives, and the resulting forms of the conjugation are termed "pronominalized nouns," "personal nouns," and "personal adjectives" (Zvelebil 1967:15). One scholar refers to them as "appellative verbs" (Arunachalam:329). Also see "A Note on Stems" in "Morphophonemics."

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underlying the adjectival noun refers to a location, place, or geographical direction, the adjectival noun is understood as 'X belongs to Y' or 'X is in Y.'

The negative sense of an adjectival noun is normally expressed by the negative modifier of the nominal from which the adjectival noun is derived. Very rarely, **ā(t)** is appended to the stem and is subsequently followed by a PNG to produce a negative adjectival noun. Examples are given below.

Adjectival nouns, which function like any other nouns, can be declined. However, they are differentiated from verbal nouns and participial nouns in this study because the latter two are taken to be derived from verb roots. See "Verbal Nouns" and "Participial Nouns."

FORMATION: Adjectival nouns are derived by suffixation. A PNG is added to a nominal stem. The affix **i**, **ā(t)**, or a glide (**ñ**, **n**, **y**, or **v**) is inserted between the stem and the PNG wherever necessary.[2] The affixes **āḷ**, **a<u>n</u>**, or **i<u>n</u>** intervene between the stem and the PNG in some cases.[3] See "Person-Number-Gender" for the PNG categories.

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[2] This **i** and the past/completive marker **i** could be related historically, or it could just be an enunciative vowel. See Zvelebil (1967:24), who considers this **i** in adjectival nouns as a derivational suffix.

[3] The affix **āḷ** has the meaning 'person', and the affixes **a<u>n</u>** and **i<u>n</u>** could be related to the oblique markers **a<u>n</u>** and **i<u>n</u>**. Some might consider them as "empty morphs" (cf. Zvelebil 1967:32). Naccin̲ārkkin̲iyar's interpretation of certain forms where **a<u>n</u>** is used is insightful. For example, this commentator takes the form **ceyva<u>n</u>a** *(kali.83:19)* to mean 'like ... which are done.' This treatment of **ceyva<u>n</u>a** (**ceyv** non-past/non-completive stem + **a<u>n</u>** + **a** PNG) leads one to consider **a<u>n</u>** as giving the sense 'like.' Another example where Naccin̲ārkkin̲iyar interprets **a<u>n</u>** similarly is **koḷva<u>n</u>ai** 'up until (I) get hold of (him)' ("koḷḷum aḷavum" *kali.147:33)*. See "Notes on Miscellaneous Items" for more on **a<u>n</u>** and **i<u>n</u>**.

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PNG for adjectival/appellative nouns

1st person singular: **e<u>n</u>, ē<u>n</u>**
1st person plural, honorific: **am, ām, ēm**
2nd person singular: **avai, āy, ai, ōy**
2nd person plural, honorific: **avir, ir, īr**
3rd person masculine singular: **ava<u>n</u>, a<u>n</u>, ā<u>n</u>, ō<u>n</u>**
3rd person feminine singular: **avaḷ, aḷ, āḷ, i, ōḷ**
3rd person human plural, honorific: **ar, avar, ār, ōr**
3rd person neuter singular: **aḥtu, atu, atai, (t)tu**
3rd person neuter plural: **a, avai**

EXAMPLES

<u>Formation mechanism</u>: nominal stem + PNG

PNG *Structure and Example*

a: (3rd person neuter plural)

(non-oblique stem + **a**)

u<u>r</u>u **kāla** kā<u>n</u> *(pari.20:9-10)*
[**u<u>r</u>u** 'excessive, abundant'; **kāl** 'wind']
'forest **with** much **wind**'
'forest where the wind is gusty'

(non-oblique stem + glide + **a**)

kaṇṇi<u>n</u>um **katava** ni<u>n</u> mulaiyē *(aiṅk.361:4)*
[**kata** 'firm']
'Your breasts **are firm**er than your eyes.'

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varuṭai māṉ **kuḻaviya** vaḷa malai *(kali.43:14)*
[**kuḻavi** 'young one']
'fertile mountain(s) **with the young ones** of the varuṭai-deer'

eṉava kēṇmati (*aka.379:5*)
[**eṉa** 'mine' < **eṉ** 'my' + **a** case marker;
eṉava < **eṉa** + glide **v** + **a**]
'Listen to **my** thoughts.'

(oblique stem + **a**)

niḻal tēyntu ulaṟiya **maratta** … kāṭu *(aka.1:11, 19)*
[**maratt** oblique of **maram** 'tree(s)']
'The forests **have** dried up **trees** with skimpy shade.'

nacciṉār īpavai … **nummavē** *(pari.20:85)*
[**num** oblique of **nīr** or **nīyir** 'you'; plural of ***nuṉ** 'your' singular]
'What(ever) the people who like you give, **are yours**.'

(non-oblique stem + **aṉ** + **a**)

villōṉ **kālaṉa** kaḻalē *(kuṟu.7:1)*
[**kāl** 'leg(s), foot, feet']
'The warrior's anklets are **on** the bowman's **ankles**.'

(adjectival stem + **i** + glide + **a**)

iṉiya ceytu *(kali.53:12)*
[**iṉ** 'sweet, pleasant']
'having done **nice things**'

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(oblique stem + **i** + glide + **a**)

maṭai māṇ ceppil **tamiya** vaikiya peyyā p pū *(kuṟu.9:2-3)*
[**tam** oblique of **tām** 'self']
'unworn flowers which stay **by themselves** in a jar with elegant rim'
'unworn flowers which stay alone in a jar with elegant rim'

(non-oblique stem + **iṉ** + **a**)

paṇai **eruttiṉa** ... pala pakaṭu *(puṟa.387:7, 11)*
[**eruttu** 'back of the neck, nape']
'many bulls **which have a broad nape**'

(adjectival stem + **āt** + **aṉ** + **a**)

peruma nī emakku **iṉṉātaṉa** pala ceyyiṉum niṉ iṉṟu amaital vallām *(kuṟu.309:6-8)*
[**iṉ** 'sweet, pleasant'; **iṉṉātaṉa** < **iṉ** + **āt** + **aṉ** + **a**][4]
'Lord, even if you do many **unpleasant things** to us (hon.) we cannot be at peace without you.'
(Note that it is a negative noun.)

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[4] It is possible to construe **iṉṉātaṉa** as a negative participial noun rather than as an adjectival noun, because the affix **āt** signifying negation is not very commonly added to an adjectival stem. Like **perutta** 'large' and similar "adjectives," **iṉṉātaṉa** also supports the view that "adjectives" in classical Tamil manifest verbal quality.

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[**tol** 'distant, old, ancient'; **aḥtē** < **aḥtu** + **ē**][5]
'Our youth has passed and **is** very **distant/ancient** (now).'

atu: (3rd person neuter singular)

(non-oblique stem + **atu**)

yāṇatu pacalai *(naṟṟ.50:7)*
[**yāṇ** 'beauty']
'The lovesick pallor **is beautiful**.'

(non-oblique stem + glide + **atu**)

maṭavatu amma maṇi niṟa eḻili *(naṟṟ.316:1)*
[**maṭa** 'gullible, simple, stupid']
'The gem-colored cloud is certainly **gullible**.'

(non-oblique stem + **iṉ** + **atu**)

kūr ukir māṇṭa **kuḷampiṉatu** ... kutirai *(kali.96:25-26)*
[**kuḷampu** 'hoof']
'The horse **has hooves** with sharp fully grown claws.'

atai: (3rd person neuter singular)

(non-oblique stem + glide + **atai**)

kaiyatai ... toṭi *(kali.85:6-7)*
[**kai** 'arm, hand']
'The bangles are **on** (your) **hands**.'
'You have bangles on your hands.'

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[5] Actually, **aḥtu** is a variant of **atu** '(that) it.' The extra letter **ḥ** here makes the word **aḥtu** function as a metrical foot (**cīr**) in the line in which it occurs, which would be impossible if it is just **atu**. Commentators would refer to it as an **eḻuttu-p-pēṟu aḷapeṭai** or **virittal vikāram**.

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am: (1st person plural/honorific)

(non-oblique stem + **am**)

yāmē ... irutalai p pu̱ḷḷi̱ṉ ōr **uyiram**mē *(aka.12:4-5)*
[**uyir** 'life breath']
'Like a bird with two heads, **we have** one **life-breath** (and two bodies).'

palam eṉṟu ikaḻtal ōmpumiṉ *(pura.301:11)*
[**pala** 'many']
'Stop despising (him) thinking "**We are many** (and he is one)." '

ar: (3rd person plural/honorific)

(non-oblique stem + **ar**)

vāl narai k **kūntalar** naṉṉar nalattar toṉ mutu peṇṭir *(matu:408-409)*
[**kūntal** 'tresses']
'very old women **with** goodness, loveliness, and long grey **hair**'
'very old good and lovely women with long grey hair'

ciṟāar *(aka.107:17)*
[**ciṟu** 'small, little']
'**children**'

(oblique stem + **ar**)

vāl narai k kūntalar naṉṉar **nalattar** toṉ mutu peṇṭir *(matu:408-409)*
[**nalatt** oblique of **nalam** 'loveliness']
'very old women with goodness, **loveliness**, and long grey hair'
'very old good and **lovely** women with long grey hair'

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moḻi peyar **tēettar** *(kuṟu.11:7)*
[**tēett** oblique of **tēem** 'country']
'He is **in a country** where the language is different.'

(non-oblique stem + glide + **ar**)[6]

valaiñar kuṭi *(peru:274)*
[**valai** 'net']
'the neighborhood of **the people with fishing nets**'

vaṉ kai **viṉainar** *(pati.62:16)*
[**viṉai** 'task, job, action']
'strong handed **people with a task**'
'people with strong hands, engaged in a task'

nakaivar 'allies'; **pakaivar** 'enemies' *(puṟa.398:9)*
[**nakai** 'friendliness, smile'; **pakai** 'enmity, hostility']

(non-oblique stem + **i** + glide + **ar**)

nōṉpiyar *(naṟṟ.22:6)*
[**nōṉpu** 'penance']
'those who do penance'

maṇi tikaḻ **nutaliyar** *(pari.10:77)*
[**nutal** 'forehead']
'women **with foreheads** on which gems glitter'

(verbal noun stem + glide + **ar**)

aruppam … aḻinta maṉa k **kōṭṭaiyar** *(pari.10:57)*
[**kōṭu** 'to bend, be crooked';

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[6] Cf. 1.3 in "Morphophonemics."

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kōṭṭaiyar < **kōṭṭai** 'crookedness' + glide **y** + **ar**
< **kōṭu** + **ai** verbal noun suffix + glide **y** + **ar**]
'**people with stray mind** that has lost its strength'
(Here **kōṭṭai** is treated as a noun derived from the verb **kōṭu** and is taken to mean 'crookedness.' Normally, **kōṭṭai** is interpreted to mean 'fortress.')

(oblique stem + **āḷ** + **ar**)

cākāṭṭāḷar kampalai *(pati.27:14)*
[**cākāṭṭ(u)** oblique of **cākāṭu** 'cart, carriage']
'the noise of **people with carts**'

(non-oblique stem + **iṉ** + **ar**)

kuḻai k **kātiṉar** *(kali.103:8)*
[**kātu** 'ear lobe'][7]
'women **with** rings on their **lobes**'

(oblique stem + **iṉ** + **ar**)

kōṭu cuṭu **nūṟṟiṉar** *(matu:401)*
[**nūṟṟ(u)** oblique of **nūṟu** 'powder, dust, powdered lime']
'**people who** bake oyster shells and (therefore) **have** (powdered lime) **dust** (on them)'

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[7] Both **kātu** and **cevi** mean 'ear' in modern Tamil. However, one literary context *(pari.11:97)*, where both terms are used, suggests that **kātu** refers to the outer ear, specifically to the lobe, while **cevi** refers to the inner ear. Other literary contexts (earlier and later) confirm these identifications.

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avar: (3rd person plural/honorific)

(non-oblique stem + **avar**)

illavar *(aka.34:16)*
[**il** 'house']
'those who are in the house'
'those who stay in the house'

(verbal noun stem + **iṉ** + **avar**)

poyyāṭal āṭum **puṇarppiṉavar** *(pari.11:89)*
[**puṇarppu** 'union, uniting' < **puṇar** 'to join']
'women who play **with** a pretense of **uniting**'

avaḷ: (3rd person feminine singular)

(adjectival stem + **avaḷ**)

nallavaḷ *(pari.12:92)*
[**nal** 'good']
'**good woman**'
(Some might derive **nallavaḷ** from **nalla** + **aḷ**. But see the next example which would not yield such segmentation.)

(oblique stem + **avaḷ**)

niṉ maruṅku cāṟu koḷ **tuṟakkattavaḷ** *(pari.19:5-6)*
[**tuṟakkatt** oblique of **tuṟakkam** 'liberation, heaven']
'**the woman from heaven** who sits beside you in celebration'

avaṉ: (3rd person masculine singular)

(non-oblique stem + **avaṉ**)

viṟalavaṉ putalvaṉ tāy *(kuṟu.359:5-6)*

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[**viṟal** 'triumph']
'mother of the son of **the triumphant man**'

avir: (2nd person honorific/plural)

(non-oblique stem + **avir**)

viṉavaṉmiṉ **ūravir** *(kali.147:53)*
[**ūr** 'town']
'**People of the town**, do not ask me.'

avai:
(2nd person singular)

(non-oblique stem + **avai**)

āṟiru **tōḷavai** *(pari.21:67)*
[**tōḷ** 'shoulders/arms']
'**You have** twelve **arms**.'

(non-oblique stem + glide + **avai**)

valampuri vaya **nēmiyavai** *(pari.15:59)*
[**nēmi** 'discus']
'**You have** a right-spiralled conch and a victorious **discus**.'

(non-oblique stem + **iṉ** + **avai**)

vaya **ampiṉavai** *(pari.15:60)*
[**ampu** 'arrow']
'**You have** victorious **arrows**.'

(3rd person neuter plural)

(non-oblique stem + **avai**)

kālavai ... ceyvuṟu kiṇkiṇi *(kali.85:1, 2)*

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[**kāl** 'leg, foot']
'Well made jingle bells are **on** (your) **ankles.**'

aḷ: (3rd person feminine singular)

(adjectival noun stem + glide + **aḷ**)

āṉā c **ciṟumaiyaḷ** *(kuṟi:26)*
[**ciṟumai** 'lowliness, humility' < **ciṟu** 'small' + **mai**]
'she, with **endless humility**'

(oblique stem + **aḷ**)

naṉṉutal nītta **tilakattaḷ** *(kali.143:3)*
[**tilakatt** oblique of **tilakam**, a decorative mark on a woman's forehead, between the eyebrows or a little higher]
'**the woman with a tilakam** that has left her forehead'[8]
'the woman **without a tilakam** on her forehead'
(Note the intricacy involved in this formation. In this context, there is no **tilakam** on the woman's forehead, because it has gone from her forehead. The adjectival noun **tilakattaḷ** is built on the entire phrase **naṉṉutal nītta tilakam** 'the tilakam which has left [her] forehead.')

(oblique stem + **iṉ** + **aḷ**)

tiruttā c **cumaṭṭiṉaḷ** *(kali.109:13)*
[**cumaṭṭ(u)** oblique of **cumaṭu**, a pad for carrying pots on one's head]
'woman with a **head pad** that is not arranged properly'

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[8] A similar example: **ceṉṟu cēkkallā p puḷḷa** … **kuḷam** *(aka.42:8)* which literally means 'the ponds have **birds which do not go and stay over**.' However, it signifies that the ponds are dry and therefore the birds do not go and stay there.

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aṉ: (3rd person masculine singular)

(non-oblique stem + glide + **aṉ**)

eṉṟum ira varal **mālaiyaṉ** *(kuṟi:238-239)*
[**mālai** 'nature, characteristic, habit']
'**He has the habit** of coming (for a rendezvous) every night.'

kolaivaṉ yār kolō ... **vilaivaṉ** pōlāṉ *(puṟa.152:8, 9)*
[**kolai** 'killing'; **vilai** 'loot']
'Who is he, **the killer**? He looks like **someone with loot**.'

(non-oblique stem + **iṉ**/glide + **aṉ**)

kacciṉaṉ kaḻaliṉaṉ ceccai k **kaṇṇiyaṉ** *(tiru:208)*
[**kaccu** 'wrap-around clothing', **kaḻal** 'warrior's anklet',
kaṇṇi 'head-garland']
'**He has a garb, warrior's anklets**, and a **head-garland** of ceccai leaves.'

(verbal noun stem + **aṉ**)

talai nāḷ aṉṉa **pēṇalaṉ** *(naṟṟ.332:8)*
[**pēṇal** 'cherishing'
< **pēṇ** 'to cherish, foster, appreciate'][9]
'**He has** the nature of **appreciating** (me) as on the first day (of our meeting).'

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[9] Adjectival nouns like this, where a verbal noun ending with **al** provides the stem, are identical in structure to certain negative personal verbs (e.g., **pēṇalaṉ** 'he will not cherish'). The context determines the meaning.

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(verbal noun stem + **āḷ** + **aṉ**)

naṉṉarāḷaṉ *(naṟṟ.100:12)*
[**naṉṉar** 'good quality']
'good man'

ātu[10]**:** (3rd person neuter singular)

(non-oblique stem + **atu**)

uṟantai k **kuṇātu** *(aka.4:14)*
[**kuṇa** east']
'that which is in the east of Uṟantai'

ām: (1st person plural/honorific)

(oblique stem + glide + **ām**)

iruvām iṭaiyē *(kuṟu.237:4)*
[**iru** 'two'; **iruvām** 'we two']
'between **the two of us**'

āy: (2nd person singular)

(non-oblique stem + **āy**)

kātalāy *(pari.18:11)*
[**kātal** 'love, affection']
'My **love**!'

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[10] It is a variant of **atu**. In this example, **ātu** is a result of joining **atu** 'that it' to **kuṇa**: cf. 3.2 in "Morphophonemics."

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(non-oblique stem + **in̲** + **āy**)

tē<u>n</u> nāṟu **katuppin̲āy** *(kali.40:9)*
[**katuppu** 'hair, tresses']
'**You, with** sweet smelling **tresses.**'

ār: (3rd person honorific/plural)

(non-oblique stem + **ār**)

nuṭaṅku noci **nucuppār** *(pari.9:49)*
[**nucuppu** 'waist']
'**women with** swaying slender **waists**'

(non-oblique stem + **in̲** + **ār**)

maruppu añcum **neñcin̲ār** *(kali.103:69)*
[**neñcu** 'heart']
'**those with a heart** afraid of the horns (of the bull)'

āḷ: (3rd person feminine singular)

(non-oblique stem + **āḷ**)

āṭu akal **alkulāḷ** *(kali.52:16)*
[**alkul** 'pelvic area, hip']
'**the woman with** a swinging wide **hip**'

(non-oblique stem + **in̲** + **āḷ**)

cōrntu vīḻ **katuppin̲āḷ** *(kali.52:12)*
[**katuppu** 'hair, tresses']
'**the woman with** loose **hair** that is let down'

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āṉ: (3rd person masculine singular)

(adjectival stem + **āṉ**)

perumāṉ parattaimai *(kali.82:21)*
[**peru(m)** 'great'][11]
'**the Great One**'s (Lord's) love for other women'

(non-oblique stem + **āṉ**)

tuṟaivaṉ tam **ūrāṉē** *(kuṟu.97:3)*
[**ūr** 'town']
'The Tuṟaivaṉ is **in** his (home)**town.**'

(non-oblique stem + **iṉ** + **āṉ**)

iraṅkum **muraciṉāṉ** *(pari.21:38)*
[**muracu** 'royal drum']
'**the man with the royal drum** which sounds in a low tone'

i: (3rd person feminine singular)

(non-oblique stem + glide + **i**)

iraṇṭu aṟi **kaḷvi** nam kātalōḷē *(kuṟu.312:1)*
[**kaḷ** 'secrecy, shrewdness, deception'][12]
'My lady-love **is a deceiver**, knowing two (ways of behavior).'

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[11] Some might consider deriving **perumāṉ** from **perumai** + **aṉ**. This study prefers to derive it from **peru** + **m** + **āṉ**. Cf. 5.3 in "Morphophonemics."

[12] Cf. 7.1 in Morphophonemics. It is possible to consider **kaḷ** as a verb meaning 'to deceive' in which case **kaḷvi** could be construed as a participial noun: **kaḷ** + **v** non-past marker + **i** PNG.

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ciṟu vaṉ **kaṇṇi** (*aka.385:17)*
[**kaṇ** 'eye(s)']
'little **woman with** cool **determination** / hard-**heartedness**'

ir: (2nd person honorific/plural)

(non-oblique stem + glide + **ir**)

kiḻavir pōla *(malai:166)*
[**kiḻa** 'claim; right']
'like **those who have a right**'

(oblique stem + **ir**)

pulaṉ uṭai **māntir** *(kali.22:4)*
'O **people** who have wisdom.'[13]

(verbal noun stem + **ir**)

eṉṉai nakutirō **nalla nakāalir** maṉ kolō yāṉuṟṟa allal uṟiiyāṉ māya malar mārpu pulli p puṇara p peṟiṉ *(kali.142:15-18)*
[**naku** 'to laugh'; **nakāal** 'laughing'][14]
'Are you all laughing at me? **Will you have a good laugh**, I wonder, if I get to embrace his illusive wide chest and unite with him who made me experience the grief (of lovesickness) I have (now)?'

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[13] Stem: **maṉ** 'to be established; to be everlasting', as in **maṉitar** 'human beings.' The suggested derivation is **māntir** (2nd person) < **māntar** (3rd person) < **maṉitar** (**maṉ** + **i** + **t** + **ar**) by deleting **i** and lengthening the root vowel **a** in compensation. See also Zvelebil (1967:30). The *Madras Tamil Lexicon* derives **maṉitaṉ** 'man' from the Sanskrit **manu-ja** (V.3136). It gives no derivation for **māntar** (V.3159).

[14] One modern commentator, P.V. Somasundaranar, takes **nakāalir** as a negative optative.

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īr[15]: (2nd person honorific/plural)

(non-oblique stem + **īr**)

ūrīr pōla c curattiṭai iruntan̲ir *(pur̲a.141:4)*
[**ūr** 'hometown, locality']
'You are in the forest as if **you are in your hometown.**'

en̲: (1st person singular)

(non-oblique stem + **en̲**)

nin̲ uḷḷi vanta ... **paricilen̲** *(pur̲a.211:6-7)*
[**paricil** 'reward, gift']
'I am a suppliant who came thinking of you.'
(Note that **paricilen̲** can be understood as 'I who need a gift.']

ēm: (1st person plural/honorific)

(non-oblique stem + glide + **ēm**)

vēntan̲ **pācar̲aiyēmē** *(aka.24:18)*
[**pācar̲ai** 'war camp']
'We are in the king's **war camp.**'

(non-oblique stem + **in̲** + **ēm**)

pala nāṭu **neñcin̲ēm** *(kali.35:19)*
[**neñcu** 'heart']
'we have a heart which seeks many things'

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[15] It is a variant of **ir**.

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ēṉ: (1st person singular)

(non-oblique stem + glide + **ēṉ**)

poḻutu maṟuttu uṇṇum **uṇṭiyēṉ** *(puṟa.399:17)*
[**uṇṭi** 'food, edible items, meal']
'**I have** (the habit of) eating **a meal** denying (it) at times.'
'I eat infrequently.'

(non-oblique stem + **iṉ** + **ēṉ**)

neñcu aṟaipōkiya **aṟiviṉēṟkē** *(aka.26:26)*
[**aṟivu** 'knowledge, wisdom']
'for **me with a wisdom** that has gone low'

ai: (2nd person singular)

(non-oblique stem + **ai**)

nīyum **tāyai** ivaṟku *(aka.16:13)*
[**tāy** 'mother']
'**You** also **are a mother** to him.'

tavirtta **tērai** viḷartta **kaṇṇai** *(puṟa.353:5)*
[**tēr** 'chariot'; **kaṇ** 'eyes']
'**You have a chariot** which you have abandoned. **You have** pale **eyes**.'

(oblique stem + **ai**)

uraṉ uṭai **uḷḷattai** *(kali.12:10)*
[**uḷḷatt** oblique of **uḷḷam** 'heart, mind']
'**You have a heart** which has strength.'

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(non-oblique stem + **āḷ** + **an̲** + **ai**)

nī emakku yāraiyum allai **notumalāḷan̲ai** *(nar̲r̲.395:1-2)*
[**notumal** 'strangeness, unknown-ness']
'You are no one to us. **You are a stranger.**'

(non-oblique stem + **in̲** + **ai**)

ān̲ā **maintin̲ai** *(kali.96:2)*
[**maintu** 'strength']
'**You have** endless **strength.**'

ōy: (2nd person singular)

(non-oblique stem + **ōy**)

tur̲aivan̲ai nī in̲itu muyaṅkumati **kātalōyē** *(aiṅk.148:2-3)*
[**kātal** 'love']
'O **you with love** (for him), embrace the man from the shore well.'

(non-oblique stem + **in̲** + **ōy**)

tuḻāay mēval **mārpin̲ōy** *(pari.13:60)*
[**mārpu** 'chest']
'**You, who have a chest** which the tuḻāy leaves have joined.'
'O you who are wearing a garland of **tuḻāy**.'

ōr: (3rd person plural/honorific)

(non-oblique stem + **ōr**)

ivaṇōr *(kur̲u.395:4)*
[**ivaṇ** 'this place, here']
'**people who belong to this place**'

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nam **kātalōr** *(kali.36:11)*
[**kātal** 'love, affection']
'**our** (hon.) **lover**'

(oblique stem + **ōr**)

iru **nilattōrum** *(pari.19:4)*
[**nilatt** oblique of **nilam** 'land, world']
'**people of** both **worlds**'

(adjectival stem + **ōr**)

nallōr yārkol *(kuṟu.7:2)*
[**nal** 'good']
'Who are (these) **good people?**'

(adjectival stem + glide + **ōr**)

putuvōr p puṇartal veyyaṉ *(kali.75:10)*
[**putu** 'new']
'He likes to unite with **new people.**'

ōḷ: (3rd person feminine singular)

(non-oblique stem + glide + **ōḷ**)

maṉaiyōḷ *(aka.14:14)*
[**maṉai** 'household, home']
'**woman of the house**'

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ōṉ: (3rd person masculine singular)

(non-oblique stem + glide + **ōṉ**)

malai **kiḻavōṉ** *(kali.40:34)*
[**kiḻa** 'claim']
'**he who has a claim** for the mountain'

(oblique stem + **ōṉ**)

tammōṉ koṭumai *(naṟṟ.88:6)*
[**taın** oblique of **tām** 'he', honorific]
'**his** cruelty'

(non-oblique stem + **iṉ** + **ōṉ**)

cīṟaru **muṉpiṉōṉ** *(kali.101:8)*
[**muṉpu** 'physical strength']
'**the man who has the strength** difficult to be disapproved of by hissing'

(t)tu:(3rd person neuter singular)

(adjectival noun stem + **ttu**)

putuvōrttu ... iv aḻuṅkal ūrē *(kuṟu.385:7)*
[**putuvōr** 'unknown people' < **putu** 'new, unknown']
'This noisy town **has new people**.'

(non-oblique stem + **tu**)[16]

kavalai **mākkaṭṭu** i-p-pētai ūrē *(kuṟu.159:7)*
[**mākkaḷ** 'people']
'This innocent town **has people** who care.'

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[16] Some might consider the suffix to be **ttu** in these cases.

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mallaṟṟu ... im malai keḻu veṟpu *(naṟr.93:4)*
[**mallal** 'bounty']
'This valley surrounded by mountains **is bountiful.**'

(adjectival stem + **ā(t)** + **tu**)

naṉi **iṉṉātu** *(kuṟu.245:2)*
[**iṉ** 'sweet, pleasant']
'it would be very **unpleasant**'
(Note that it is a negative noun.)

(adjectival stem + **i** + **tu**)

vālitu *(kali.105:18)*
[**vāl** 'white']
'the white one'

kāntaḷ nāḷtōṟum **pututu** īṉa *(kali.53:5)*
[**putu** 'fresh, new']
'Everyday, the kāntaḷ bushes put out **flowers that are fresh**, and ...'

(non-oblique stem + **iṉ** + **tu**)

puṟavē ... **veṅkuṟumpiṉṟu** *(puṟa.386:12, 13)*
[**veṅkuṟumpu** 'small, cruel, dangerous habitats']
'the uncultivated land **has difficult habitats**'

piṇai ... kāṭṭu iralaiyoṭu vatiyum **puraviṟṟu** amma ... **ūrē** *(naṟr.121:3-5)*
[**puṟavu** 'uncultivated area, forest, jungle']
'The town has uncultivated areas where the doe stays around with its mate in the jungle.'

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SECTION 3

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20

STEM CLASSIFICATION ON A PHONOLOGICAL BASIS

GENERAL: See "A Note on Stems" in "Morphophonemics." Nominal stems do not undergo complicated grammatical processes and therefore a classification scheme for them is not essential. Western missionaries who wrote grammars of Tamil classified Tamil nouns into several groups for the sake of declining them, but such classification does not seem necessary for the purposes of this study. Verbs reflect a great deal of variation, and it is hoped that a classification of the verb stems on the basis of the different suffixes they take in classical Tamil will provide a helpful conceptual framework for the reader.[1] This study is not intended to teach the reader how to generate classical Tamil verbs. An analysis of classical

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[1] Modern scholars classify Tamil verbs either as weak and strong groups, or into several classes. For example, Andronov classifies Tamil verbs into weak and strong on the basis of the type of the verbal noun suffix added to the verb stem:

"The basic form of the Tamil verb, i.e. the form used to name an action (e.g., in dictionaries) is that of the verbal noun in - (த்)தல் -(t)**tal** ...; e.g., செய்தல் 'doing, to do', அறிதல் 'knowing, to know', ... படித்தல் 'reading, to read' ....

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Tamil verbs into various classes is, in fact, not necessary here. However, for the sake of describing the stem forms found in classical Tamil poems and for understanding that different conjugated forms could signify a single grammatical notion (e.g., **koḷīi** and **koṇṭu** — adverbial participle of **koḷ** 'to take hold'), the possible types of verb stems are discussed below.

The forms that most lend themselves to a classifying scheme are the adverbial participles of classical Tamil verbs. The infinitive forms provide some help, other non-past verb forms none at all. The infinitive is also a non-past form. Even so, it seems futile to classify the verb stems on the basis of their non-past forms. Therefore, the classification of verb stems is given in the following paragraphs on the basis of their attested adverbial participles in classical Tamil. This classification might seem unusual. However, it seems the best way to provide a conceptual framework for classical Tamil verb stems which behave morphophonemically alike.

"Verbs, taking the suffix தல் **-tal** are weak verbs; e.g., செய்தல் 'doing, to do'; Verbs, taking the suffix த்தல் **-ttal** are strong verbs; e.g., படித்தல் 'reading, to read'..." (Andronov 1969:127).

Hart and Hart (1979:41) consider that it is convenient "to speak of seven classes of Tamil verbs." Their classification, which follows that of Graul, is as follows:

1a.	**cey** 'to do'
1b.	**koḷ** 'to take'
1c.	**vel** 'to conquer'
2.	**uṭkār** 'to sit down'
3.	**vāṅku** 'to buy'
4.	**cāppiṭu** 'to eat'
5a.	**uṇ** 'to eat'
5b.	**tiṉ** 'to eat'
5c.	**kēḷ** 'to ask, hear'
5d.	**vil** 'to sell'
6.	**pār** 'to see'
7.	**naṭa** 'to walk'
Irregular:	**vā** 'to come'; **pō** 'to go'

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Stem-types Discerned from the Adverbial Participles

Classical Tamil adverbial participles end with **i**, **y**, or **u**, which are added to the past stem of the verb.[2] If the markers **i**, **y**, and **u** are removed from the adverbial participle form, one is left with what can be construed as the "past stem." On the basis of the shapes of such past stems and how they behave morphophonemically, the following two groups are obtained: the stem-types discerned from the adverbial participles ending with **i** or **y** and the stem-types discerned from the adverbial participles ending with **u**.

Stem-types Discerned from the Adverbial Participles Ending with **i** or **y**:

Adverbial participles ending with **i** or **y** are not attested for every verb, but are associated with all types of verbs in this period. Their past stem is the same as their adverbial participle form, so the **i** and **y** in these forms are here called the past/completive marker.

Type (i): Stems which end with a consonant. They take the past/completive marker **i**. Examples:

uṇ 'to eat, enjoy, consume', **pēṇ** 'to care for', **muraṇ** 'to oppose', **paḻun** 'to ripen', **tar** 'to bring (about), trigger', **var** 'to come (about), emerge', **vār** 'to comb, split, straighten', **etir** 'to respond, react', **āl** 'to make noise, rejoice', **col** 'to reveal', **vel** 'to conquer', **iyal** 'to move gently', **tev** 'to snatch', **āḷ** 'to rule over', **koḷ** 'to take hold, draw toward self, receive, accept, grasp, grab, hook', **potuḷ** 'to

[2] See "The Past Stem" for information on the past stem and "The Adverbial Participle" for the rationale behind keeping the past stem and the adverbial participle separate, although they are not different in some instances.

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crowd', **kūṉ** 'to bend', **maṉ** 'to be established, be everlasting', **kaviṉ** 'to adorn, be abundant.'

Type (ii): Stems which end with a vowel. Here, the disyllabic stems ending with **u** are open and contain short vowels. Stems ending with a long vowel except **ī** and **ai** take the past/completive marker **y**. Stems ending with **ī** or **ai** take the past/completive marker **i**. Among the stems ending with a short vowel, those with stem-final **a** take the past/completive marker **i** or **y**, while the others take the past/completive marker **i**. Examples:

tuḻa 'to stir, scoop', **viṉa** 'to enquire', **kā** 'to lift by hanging', **tā** 'to spread', **kuvi** 'to pile up', **ceṟi** 'to be dense/close', **muṭi** 'to tie up', **cī** 'to whittle, gather as a pile', **iṭu** 'to let out, express, drop, put down', **iru** 'to sit down, remain', **uṟu** 'to experience, attain', **poru** 'to stand up to, match', **miku** 'to abound', **vaku** 'to divide', **vaḻu** 'to slip', **veru** 'to shy from, shun', **tū** 'to spread', **ē** 'to command', **tai** 'to adorn, decorate', **niṉai** 'to think', **pō** 'to go', **vau** 'to grab.'

Type (iii): Stems which are non-monosyllabic and end with **u**. Here, the disyllabic stem has a long vowel and/or a closed syllable. These stems take the past/completive marker **i**. Examples:
nalku 'to provide', **añcu** 'to fear', **kaṭṭu** 'to bind', **vāṭu** 'to wilt, wither', **eḻutu** 'to write, paint', **tappu** 'to err; to wrong', **vimmu** 'to sob', **muṟṟu** 'to mature, come to a close', **iṟaiñcu** 'to bow, stoop', **viḷaiyāṭu** 'to play with peers.'

Stem-types Discerned from the Adverbial Participles Ending with **u**:

These stems are not different from the ones discussed above. Except for the stems referred to under Type (iii), all the other stem-types can derive

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their adverbial participles in another way by taking the consonantal-type of past/completive marker ***T** (**t**, **tt**, or **nt**) followed by the adverbial participle suffix **u**.[3] Hence the following classification, based on the past/completive marker they take and their morphophonemic behavior.[4]

Type (a): Stems ending with a consonant. Monosyllabic stems which end with **y** but contain a long vowel and those which end with **r** or **l̠** take the past/completive marker **nt**. Other monosyllabic stems take the past/completive marker **(t)t**. Disyllabic stems ending with **y**, **r**, or **l̠** take the past/completive marker **nt**. Other disyllabic stems take the past/completive marker **t**. Examples:

kāṇ 'to realize, see', **pūṇ** 'to put on, wear', **uṇ** 'eat, enjoy', **muraṇ** 'to oppose', **āy** 'to select', **māy** 'to lose luster, fade, wear out', **pey** 'to pour', **koy** 'to pick', **ār** 'to be full', **etir** 'to respond', **al** 'not to be __ ', **il** 'to be non-existent', **kal** 'to learn, mature by experience', **kāl** 'to spurt', **cel** 'to leave (for a destination)', **nil** 'to stand up, be stable', **tāl̠** 'to lie low', **taval̠** 'to spread, diffuse', **iruḷ** 'to darken', **mūḷ** 'to emerge', **koḷ** 'to draw toward self, take hold, receive, accept, grasp, grab, hook', **nīḷ** 'to extend', **vēḷ** 'to make a wish', **ān̠** 'to be content with', **īn̠** 'to give birth, release', **kavin̠** 'to adorn, be abundant.'

Type (b): Stems which end with a vowel. Here, the disyllabic stems ending with **u** are open and contain short vowels. Monosyllabic stems take the past/completive marker **tt** if they have an object,

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[3] The ***T** posited here can be considered as a convenient notation for the consonantal past-tense/completive aspect morpheme.

[4] See "The Past Stem" for the morphophonemic combinations of these stems with their respective past/completive markers.

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and the marker **nt** if they do not have an object. Disyllabic stems ending with **i** and containing a closed syllable and/or a long vowel take the past/completive marker **tt**. Among other disyllabic stems, those which do not end with **u** take the past/completive marker **nt**. Those stems ending with **ai** take the past/completive marker **nt** and very rarely **tt**; those ending with **u** can be said to take the past marker **nt** or can be considered as going through stem mutation for making their past/completive stem. Examples:

naṭa 'to happen, walk', **vaṟa** 'to become dry', **kā** 'to guard, protect', **yā** 'to bind, put together', **teri** 'to surface, know', **cinti** 'to ponder, remember', **nīṭṭi** 'to delay', **ī** 'to bestow', **cī** 'to whittle, gather as a pile', **vī** 'to fall apart', **iṭu** 'to let out, express, drop, put down', **uḻu** 'to plough', **toḻu** 'to worship, bow', **naku** 'to smile, chuckle', **puku** 'to enter', **poru** 'to stand up to, match', **pū** 'to spread (like red blossoms)', **miku** 'to abound, be stirred up', **ce** 'to turn red', **ve** 'to steam up, boil', **kalai** 'be disarrayed', **niṉai** 'to ponder, think', **o** 'to be like, resemble', **no** 'to suffer internally', **kō** 'to hang with a string', **pō** 'to go.'

Type (c/iii): Stems which are non-monosyllabic and end with **u**. Here, the disyllabic stem has a long vowel and/or a closed syllable. These stems take the past/completive marker **i**. Examples:

nalku 'to provide', **añcu** 'to fear', **kaṭṭu** 'to bind', **vāṭu** 'to wilt, wither', **eḻutu** 'to write, paint', **tappu** 'to err; to wrong', **vimmu** 'to sob', **muṟṟu** 'to mature, come to a close', **iṟaiñcu** 'to bow, stoop', **viḷaiyāṭu** 'to play with peers.'

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21

THE COMPOUND VERB STEM

GENERAL: The stem which results from the combination of two independently meaningful stems, nominal or verbal, is here called a "compound stem." The stem which serves as the base for another stem is the "basic/primary stem"; the stem which is added to the primary stem is the "secondary/sub stem." "$Stem_1$ and $Stem_2$" or "the first stem and the second stem" might be a better way to refer to these stems. The term "secondary" or "auxiliary," in particular, seems to be a misnomer so far as classical Tamil is concerned, because this stem (i.e., the second) never seems to lose its individual semantic significance in the poems. On the contrary, it 'enlivens/verbalizes' the first stem when the latter is a nominal.[1]

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[1] If any, the problem might arise due to the difference between the original significance of these items in classical Tamil and their usage in modern Tamil. For example, the verb **vai** is understood in modern Tamil to mean 'to put, place' based on its various forms. In classical Tamil, it occurs in forms which ultimately yield its basic meaning as 'to stay.'

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Only when the marker **tt** is added to the root/stem **vai**, it attains the signification 'put, place.' In any case, **vai** 'to put' is considered as an "auxiliary" verb in modern Tamil when it occurs after an adverbial participle form. It is discussed as a "non-attitudinal" auxiliary verb, because of its apparent inability to express semantic concepts such as aspect, mood, voice, causation, or attitude when it occurs after an adverbial participle (cf. Lehmann:205, 225, 227).

If the "auxiliary" usage of **vai** in modern Tamil is used as a key to understand the usage of **vai** in similar structural contexts in classical Tamil, one might not be able to appreciate its original significance in classical Tamil. For example, consider kaṇ akaṉ cilampil paṭuttu vaittaṉṉa pāṟai maruṅkil eṭuttu niṟuttaṉṉa iṭṭarum ciṟu neṟi *(malai:14-16)*: 'very small narrow path (**iṭṭarum ciṟu neṟi**) that looks as if it was raised from the ground and made to stand up (**eṭuttu niṟuttaṉṉa**) near (**maruṅkil**) the rock which looks as if it was caused to fall down and made to stay there (**paṭuttu vaittaṉṉa**) on the spacious mountain (**kaṇ akaṉ cilampil**).' Here, the verb **vai** follows the adverbial participle form **paṭuttu** < **paṭu** 'to fall.' Similarly, the verb **niṟu** follows the adverbial participle form **eṭuttu** < **eṭu** 'to take up.' One may be tempted to consider **vai** as an auxiliary verb in **paṭuttu vaittaṉṉa** because of the interpretation of **vai** in similar structural contexts in modern Tamil. However, one would soon realize that the interpretation of **vai** as a "non-attitudinal" auxiliary verb in modern Tamil would not help one in understanding the significance of **vai** in the classical Tamil form **paṭuttu vaittaṉṉa**. Another issue one may face is the structural similarity between **paṭuttu vaittaṉṉa** and **eṭuttu niṟuttaṉṉa**, because in both cases, a verb (**vai, niṟu**) follows an adverbial participle (**paṭuttu, eṭuttu**).

Perhaps one must look in the old traditional commentaries for the origins of the real "auxiliary" usage of Tamil verbs. The narrative style of the commentators might be very helpful in understanding the difference between classical Tamil and later Tamil. For example, one could see the true "auxiliary" usage of **vai** in Parimēlaḷakar's commentary on *pari.3:72*. Parimēlaḷakar interprets piṟavā p piṟappu ilai piṟappittōr ilaiyē *(pari.3:72)* as "piṟavāp piṟappu uṭaiyai allai; aññaṉam **piṟantu vaittum** piṟappittōrai uṭaiyai allai." Here, the *paripāṭal* line under consideration is part of an invocation to the deity Māyōṉ (Vishnu), and basically means 'You have been born. Yet, there is no one who gave birth to you.' Alluding to the fact that there is no one who caused the deity to be born, the commentator says, "aññaṉam **piṟantu vaittum**" which means 'even though you were born in that manner.' Here, the form **piṟantu vaittum** contains the verb **vai** occurring after an adverbial participle (**piṟantu** < **piṟa** 'to be born'). Since it does not have an object, **vaittu** 'putting?, placing?' here does not seem to function as a "main" verb. Consequently, one is inclined to give it an "auxiliary"

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Therefore, the "compound verb stem" is taken in this study as an item composed of two classical Tamil stems: the first and the second. In this compound stem, the second is always a verb while the first can be nominal or verbal.

Some classical Tamil verbs have lost their basic significance over the centuries or have lost their function as primary stems: e.g., **iṭu** 'to let out, express, lay down, drop, put down', **ī** 'to part with, give, provide, be compassionate', and **koḷ** 'to take hold, draw toward self, receive, accept, grasp, grab, hook.' With the exception of **ī**, which has become obsolete, these and certain other verbs (**iru** 'to remain, sit', **viṭu** 'to let go, let loose, release') are construed as "auxiliary" verbs in modern Tamil when they serve as the second stem to the adverbial participle of a first stem. This chapter is about compound verb stems in classical Tamil.

FORMATION: The compound verb stems in classical Tamil are obtained by adding a verb stem to a nominal or a verbal. When the first stem is a nominal, the added second stem provides the significance of a verb to the first. When both are verbs, the first one provides the force of a verbal noun, when necessary. The second stem always retains its individual grammatical status as a verb.

Technically, it seems, any verb can "verbalize" the first stem if the latter is not already a verb. The most commonly used second stems which "verbalize" the first stem in classical Tamil are: **ā(r)** 'to be full', **uṇ** 'to experience, enjoy, take in, consume', **uṟu** 'to experience, attain, feel', **kil** 'to be able, be possible', **kūr** 'be abundant', **koḷ** 'to take hold, have

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status. In fact, the form **piṟantum** 'although (you have been) born', without **vai**, would convey the same meaning as **piṟantu vaittum**. What **vai** seems to add in this context is a sense of conceding that is normally conveyed by "nevertheless" in English.

For different discussions of "auxiliary" verbs in modern Tamil, see *Auxiliaries in Dravidian* (1980) edited by Agesthialingom and Srinivasa Varma.

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control of, put on, carry, draw toward self, accept, receive, grasp, grab, hook', **ciṟa** 'to excel, surpass', **cey** 'to make, do, perform', **taku** 'to be fit for, be ready, proper', **tar(u)** 'to bring (about)', **paṭu** 'to feel, experience, befall', **peṟu** 'to experience, obtain', and **var(u)** 'to come (about), be actualized, emerge, be visible, happen.'

The compound verb stem is conjugated like other verb stems. Affixes are added to the second member of the compound stem while the first member remains unchanged.

EXAMPLES

Formation mechanism: nominal/verbal stem + verb stem

Second Stem *Structure and Example*

ār 'to be full'

(nominal first stem + **ār**)

cemmal nāḷavai **aṇṇāntu** pukutal *(puṟa.54:3)*
[**aṇṇāntu** < **aṇ(ṇu)** 'lifting, elevation' + **ā(r)ntu** 'being filled']
'entering the Noble One's royal court with (our) **head held high**'

(nominal first stem + **ār**)

ataṉ etir collēm ātaliṉ **allāntu** kalaṅki *(kuri:142-143)*
[**allāntu** < **al** 'darkness, nothingness' + **ā(r)ntu**]
'(He was) agitated, **being full of oblivion**, since we did not reply (to his query) ...'

(nominal first stem + **ār**)

maṉam kavalpu iṉṟi **māḻāntu** eḻuntu *(poru:95)*
[**māḻāntu** < **māḻ** 'sober, fascination, temperate' + **ā(r)ntu**]
'waking up, **being temperate**, without confusion in mind'

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iṭu 'to let out, express, lay down, put down, drop'[2]

(nominal first stem + **iṭu**)

iralai ... **melkiṭu** kavuḷa *(aka.34:4, 8)*
[**melkiṭu** < **melku** 'cud' + **iṭu** 'to let out, drop'][3]
'deer whose mouths **let out the cud**'
'deer whose mouths **drop the cud**'

(nominal first stem + **iṭu**)

ikal iṭum paṉi *(kali.134:12)*
[**ikaliṭu** < **ikal** 'hostility' + **iṭu** 'to express']
'winter **which expresses hostility**'

(nominal first stem + **iṭu**)

eṉṉai ... muṉkai paṟṟi naliya t **terumantiṭṭu** aṉṉāy ivaṉ oruvaṉ ceytatu kāṇ eṉṟēṉ *(kali.51:9-11)*
[**terumantiṭṭu** < **terumantu** 'bewilderment' + **iṭu** 'to let out, express'; **terumantu** < ***terumar** 'bewildered']
'As he grabbed and squeezed my hand, I **let out my bewilderment** and cried "Mother look what he did." '

(verbal first stem + **iṭu**); The first stem retains its significance as a verb.

polam paṭaiya mā **mayaṅkiṭa** *(puṟa.359:14)*

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[2] The semantic range of classical Tamil **iṭu** is shared by **pōṭu** and **vai** in modern Tamil.

[3] Some might derive **melkiṭu** from **melki** advp of **mel** 'to chew' + **iṭu**. But the adverbial participle form of **mel** is **meṉṟu**. So, if the form under question was **meṉṟiṭa** (instead of **melkiṭa**), one can derive it from **meṉṟu** + **iṭa**. I have taken **melku** as the verbal noun derived from **mel** 'to chew' + **ku** verbal noun suffix.

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[**mayaṅkiṭa**
< past/completive stem **mayaṅki** + **iṭa** infinitive of **iṭu** 'to drop';
mayaṅki past/completive stem < **mayaṅku** 'to crowd up']
'as the horses with golden ornaments **crowded up and dropped** (those ornaments)'

(verbal first stem + **iṭu**); The first stem retains its significance as a verb.

tuṉi naṉi **kaṉṟiṭiṉ** kāmam keṭūum *(pari.6:97-98)*
[**kaṉṟiṭu** < past/completive stem **kaṉṟi**
(< **kaṉṟu** 'to ripen') + **iṭu** 'to let out, express']
'Passion will be destroyed, **if** sulking ripens well and **lets it out.**'
'Passion will be destroyed, **if** sulking **ripens** well and **is let out.**'

(verbal first stem + **iṭu**); The first stem retains its significance as a verb.

eṟi tiṟai **tantiṭa** iḻinta mīṉ *(kali.121:20)*
[**tantiṭu** < past/completive stem **tant**
(< **tar** 'to bring') + **iṭu** 'to put down, drop.']
'the fish which came down (the shore) as the tossing waves **brought** and **put** them **down**'

iru 'continue to be, remain in an undisturbed state, stay, wait'[4]

(verbal first stem + **iru**); The first stem retains its significance as a verb.

tiru **vīṟṟirunta** tītu tīr niyamattu *(tiru:70)*
[**vīṟṟiru** < past/completive stem **vīṟṟ** + **iru** 'to stay';

[4] There are contexts where **iru** means 'to sit down', especially when it follows a nominal: e.g., vēṅkai **irunta** tōkai 'the peacock **which was sitting** on the vēṅkai tree' *(aiṅk. 294:1)*.

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viṟṟ < **viṟu** 'to be grand, spread, puff up']⁵
'flawless street (full of shops) where Prosperity **reigns in grandeur**'

(verbal first stem + **iru**); The first stem retains its significance as a verb.

māyiṉam ... **iṟaikoṇṭiruntaṉṉa** nallārai k kaṇṭēṉ *(kali.92:17, 19)*
[**iṟaikoṇṭiru** 'continue to camp'
< past/completive stem **iṟaikoṇṭ** + **iru** 'to remain, sit';
iṟaikoṇṭ < **iṟai** 'stay' + **koṇṭ** past/completive stem
(< **koḷ** 'to take on, have')]
'I saw lovely women who were like a group of peacocks **sitting around** (flocking).'

(verbal first stem + **iru**); The first stem retains its significance as a verb.

vāṉ ūr matiyam varai cēriṉ avvarai tēṉiṉ iṟāl eṉa ēṇi **iḻaittirukkum** kāṉ akal nāṭaṉ *(kali.39:8-10)*
[**iḻaittiru** < past/completive stem **iḻaitt**
(< **iḻai** 'to fabricate, build') + **iru** 'to wait']
'the man from the wide forest country where the people **build a ladder and wait for the moon** thinking that it is a beehive, when it passes over the mountain (through the clouds)'

ī 'to part with, provide, give, be compassionate'[6]

It is the most difficult of all the verbs to know the original significance of. It is always added to the first stem which is in its past/completive

[5] The stem **viṟṟ** can be considered as a mutated stem.

[6] Cf. tuyil **īyātu** '**without providing** sleep' (*pati.12:7*).

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form or to the first stem which is followed by the negative marker **āt**.

(verbal first stem + **ī**); The first stem retains its significance as a verb.

ayarntīkam viruntē *(kali.32:19)*
[**ayar** 'to celebrate'; **ī** 'to give, provide'; **īk** non-past stem
ayarntīkam < **ayarnt** past/completive stem + **īk** + **am** PNG]
'Let us **celebrate and give** to the unknown (guests).'

(verbal first stem + **ī**); The first stem retains its significance as a verb.

iṟantīvāy kēḷ iṉi *(kali.59:9)*
[**iṟa** 'to depart'; **ī** 'be compassionate'; **īv** non-past stem;
iṟantīvāy < **iṟant** past/completive stem + **īv** + **āy** PNG]
'O (woman) you are **being compassionate, going away** (from me). Listen now.'

(verbal first stem + **ī**); The first stem retains its significance as a verb.

yāṅku c ceṉṟu īṅku **vantīttantāy** *(kali.96:4)*
[**vantīttantāy** < **vant** past/completive stem
(< **var** 'to come') + **īttantāy**
īttantāy < **ī** 'be compassionate' + **tantāy** 'you brought about']
'Where did you go and (have) **returned** here **to be compassionate**?'
(Note that here the **ī** is followed by yet another secondary stem **tar** 'to bring about.')

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(verbal first stem + **ī**); The first stem retains its significance as a verb.

iruḷ vāṉam kaṭal mukantu eṉ mēl uṟaiyoṭu **niṉṟīyal** vēṇṭum *(kali.145:55-56)*

[**niṉṟīyal** < **niṉṟ** past/completive stem (< **nil** 'to stay, stand') + **īyal** 'giving, providing']

'O dark sky, you must fetch sea water and **stand** over me **and give** raindrops.'

(bare verb stem + **āt** + **ī**)

niṉ makaḷ ... pacalai kāma nōy eṉa c **ceppātīmē** *(aka.52:13, 14-15)*

[**ceppu** 'to tell', reveal; **īmē** imperative]

'**Please do not say**, "Your daughter's paleness is (due to her) sickness of passion." '

uṇ 'to experience, take in, enjoy, eat'

(verbal stem + **uṇ**); The first stem has the force of a verbal noun.

aṉṉāṉ col **nampuṇṭal** yārkkum iṅku aritu *(kali.47:10)*

[**nampuṇ** < **nampu** 'belief' + **uṇ** 'to experience, take']

'It is difficult for anyone to **take** his words **in** (good) **faith**.'

uṟu 'to experience, attain, feel'

(nominal first stem + **uṟu**)

tātu uṇ paṟavai **pētuṟal** añci maṇi nā ārtta māṇ viṉai t tēraṉ *(aka.4:11-12)*

[**pētuṟu** < **pētu** 'bewilderment' + **uṟu** 'to experience, feel']

'the man on the chariot who tied up the bells fearing that the honey bees would **feel bewilderment**'

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(nominal first stem + **uṟu**)

tāṉ **varutturii** nam vayiṉ aṟiyātu ayarnta aṉṉai *(naṟr.273:3-4)*
[**varutturu** < **varuttu** verbal noun
(< **varuntu** 'to suffer, grieve') + **uṟu** 'to experience']
'mother who **experienced grief** and had the frenzied dance (for the deity Murukaṉ) performed without knowing us'

(verbal first stem + **uṟu**); The first stem has the force of a verbal noun.

eḥkuṟṟu iru vēṟu ākiya ... vaṉappu *(aka.29:5, 6)*
[**eḥkuṟu** < **eḥku** 'to pull, comb (cotton)' + **uṟu** 'to feel']
'beauty which became twofold **having felt the pull**'

kil 'to be able, be possible'[7]

(verbal first stem + **kil**); The first stem retains its significance as a verb.

niṉaippatu oṉṟu **aṟikilēṉ** varuntuval *(kali.47:17)*
[**aṟikil** < **aṟi** 'to know' + **kil** 'to be able']
'I suffer **without being able** to know what she thinks.'

(verbal first stem + (**k**)**kil**); The first stem retains its significance as a verb.

nāṭaṉum nīyum vatuvaiyuḷ paṇṭu aṟiyātīr pōl **paṭarkiṟpīr** maṉ kolō paṇṭu aṟiyātīr pōl paṭarntīr paḻam kēṇmai kaṇṭaṟiyātēṉ pōl **karakkiṟpeṉ**maṉ kolō *(kali.39:37-40)*
[**paṭarkiṟ** < **paṭar** 'to move around, spread' + **kil** 'to be able';
karakkiṟ < **kara** 'to conceal, hide' + (**k**)**kil** 'to be able']

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[7] It could be a source of the modern present tense marker.

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'At your wedding will the Nāṭaṉ and you **be able to behave / conduct yourselves** as if you did not know each other in the past? **Will I be able to conceal** it as if I did not know about the previous friendship between you who behaved as though you did not know each other before?'

(verbal first stem + **kil**); The first stem retains its significance as a verb.

eṉ tōḻi aru maḻai taral vēṇṭiṉ **tarukiṟkum** perumaiyaḷē *(kali.39:5-6)*
[**tarukiṟ** < **tar** 'to bring' + **kil** 'to be able']
'If you ask (her) to bring down the rain, my friend has the greatness that is **capable of bringing** down the rain.'

(verbal first stem + **kil**); The first stem retains its significance as a verb.

tamiyarē **tuṇikiṟṟal** peṇṭirkkum aritu *(kali.47:13)*
[**tuṇkiṟṟ** < **tuṇi** 'to determine, dare' + **kil** 'to be able']
'It is difficult for women too to **be able to determine** by themselves.'

koḷ 'to take hold, take on, have control of, put on, carry, draw toward self, accept, receive, grasp, grab, hook'[8]

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[8] In many contexts, **koḷ** is used in classical Tamil indicating the action of picking/hooking something or carrying something or putting something on oneself. Cf. kuppai-k-kīrai ... iḻam taḷir **koytu koṇṭu** 'picking the tender leaves of spinach and **carrying** it' *(puṟa.159:9-10)*; vēḻattu veṇ **kōṭu koṇṭu** 'taking out and **carrying the tusks** of the elephant' *(pati.30:11)*; pēṭi **peṇ koṇṭu** āṭu kai 'the (hairy) hands of the eunuch who has put on (the appearance of) a female' or 'the dancing of the eunuch who has put on (the appearance of) a female' *(aka.206:2)*. Also compare modern Tamil words **kokki** and **koṇṭi** which basically refer to a "hook."

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(verbal first stem + **koḷ**); The first stem retains its significance as a verb.

niṉ eruttiṉkaṇ **eṭuttukkoḷvatu** pōlum ... vaṭu *(kali.71:15-16)*
[**eṭuttukkoḷ** < advp **eṭuttu**
(< **eṭu** 'to take out, raise') + **koḷ** 'to draw toward self']
'the scar which looks like it can be **taken / pulled out** of your nape'

(verbal first stem + **koḷ**); The first stem has the force of a verbal noun.

umaṇar pakaṭu teḻi teḷ viḻi neṭum perum kuṉṟattu **imiḻkoḷa** iyampum *(aka.17:13-14)*
[**imiḻkoḷ** < **imiḻ** 'to roar, roaring' + **koḷ** 'to receive, attain']
'The clear call of the salt merchants, who drive their bullocks, sounds so as **to roar** at the big tall mountain.'

(verbal first stem + **koḷ**); The first stem has the force of a verbal noun.

kōṭu ēntu oruttal āṟu **kaṭikoḷḷum** arum curam *(aka.65:16-17)*
[**kaṭikoḷ** < **kaṭi** 'to guard, guarding' + **koḷ** 'to take hold']
'the difficult forest where the bull elephant with high tusks has **taken on the guarding** of the path'

In modern Tamil, the verb **koḷ** is usually considered as indicating an action done to or for the benefit of the doer, and therefore in modern analyses of Tamil, is referred to as a "middle" verb when it follows an adverbial participle. Note that **koḷ** added to an adverbial participle provides the sense 'accept, have control of' in modern Tamil too, even when not necessarily indicating an action done for the benefit of the doer. Compare talaivar kuṟṟavāḷiyai **maṉṉittār** 'The head (of the government) **pardoned** the criminal' vs. (eṉṉai) **maṉṉittu-k-koḷḷuṅkaḷ** 'Please **forgive (and accept)** me.' Similarly, avaḷ kuḻantaiyai p **pārttukkoṇṭāḷ** 'She **took care** of the baby.'

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(verbal first stem + **koḷ**); The first stem has the force of a verbal noun.

aṉṉai **kaṭikoṇṭaṉaḷ**ē tōḻi *(aka.20:12-13)*
[**kaṭikoḷ** < **kaṭi** 'to guard, guarding' + **koḷ** 'to take hold, take on']
'Mother has **taken on the guarding** (of me), my friend.'

ciṟa 'to excel, surpass'

(verbal first stem + **ciṟa**); The first stem has the force of a verbal noun.

veṉṟiyoṭu **makiḻciṟantu** pōr val iḷaiyar tāḷ valam vāḻtta *(aka.74:1-2)*
[**makiḻciṟa** < **makiḻ** 'to rejoice' + **ciṟa** 'to excel']
'as the young men skilled in warfare **excelled in joy** because of their victory and praised the success of (the king's) effort'

cey 'to make, do, perform'

(nominal first stem + **cey**)

kātalceytu aruḷātu tuṟantār[9] *(kali.122:3)*
[**kātalcey** < **kātal** 'love' + **cey** 'to do, make']
'he who **showed love** and left without showing mercy'

taku 'to be fit for, suit, be proper'

(nominal first stem + **taku**)

paintaḻai taii **aṇittaka** pal pūṅkāṉal alkiṉam varutal *(aka.20:9-10)*
[**aṇittaka** < **aṇi** 'dress, garment' + **taka**
(< **taku** 'to be fit for, to suit')]

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[9] Compare **kātalittu** *(kali.96:18)*, where **kātali** 'to love' is a verb.

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'wearing green leaves (for skirt) and staying around **accordingly** in groves with many flowers'

(verbal first stem + **taku**); The first stem has the force of a verbal noun.

teritaku vaṉappiṉ *(aka.29:6)*
[**teritaku** < **teri** 'be visible' + **taku** 'to be fit']
'with beauty **fit for being visible**'

(verbal first stem + **taku**); The first stem has the force of a verbal noun.

iḷamaiyum kāmamum ōrāṅku p peṟṟār vaḷamai **viḻaitakkatu** uṇṭō *(kali.18:7-8)*
[**viḻaitakkatu** 'that which is proper to be desired'
< **viḻai** 'to desire' + **takkatu** 'that which is proper/appropriate']
'Is there anything **proper** in the riches **to be desired** by those people who have both youth and passion?'
'Is there anything proper in the riches that is to be desired by people who are both young and passionate?'

(verbal first stem + **taku**); The first stem has the force of a verbal noun.

vem curam taṉiyē iṟappa yāṉ oḻintu iruttal **nakutakkaṉṟu** ivvaḻuṅkal ūrkkē *(kali.23:3-5)*
[**nakutakkaṉṟu** < **naku** 'to laugh' + **takkaṉṟu** 'is fit for']
'My staying here, being left behind all alone as he left through the forest, is (a matter) **fit for laughter** in this noisy town.'

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tar(u) 'to bring (about), trigger, emerge'

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

ētilā̱n paṭai pōla **i̱ruttantatu** iḷavē̱nil *(kali.27:8)*
[**i̱rutantatu** 'it has brought a deep rooted stay'
< **i̱ru** 'to be set or rooted in' + **tantatu** (< **tar** 'to bring about')]
'Spring **has brought about a stay** like a stranger's weapon.'
'Spring has arrived like a stranger's weapon (for those who are lonely).'

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

e̱n maka̱n vayi̱n **peyartantē̱nē** *(aka.26:20, 21)*
[**peyartantē̱n** 'I brought about a move'
< **peyar** 'to move' + **tantē̱n** (< **tar** 'to bring about')]
'I **moved** toward my son.'

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

kal e̱n cummaiyar ñerēr e̱na p **pukutantu** *(aka.86:18)*
[**pukutantu** 'bringing about an enterance'
< **puku** 'to enter' + **tantu** (< **tar** 'to bring about')]
'those (women) making a roaring noise **made** a sudden **entrance** and ...'

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(verbal first stem + **tar**); The first stem has the force of a verbal noun.

pular viṭiyalin virumpi p **pōttantu** taḻaiyum tārum tantanan ivan *(narr.80:4-5)*

[**pōttantu** 'bringing about an enterance' < ***pō** + **tar(u)** < ***puku** 'to enter, entering' + **tar** 'to bring about']

'He **arrived** with joy in the early hours of dawn and gave me leaves (for my skirt) and a garland.'

(Note that **puku** 'to enter' has lost its intervocalic **k** and then the vowel **u** in its first syllable is lengthened to **ō** in compensation.)

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

avar namakku in uyir **pōttarum** maruttuvar āyin *(kali.137:24-25)*

[**pōttarum** 'one who brings about an enterance'; see previous example.]

'if he is a physician **who would bring back** our (hon.) sweet life, ...'

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

villan ... yātō marru am mā tiram paṭar ena vinavi **nirrantōnē** *(aka.48:12, 13-14)*

[**nirrantōn** 'he who brought about a standing' < **nil** 'to stand, standing' + **tantōn** (< **tar** 'to bring about']

'The bow-man asked where that animal went and **stood** (**up** there).'

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

pallōr uvanta uvakai ellām ennuḷ **peytantarrē** *(aka.42:11-12)*

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[**peytantar̲r̲u** 'it is/was like bringing about a pour'
< **pey** 'to pour' + **tantar̲r̲u** 'it is like bringing'
tantar̲r̲u < **tant** past/completive stem of **tar** 'to bring' + **ar̲r̲u** 'it is like']
'It was like **bringing a downpour** of the total joy of many people into my self.'

(verbal first stem + **tar**); The first stem has the force of a verbal noun.

mēvār **viṭuttanta** kūntal kutirai *(kali.103:53)*
[**viṭuttanta** 'that which was let loose'
< **viṭu** 'to let go' + **tanta** adjp of **tar** 'to bring about']
'the horse with tresses **which** the unfriendly people **let loose**'

paṭu 'to feel, experience, suffer, befall'

(nominal first stem + **paṭu**)

cir̲antān̲ai **val̲ipaṭīi** c cen̲r̲an̲aḷ *(kali.9:23)*
[**val̲ipaṭu** < **val̲i** 'path' + **paṭu** 'to befall, following in the path']
'She left (us) **following the path** of the eminent one (her lover).'

(verbal first stem + **paṭu**); The first stem has the force of a verbal noun.

paṇai … **atirpaṭṭu** mul̲aṅki *(pati.39:5, 6)*
[**atirpaṭṭu** 'having felt the vibration'
< **atir** 'to vibrate' + **paṭu** 'to feel']
'the drums **vibrated** and roared, and …'

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(verbal first stem + **paṭu**); The first stem has the force of a verbal noun.

nāvoṭu navilā **nakai paṭu** tīñcol ... putalvaṉ *(aka.16:4, 5)*
[**nakaipaṭu**
< **naku** 'to smile, chuckle, laughter' + **paṭu** 'to experience, suffer']
'his son who speaks unpracticed sweet words which **suffer laughter**'
'his son who speaks unpracticed sweet words which invites laughter'

peṟu 'to experience, obtain'

(nominal first stem + **peṟu**); The first stem is a verbal noun.

āḷpavar kalakkuṟa **alaipeṟṟa** nāṭu *(kali.5:12)*
[**alaipeṟṟa** 'that which experienced shaking'
< **alai** 'shaking' + **peṟu** 'to experience']
'the country **which was shaken** as its rulers experienced agitation'

var(u) 'to come (about), be actualized, emerge, be visible, happen'

(verbal first stem + **var**); The first stem has the force of a verbal noun.

taṉ tamiḻ **āyvantilār** *(pari.9:25)*
[**āy** 'to investigate, select';
āyvantilār < **āy** + **vantilār** 'those who have not come close'
vantilār < **vant** past/completive stem (< **var** 'to come')
+ **il** negative + **ār** PNG]
'those **who have not come close to an investigation** of pleasant Tamil'
'those who have not performed an investigation of pleasant Tamil'

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(verbal first stem + **var**); The first stem has the force of a verbal noun.

toṭi k kai **taivara** t tōyntaṉṟu kollō *(aka.9:23)*
[**taivara** 'as it caressed'
< **tai** 'to join, weave as a wreath' + **vara** infinitive of **var**]
'Did it (my heart) immerse (in her) **as** her hand wearing bangles **came close** to caressing?'
'Did it (my heart) immerse (in her) as she caressed it with her hand wearing bangles?'

(verbal first stem + **var**); The first stem has the force of a verbal noun.

muyakkam avarum peṟukuvar maṉṉē **nayavara** *(aka.11:10-11)*
[**nayavara** < **naya** 'to long for' + **vara** infinitive of **var** 'to emerge']
'He too would get (my) embrace **as / when** (our) **longing finds its expression.**'

(verbal first stem + **var**); The first stem has the force of a verbal noun.

niṉ mel iyal **mēvanta** cīṟaṭi *(kali.13:10-11)*
[**mēvanta** < **mē** 'to spread' + **vanta** adjp of **var** 'to emerge']
'your small feet **in which** your gentle quality **surfaces**'

(verbal first stem + **var**); The first stem has the force of a verbal noun.

maṇi **oḷirvarum** ara v uṟaḻ āram *(puṟa.398:27)*
[**oḷirvarum** < **oḷir** 'to glitter, glittering' + **varum** adjp of **var** 'to emerge, surface']
'a snake-like necklace in which the **glittering** of the gems is **visible**'

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viṭu ‘to let go, let loose, release, split’[10]

(verbal first stem + **viṭu**); The first stem retains its significance as a verb.

niṉ tōḷ mēl ām **īram āy viṭṭaṉa** puṇ *(kali.95:17-18)*
[**āyviṭu** < advp **āy** (< **ā** ‘to be’) + **viṭu** ‘to split, release’;
īram ‘moisture’]
‘the wound (of sulking) split open as / **turned into moisture** that is on your shoulders/arms’

(verbal first stem + **viṭu**); The first stem retains its significance as a verb.

naṟunutal nalkāḷ kaṇ **māṟiviṭiṉ** *(kali.61:23-24)*
[**māṟiviṭu** < advp **māṟi** (< **māṟu** ‘to change’) + **viṭu** ‘to let go’]
‘**if** the woman with good-smelling forehead **changes** her attitude **and lets** (me) **go** without showing kindness’
‘if the woman with good-smelling forehead does not show kindness, changes her attitude, and lets (me) go’

(verbal first stem + **viṭu**); The first stem retains its significance as a verb.
avaṉ taṉṉoṭu **niṉṟuviṭu** *(kali.63:16-17)*
[**niṉṟuviṭu** < advp **niṉṟu** (< **nil** ‘to stay’) + **viṭu** ‘to let go’]
‘**stay** with him and **let** (other things) **go**’

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[10] Cf. vēntu **viṭṭaṉaṉē** ‘The king also **let** us **go**’ *(aiṅk.483:2)*; emmai … vilakkiya ellā nī … **viṭu** ‘O you who blocked my way, **let** me **go**.’ *(kali.116:3-4)*.

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22

THE CAUSATIVE STEM

GENERAL: The causative stem tells us that the action denoted by the verb root is "made to happen." The person/thing who/which experiences the action denoted by the causative stem is different from the agent/doer of the action. This type of stem is conjugated like other verb stems.

It is impossible to have a neat dichotomy as with causative/transitive verbs vs. non-causative/intransitive verbs so far as classical Tamil is concerned. It is perhaps better to make a distinction between non-causative and transitive verbs, because non-causative verbs can be transitive or intransitive, while transitive verbs can be causative/effective or non-causative/affective.[1]

FORMATION: The causative stem is derived in the following ways:

(i) by using the bare verb stem;

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[1] For issues on the causatives/transitives, see K. Paramasivam (1979) and Schiffman (IJDL, vol. V, No. 2:238-248).

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(ii) by stem mutation or mutation of the consonantal type of the past/completive marker that is added to the stem;[2]

(iii) by suffixation: adding **tt**, **(p)pi**, or **vi** to the verb stem;

(iv) by periphrasis: the verb **cey** 'to do', **paṇṇu** 'to make', or **vai** 'to stay, remain' follows the infinitive form ending with **a** of the verb to be "causativized."

EXAMPLES

Formation mechanism: using bare verb stem

vēntarai ... tākki muracamoṭu oruṅku **akappaṭēeṉ** āyiṉ ... kuṭi paḻi tūṟṟum kōlēṉ ākuka *(puṟa.72:7-9, 12)*
[**akappaṭu** 'to be caught' < **akam** 'inside' + **paṭu** 'to befall';
akappaṭēeṉ 'I will not cause ___ to be caught'
< **akappaṭu** + **ēṉ** PNG.
When a PNG beginning with a long vowel is added to the stem, a negative finite verb is derived. It is conceivable that the elongation of the stem-initial vowel of the suffix here indicates causativity.]
'May I become a tyrant despised by my subjects if I do not attack (enemy) kings and **cause** them **to be caught** along with their royal drums!'

yaṉ avaṉ ... variṉē cuṭaroṭu tiritaru neruñci pōla eṉṉoṭu **tiri**yēṉ āyiṉ *(aka.336:17-19)*
[**tiri** 'to twist, whirl']

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[2] See "Morphophonemics" for a discussion of stem mutation.

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'(When and) if he comes, if **I do not twist** him like the **neruñci** flower which turns around with the sun, ...'

kaḷiṟu avara kāppu uṭaiya kayam **paṭiyiṉai** *(puṟa.15:9-10)*
[**paṭi** 'making __ immerse'
< **paṭu** 'to lie down, fall' + **i** (past/completive marker)]
'You **made** (your) elephants **get down** into their guarded ponds.'

uppai **māṟi** veṇṇel taṟīiya uppu viḷai kaḻaṉi c ceṉṟaṉaḷ[3]
(kuṟu.269:5-6)
[**māṟi** 'exchanging, having exchanged'
< **māṟu** 'to change' + **i** (past/completive marker)]
'She went to the field where salt is grown in order to (get and later) **exchange** (that) salt and bring white paddy.'
(Note that the object of **māṟi** is overtly marked with the case marker **ai**: **uppai** < **uppu** 'salt' + **ai**)

kaliṅkam ... **uṭīi**[4] *(peru:469, 470)*
[**uṭīi** 'making __ wear' < **uṭu** 'to wear' + **i** (past/completive marker)]
'**making me wear** fine clothing'

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[3] In modern Tamil, the causative/effecive form of **māṟi** is **māṟṟi** or **māṟa vaittu**, so one would say uppai **māṟṟi** 'changing the salt.'

[4] In this one and similar forms, the **ī** has been identified as a "causative-producer." For further information, see P.S. Subrahmanyam (1971:10).

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<u>Formation mechanism</u>:

stem mutation or mutation of the past/completive marker

(a) In consonant-final stems, the stem-final consonant is hardened if it is not **y**, **r**, or **v**. And the short vowel in the monosyllabic stem is lengthened[5]:

āṉā viruppiṉ tāṉ ... **ūṭṭi** *(peru:479)*
[**ūṭṭ** < **uṇ** 'to eat, enjoy, consume']
'He **fed** us showing endless affection and ...'

taṉ mārpu tuṇai āka t **tuyiṟṟuka** *(aka.35:12, 13)*
[**tuyiṟṟ** < **tuyil** 'to sleep']
'May he **make** her **sleep** with his chest as support.'

cura mutal varuttam mara mutal **vīṭṭi** (*aka.301:9*)
[**vīḻ** 'to fall, perish']
'destroying/**making** the grief caused by the forest **perish** at the tree'
'making the distress due to walking in the forest disappear by resting under the tree'

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[5] These are stems from Type (i) discussed in "Stem Classification on a Phonological Basis." Those who may not want to consider the process described here as "stem mutation," can say that the past/completive marker in these cases is **t** (e.g., **uṇ** + **t** > **uṇṭ**) and that the causative stems are obtained by simply hardening the past marker (e.g., **uṇṭ** > **ūṭṭ**).

In any case, these causative stems take the adverbial participle suffix **i** while their non-causative counterparts take the adverbial participle suffix **i** or **u** (e.g., **ūṭṭi** *(peru:479)* <u>vs</u>. **uṇṇi** *(aiṅk.268:2)* or **uṇṭu** *(poru:88)*.

Note that the non-past/non-completive marker for the non-causative stems in this group is nothing, **k**, **t**, **n**, **p**, or **v**: e.g., **payilum** *(aka.344:6)*; **uṇkum** *(aka.133:11)*; **kāṇṭum** *(puṟa.173:9)*; **uṇṇunar** *(aka.2:2)*; **uṇpar** *(naṟṟ.355:7)*; **payilvuṟṟu** *(peru:195)*. The non-past/non-completive marker for the causative stems is nothing, **k**, **t**, **n**, or **v**: e.g., **payiṟṟum** *(peru:300)*; **ūṭṭutum** *(pari.8:80)*; **ūṭṭuvāḷ** *(pari.21:26)*.

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kaṉal muṟai **mūṭṭi** *(pari.2:63)*
[**mūṭṭ** < **mūḷ** 'to emerge, start']
'**starting** the (sacrificial) fire in the conventional manner'

nel kavaḷam **tīṟṟi** *(puṟa.337:14)*
[**tīṟṟ** < **tiṉ** 'to eat, munch']
'**making** (the elephants) **eat** the morsel of rice'

(b) Stems here are non-monosyllabic and end with **u**. The disyllabic stem has a long vowel and/or a closed syllable. The last consonant is hardened/doubled in stems with open syllables; and the closing consonant in the penultimate syllable is hardened in stems which have a closed syllable.[6]

kāṭu koṉṟu nāṭu **ākki** k kuḷam toṭṭu vaḷam **perukki** *(paṭṭ:283-284)*
[**ākk** < **āku** 'to become' ; **perukk** < **peruku** 'to multiply']
'tilling the forest and **making it become** an agricultural land; digging the ponds and **causing** the bounty to **multiply**'

naṭukal pīli **cūṭṭi** *(aka.35:8)*
[**cūṭṭ** < **cūṭu** 'to wear']
'**making** the hero-stone **wear** the peacock feather'
'putting the peacock feather on the hero-stone'

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[6] These are stems referred to as Type (iii) discussed in "Stem Classification on a Phonological Basis." These stems, whether causative/effective or not, take the adverbial participle suffix **i** which is the same as their past/completive marker. Also note that their non-past/non-completive marker is nothing, **k**, **t**, **n**, **p**, or **v**: e.g., **cūṭṭum** *(aka.156:1)*; **muyaṅkukam** *(aka.47:19)*; **varuntutum** *(naṟṟ.103:9)*; **cūṭunar** *(naṟṟ.278:4)*; **vāṅkunaḷ** *(kuṟu.229:2)*; **vākkunar** *(pari.10:75)*; **varuntupa** *(aka.216:16)*; **varuntuvar** *(naṟṟ.41:5)*; **cūṭṭuvaṉ** *(puṟa.319:15)*.

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ēṟu eṉṟu **ēṟṟi** *(poru:167)*
[**ēṟṟ** < **ēṟu** 'to climb up']
'saying "Get on" and **making** (you) **climb** on the chariot'

aṭaṅkā maṉṉarai **aṭakk**um ... nāṭu kiḻavōyē *(puṟa.200:16, 17)*
[**aṭakk** < **aṭaṅku** 'to be submissive, contained']
'O king of the country who **makes** stubborn kings **submit** to you.'

vēmpu mutal taṭintu muracu ceya **muracci** *(pati.44:15-16)*
[**muracc** < **murañcu** 'to become lumpy']
'cutting down the base of (the enemy king's) vēmpu tree and **lumping** it for making drums'

pērañar uṟuviyai **varuttā**tīmē *(naṟṟ.193:9)*
[**varutt** < **varuntu** 'to be distressed, grieve']
'Please **do not make** her **suffer** who is already in great distress.'

ciṟu tiṉai p paṭu puḷ **ōppi** el paṭa varutiyar *(kuṟi:38-39)*
[**ōpp** < **ōmp(u)** 'to recede, retreat, shield oneself from']
'**Make** the birds which come down on the small millet plants **retreat** and you return (home) as the sun goes down.'

muṟuval **tōṟṟi** ... malar uṇkaṇ putaittu *(naṟṟ.370:10, 11)*
[**tōṟṟ** < **tōṉṟu** 'to appear']
'**making** a smile **appear** (on her face) and concealing/covering (her) flower-like attractive eyes'

(c) In certain vowel final stems and certain consonant-final stems, the past/completive marker **nt** is hardened to result in **tt** which provides the causative sense. These vowel-final stems are disyllabic and open

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with short syllables. Consonant-final stems are monosyllabic or disyllabic but end with **y**, **r**, or **ḻ**[7]:

maṭa p piṭi kaṇṭu vaya k kari māl uṟṟu **naṭatta** naṭavātu niṟpa *(pari.10.42-43)*
[naṭatt < naṭa 'to walk' + **tt]**
'In spite of being **urged to walk**, the strong male elephant stood still, looking at a female elephant and feeling intoxicated, and ...'

mati nōkki alar **vītta** āmpal vāṉ malar (*kali.72:6*)
[vītt < vī 'to unfold, fall down' + **tt]**
'the big āmpal flower which looked at the moon and **opened down**/unfolded its petals'

cēma t tirai **vīḻttu** *(pari.10:34)*
[vīḻtt < vīḻ 'to fall, roll down' + **tt]**
'**making** the curtain (around the bed) **come/roll down**'

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[7] These are selective stems from Type (i) and all the stems from Type (ii) discussed in "Stem Classification on a Phonological Basis." The stems from Type (i) end with **y**, **r**, or **ḻ**. As it becomes known from here, the past/completive marker in this group of non-causative stems is **nt** and **tt** in causative stems.

The non-causative stems in this group invariably take the adverbial participle suffix **u** (e.g., **uyarntu**) as do most of their causative counterparts (e.g., **uyarttu** 'having raised'); some of these causative stems take the adverbial participle suffix **i** (e.g., **ārtti** 'making __ full/enjoy'; **cērtti** 'making __ join __ ') in this period.

Also note that the non-causative stems in this group have no overt non-past/non-completive marker or have **k**, **t**, **n**, **p**, or **v**: **uyarum** *(kali.129:1)*; **taṇikuvaḷ** *(aka.22:6)*; **kaluḻti** *(kali.91:12)*; **ārna** *(pati.13:6)*; **cārpavaṉ** *(kali.104:25)*; **ōyvaṉa** *(kuṟu.383:4)*. The causative stems take the non-past/non-completive marker **kk**, **tt**, or **pp**: e.g., **uyarkkuvai** (*matu:131*); **taṇikkum** *(kali.81:18)*; **aṇitta** *(pari.18:49)*; **iruttum** *(aka.377:8)*; **taṇippa** *(kali.78:8)*.

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peṟṟavai piṟar piṟarkku **ārtti** *(peru:174)*
[**ārtt** < **ār** 'to be full' + **tt**]
'**making** others **be filled with** what he obtained'
'making others enjoy what he obtained'

talai p **puṇarttu** acaitta paḥṟokai k kala p paiyar *(aka.301:22)*
[**puṇartt** 'to make __ join' < **puṇar** 'to join' + **tt**]
'people with bags of numerous instruments which they **put on** their heads and tied'

Formation mechanism: suffixation; stem + **tt/(p)pi/vi**

Marker Structure and Example

tt: Mostly, disyllabic stems which are open and end with **u** take this marker. The consonant preceding the stem-final **u** is invariably **k**, **ṭ**, **p**, or **ṟ**.[8]

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[8] Rarely, monosyllabic stems like **vai** 'to remain, stay' and **koḷ** 'to take, receive' take this marker, and an enunciative **u** is added to the consonant-final stem preceding the causative marker: e.g., **vaittu** *(aka.265:13)*; **koḷuttāmal** *(pari.11:126)*; **akkuḷuttu**? *(kali.94:20)*.

Note that the non-causative stems in this group make their past/completive stem by mutation and that their adverbial participle suffix is **u**: **puku** 'to enter' > **pukku** 'having entered'; **paṭu** 'to experience' > **paṭṭu** 'having experienced'; **uṟu** 'to feel, attain' > **uṟṟu** 'having felt/attained.' The causative marker **tt** serves as the past/completive marker or vice versa in causative stems. The adverbial participle suffix for the causative stems is **u**: e.g., **pukuttu** (*kali.38:4*). Note that this adverbial participle form changes in modern Tamil as **pukutti** 'making ... enter.'

Also note that the non-past/non-completive marker for the non-causative stems here is nothing, **k**, **t**, **n**, **p**, or **v**: e.g., **pukum** *(kuṟu.139:3)*; **paṭukam** *(kali.64:9)*; **vaika** *(kuṟu.285:1)*; **vaikum** *(naṟṟ.47:5)*; **uṟutum** *(aka.18:13)*; **pukuta** *(pari.22:11)*; **paṭunar** *(naṟṟ.240:8)*; **pukupa** *(puṟa.177:4)*; **pukuvaḷ** *(puṟa.293:5)*. The non-past/non-completive marker for the causative stems is nothing, **kk**, or **pp**: e.g., **vaiiya** *(naṟṟ.12:6)*; **toṭīiya** *(aka.394:11)*; **uṟukkum** *(pati.76:4)*; **tapukkum** *(pati.51:27)*; **paṭukkuvaḷ** *(aka.60:15)*;

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(stem + **tt**)

maṇṇ**uṟuttu** t tuvara muṭitta tukaḷ aṟu mucci *(tiru:25-26)*
[maṇṇ**uṟutt** < **maṇ(ṇu)** 'to wash' + **uṟu** 'to experience' + **tt**][9]
'dirtless hair which **was washed** and tied up as it dried'

(p)pi: Vowel-final stems here are open, disyllabic, and do not end with **u**. In consonant-final stems, the final consonant is **r**, **ḻ**, or **ḷ** among which, **r** and **ḻ** are preceded by a long vowel.[10]

(stem + **ppi**)

oṇṇutal **pacappittōrē** *(aiṅk.67:5)*
[**pacappi** 'to cause lovesick pallor'
< **paca** 'to have lovesick pallor' + **ppi**]
'those (women) whose bright foreheads you **caused to have** (lovesick) **pallor**'

neytal parappil pāvai **kiṭappi** niṉ kuṟi vantaṉeṉ *(kuṟu.114:1-2)*
[**kiṭappi** 'to lay' < **kiṭa** 'to lie still' + **ppi**]
'I came for a rendezvous with you after **laying** down my doll in the neytal bush'

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viṭukkum *(naṟṟ.35:6)*; **vaikkum** *(puṟa.190:2)*; **paṭuppavar** *(kali.9:12)*.

9 See "The Compound Verb Stem" for the use of **uṟu** as a second stem in such contexts.

10 Non-causative stems here take the past/completive marker **(n)t** and the adverbial participle suffix **u**, while their causative counterparts take the past/completive marker **tt** or **i** and the adverbial participle suffix **u** or **i**.

Also note that nothing, **(k)k**, **(t)t**, **n**, **(p)p**, or **v** is the non-past/non-completive marker for the non-causative stems here: e.g., **tāḻum** *(kali.67:17)*; **kiṭakkum** *(kuṟu.343:6)*; **kiṭatti** *(puṟa.72:5)*; **taṇiti** *(puṟa.10:6)*; **cērunar** *(puṟa.361:10)*; **kiṭappa** *(kali.104:53)*; **koṭpa** *(aiṅk.192:1)*; **cērvār** *(pari.5:78)*. The causative stems take the non-past/non-completive marker **(k)k** or **(p)p**: e.g., **uyarkkuvai** *(matu:131)*; **vīḻkkum** *(puṟa.104:3)*; **tāḻppikkum** *(pari.6:75)*; **cērppa** *(aka.80:3)*; **ayarppiya** *(kali.120:12)*.

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(The **i** in the causative suffix **ppi** and the past/completive marker **i** result in just one **i**: **kiṭappi + i > kiṭappi.**)

eṉ ciṟuvaṉai k kāl kaḻi kaṭṭilil kiṭappi t tū veḷ aṟuvai **pōrppittilatē** *(puṟa.286:3-5)*
[**pōr** 'to cover oneself'; **pōrppi** 'to cover __ '
'Alas! It (the gratitude owed to his chief) did not lay my young boy on the stretcher (for corpses) and **cover** him with a pure white cloth.'

aruku pati āka ampiyil **tāḻppikkum** ... vaiyai *(pari.6:75, 77)*
[**tāḻppi** 'to cause to delay' < **tāḻ** 'to delay, procrastinate' + **ppi**]
'Although our town is close (to your town), the river Vaiyai **causes you to delay** by means of the raft.'

(stem + **pi**)

vaḷai **koṭpittāṉ** *(kali.145:57)*
[**koṭpi** < **koḷ** 'to spin, whirl' + **pi**]
'He **made** (my) bangles **whirl.**'
'He **made** my bangles become **loose.**'
'He caused lovesickness in me.'

vi: Vowel-final stems here are open, disyllabic, and do not normally end with **a**. In consonant-final stems, the final consonant is **r**, **ḻ**, or **ḷ** among which, **r** and **ḻ** are preceded by a long vowel. An enunciative **u** is added to the stem-final consonant when the stem is monosyllabic.[11]

[11] Non-causative stems here take the past/completive marker **(n)t** or **i** and the adverbial participle suffix **u** or **i**, while their causative counterparts take the past/completive marker **tt** or **i** and the adverbial participle suffix **u** or **i**.

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(stem + **vi**)

a**r**ippēm kol **ariviyēm** kol ena iru pāl paṭṭa cūḻcci *(aka.52:10-11)*
[**arivi** 'to let know, inform' < **ari** 'to know' + **vi**]
'twofold deliberation wondering whether to **let** (my mother) **know** or **let** not **know** (about my love with a man)'

arukuvittu oruvarai akarralin ... payan inru ... kāmam *(kali.142:2, 5)*
[**arukuvi** < **aruku** 'to get close' + **vi**]
'Passion is not useful since it pushes away people **having caused them to get close.**'

arivar **uruviya** allal *(aka.98:26)*
[**uruvi** 'to cause to experience' < **uru** 'to experience' + **vi**
'the agony **which** the wise man **caused** (me) **to experience**'

kātalan nal ēr eḻil ākam **cērvittal** eññānrum vallatāl vaiyai p punal *(pari.12:73-75)*
[**cēr** 'to join'; **cērvittal** 'to make join']
'The Vaiyai water is always capable of **making** (the woman) **join** her lover's lovely handsome chest.'

Also note that nothing, **k**, **t**, **n**, **p**, or **v** is the non-past/non-completive marker for these non-causative stems: e.g., **ariyum** (*aka.195:14*); **arikuvar** (*pura.61:15*); **cērkam** (*pura.255:6*); **aritum** *(kuru.40:3)*; **arinai** *(pura.381:20)*; **aripavar** *(kali.125:3)*; **arival** *(aka.388:21)*. The causative stems take the non-past/non-completive marker **kk**, **tt**, or **pp**: e.g., **urukkum** *(aka.216:4)*; **urutta** *(aka.224:12)*; **arivippēm** (*aka.52:10)*.

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makaḷir cuṭar talai k **koḷuvi** *(kuṟi:224)*
[**koḷuvi** < **koḷ** 'to take hold, receive' + **u** enunciative + **vi**][12]
'women **made** (the lamp) **receive** the flame on its head'
'women lit the lamps'

Formation mechanism: infinitive in **a** + **cey/paṇṇu/vai**

Structure and Example

cey 'to do'

(infinitive + **cey**)

vāḻa c **ceyta** nalviṉai allatu āḻum kālai p puṇai piṟitu illai *(puṟa.367:10-11)*
[**vāḻa** infinitive < **vāḻ** 'to live, prosper, thrive' + **a**]
'At the time when one is lying low, there is no other raft (as life-support) except the good actions **which made** one **thrive**.'

paṇṇu 'to make'

(infinitive + **paṇṇu**)

vēntarai … **uṇaṅka** p **paṇṇi** *(puṟa.25:5, 6)*
[**uṇaṅka** infinitive < **uṇaṅku** 'to dry up, wither, lose life' + **a**]
'**making** the (enemy) kings **wither**'

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12 Some might derive **koḷuvi** from **koḷuvu** + **i**.

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vai 'to remain'[13]

(infinitive + **vai**)

arum kalam tantu ... neṭu nakar **niṟaiya vai**tta niṉ muṉṉōr

(puṟa.198:15-17)

[**niṟaiya** infinitive < **niṟai** 'to fill up' + glide **y** + **a**]

'your ancestors who brought precious jewelry and **made** their vast city **fill** with it'

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[13] Some may wonder about the meaning given here for **vai** 'to remain' because in modern Tamil, it is understood as 'to put, place carefully.' However, classical Tamil contexts like **vaikiya** 'that which remained' *(kuṟu.9:2)*, as opposed to **vaitta** which is illustrated in the present example, suggest that the **tt** in **vaitta** brings a causative/effective sense. Nevertheless, many people may expect the form **vaiku** instead of **vai** to mean 'to stay, remain' in classical Tamil. I take the **ku** in **vaiku** to be a formative suffix.

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THE PASSIVE STEM

GENERAL: The passive voice represents the subject as acted upon.[1] It gives a sense 'allow oneself to', 'get oneself verb(ed/en)', etc. The stem which expresses the "passive voice" is here called the "passive stem." The passive stem is conjugated like the compound verb stem.

FORMATION: The signification of the passive voice is expressed in a variety of ways. The passive stem is derived in the following ways:

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[1] See *Greek Grammar*, Smyth (1972:394). Caldwell (1875, reprint 1976:465, 469) notes: "None of the Dravidian dialects possesses any passive particle or suffix, or any means of expressing passivity by direct inflectional change; the signification of the passive voice is, nevertheless, capable of being expressed in a variety of ways.

"The Dravidian languages, indeed, are destitute of passive properly so called, and therefore, resist every effort to bring *paḍ-u* into general use. Such efforts are constantly being made by foreigners, who are accustomed to passives in their own tongues, and fancy that they cannot get on without them; but nothing sounds more barbarous to the Dravidian ear than the unneccessary use of *paṭu* as a passive auxiliary. It is only when combined with nouns that its use is thoroughly allowable."

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(i) by using the verb stem;

(ii) by suffixing one of the verb stems, **uṇ** 'to experience, obtain, enjoy, eat, consume', **uṟu** 'to experience, suffer', or **paṭu** 'to experience, suffer, befall' to nominal stems. These verbs are used as second stems in compound verb stems. See "The Compound Verb Stem" for information on the first stem and the second stem;

(iii) by periphrasis: **paṭu** or **peṟu** 'to experience, obtain' is added to an infinitive ending with **(kk)a**.

EXAMPLES

Formation mechanism: using bare verb stem

nallār uṟuppelām koṇṭu **iyaṟṟiyāḷ** *(kali.56:7-8)*
[**iyaṟṟiyāḷ** 'she, who was created' < **iyaṟṟu** 'to create'][2]
'**she who was created** with the limbs of all the lovely ones (women).'

niṉ veyyōḷ *(puṟa.222:2; 391:18)*
[**vey** 'to like, desire'][3]
'**she, whom you like**'

nī veyyōḷoṭu … nerunal āṭiṉai puṉalē *(aka.6:7, 11)*
[**vey** 'to like, desire']
'You bathed in the river yesterday with her, **whom you like**.'

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[2] In such participial nouns, the passive voice is expressed without being marked for passive. The context alone determines the actual meaning.

[3] Compare **eṉ veyyōḷ 'she, who likes me'** *(puṟa.159:14)*.

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añcuvatu añcā aṟaṉili allaṉ *(kali.42:26)*
[**añcuvatu** 'that which has to be feared' < **añcu** 'to fear']
'He is not a virtueless person who does not fear **what** ought/**has to be feared.**'

āyiram **vittiyatu** viḷaiya *(matu:11)*
[**vittiyatu** 'what was sown' < **vittu** 'to sow']
'as **what was sown** grows in thousands'

vaṟai kāl **yāttatu** vayiṉ toṟum peṟukuvir *(peru:133)*
[**yāttatu** 'that which was bound/tied' < **yā** 'to bind']
'At every place you will get the fried meat (of the animal) **which was bound** to a post (when being raised).'

ceypa ellām ceytaṉaṉ *(puṟa.239:19)*
[**ceypa** 'those which are done' < **cey** 'to do']
'He did all **those which were to be done**.'

Formation mechanism— nominal stem + **uṇ/uṟu/paṭu**

Structure and Example

uṇ 'to experience, obtain, enjoy, eat'

(nominal stem + **uṇ**)

pōr tōṟṟu k **kaṭṭuṇṭār** kai pōlva … kāntaḷ *(pari.18:34-35)*
[**kaṭṭuṇṭār** < **kaṭṭu** 'binding' + **uṇṭār** 'those who experienced'
kaṭṭuṇ < **kaṭṭu** (< **kaṭṭu** 'to tie, bind') + **uṇ**]
'the kāntaḷ flowers which are like the **bound** hands of losers in the war'

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purivuṇṭa puṇarcci *(kali.142:1)*
[**purivuṇṭa** < **purivu** 'intertwining' + **uṇṭa** 'that which experienced'
purivuṇ < **purivu** (**puri** 'to intertwine') + **uṇ**]
'union which has **enjoyed the intertwining**'

uṟu 'to experience, attain'

(nominal stem + **uṟu**)

alavuṟṟu k kuṭi kūva *(kali.10:5)*
[**alavuṟṟu** 'experiencing grief';
alavuṟu < ***alavu** 'grief' (**ala** 'to grieve') + **uṟu**]
'as the subjects **experienced grief** and screamed'

ivaṭkē **ceyvuṟu** maṇṭilam mai yāppatu pōl mai il vāḷ mukam pacappu ūrummē *(kali.7:7-8)*
[**ceyvuṟu** maṇṭilam 'maṇṭilam which experienced'
ceyvuṟu < ***ceyvu** 'the making' (**cey** 'to do, make') + **uṟu**]
'Lovesick pallor spreads on her flawless bright face as if darkness is blended with the moon which **was** (man)**made**.'

paṭu 'to experience, befall, suffer'

(nominal stem + **paṭu**)

karantatūum kaiyoṭu **kōṭpaṭṭām** kaṇṭāy *(kali.115:3)*
[**kōṭpaṭu** 'to be caught';
kōḷ 'holding, grabbing' (< **koḷ** 'to grab') + **paṭu**]
'**We were caught** with what we concealed, you see.'

kāay k koṇṭa num iyam **toypaṭāmal** … viṭarakam pukumiṉ *(malai:365-366)*
[**toypaṭu** 'to experience sagging';
toy 'sagging' (< **toy** 'to sag') + **paṭu**]

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‘Enter the cliff (carefully so that) the musical instruments you are carrying by hanging do not **sag.**’

Formation mechanism: infinitive ending with **(kk)a** + **paṭu/peṟu**

Structure and Example

paṭu ‘to experience’

(infinitive in **(kk)a** + **paṭu**)

pēey k koḷīiyaḷ ivaḷ **eṉappaṭu**tal *(kuṟu.263:5)*
[**eṉappaṭu** ‘to be said’; **eṉa** infinitive (< **eṉ** ‘to say’) + **paṭu**]
‘**to be said** that she is possessed by a demon’

karutiyatu muṭittalum **kāmuṟappaṭu**talum *(ciṟu:213)*
[**kāmuṟappaṭu** ‘to be desired’;
kāmuṟa infinitive (< **kāmuṟu** ‘to desire’) + **paṭu**][4]
‘accomplishing what (you) intended and **to be desired**’

avar vati vayiṉ **nīṅkappaṭiṉē** *(kuṟu.395:8)*
[**nīṅkappaṭu** ‘to be left behind’;
nīṅka infinitive (< **nīṅku** ‘to leave, depart’) + **paṭu**]
‘if I am **left behind** as he leaves toward his place’

nī nayantu **uṟaiyappaṭṭōḷ** *(aiṅk.370:3)*
[**uṟaiyappaṭu** ‘to be stayed over (with)’;
uṟaiya infinitive (< **uṟai** ‘to stay over’) + **paṭu**]
‘she **with whom you stayed**’

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[4] Note that **kāmuṟu** itself has two components: **kām** ‘desire, passion’ + **uṟu** ‘to feel, attain.’

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(Note that **urai** 'to stay over' is not a verb that has a direct object. Yet, the passive form **uraiyappaṭu** is used. Perhaps it shows the influence of Sanskrit syntax?)

ivaḷ … ēṟu koḷpavar allāl tiru mā mey tīṇṭalar eṉṟu … collāl
tarappaṭṭavaḷ *(kali.102:9-10, 12)*
[**tarappaṭu** 'to be brought'; **tara** infinitive (< **tar** 'to bring') + **paṭu**]
'She is someone who **was brought** (over to this field) annnouncing that no one except those who would take hold of the bull (in the bull fight) could touch her lustrous dark body.'
(Note that the agent for the passive is in the instrumental: **collāl** 'by words')

nārai nalaṉ **uṇappaṭṭa** nalkūr pēṭai *(naṟṟ.178:2-3)*
[**uṇappaṭu** 'to be enjoyed'; **uṇa** infinitive (< **uṇ** 'to enjoy') + **paṭu**]
'the agonizing female whose loveliness **was enjoyed** by the male crane'

pacalaiyāl **uṇappaṭṭāḷ** *(kali.48:16)*
[**uṇappaṭu** 'to be eaten';
uṇa infinitive (< **uṇ** 'to eat, consume') + **paṭu**]
'she **who is eaten** by lovesick pallor'
(Note that the agent for the passive is in the instrumental: **pacalaiyāl** 'by lovesick pallor')

kaippaṭukkappaṭṭāy nī *(kali.93:15)*
[**kaippaṭukka** p **paṭu** 'to be made to be caught'
< **kaippaṭukka** + **paṭu**;
kaippaṭukka infinitive < **kaippaṭu** 'to befall inside one's hands; be caught'; **kaippaṭu** < **kai** 'hands' + **paṭu**]
'You **are caught**!'

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(Note the double use of **paṭu**. One can interpret it also as a complex sentence: 'You are caught [**paṭṭāy** nī], as you were caused to be caught [**kaippaṭukka**].')

emmāl **viyakkappaṭūumor** *(puṟa.197:9)*
[**viyakkappaṭu** 'to be admired';
viyakka infinitive (< **viya** 'to admire') + **paṭu**]
'those who **are admired** by us'
(Note that the agent for the passive is in the instrumental: **emmāl** 'by us')

peṟu 'to experience, obtain'

(infinitive in **a** + **peṟu**)

muntu viṉai etir **varappeṟutal** kāṇiyar *(pati.42:17)*
[**varappeṟu** 'to experience the emerging';
< **vara** infinitive (< **var** 'to emerge, come, be within reach') + **peṟu**]
'in order to see that the forthcoming war **experiences** an **emergence**'
'in order to see that a war is emerging'

nī emmai vēṇṭuval eṉṟu vilakkiṉai niṉ pōlvār **tīṇṭappeṟu**pavō *(kali.94:6-8)*
[**tīṇṭappeṟu** 'to be touched';
tīṇṭa infinitive (< **tīṇṭu** 'to touch') + **peṟu**]
'You intercepted us saying that you desired us. Will people like you **be** (ever) **touched** (by us)?'

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uppu ilāa avi p pul̲ukkal ... il̲ipir̲appin̲ōn̲ **īyapper̲r̲u**

(pur̲a.363:12, 14)

[**īyapper̲u** 'to be given'; **īya** infinitive (< **ī** 'to give') + **per̲u**]

'**given** the saltless twice-boiled rice by the low-born'

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THE PAST STEM

GENERAL: The form that a verb stem assumes to indicate that the action or state indicated by the verb has a completive (or perfective aspect) is here called the "past stem." The completive aspect does not denote temporality.[1] The past stem serves as a base for the adverbial participle suffix **u**, past adjectival participle suffix **a**, PNG suffixes, the comparative **an̲n̲a** and **en̲n̲a**, the quotative **en̲a** 'that', the conditional suffix **āl/ēl**, some nouns, certain particles, and the postposition **uḻi**.[2]

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[1] Modern scholars, who have discussed the notion of time and tense in Tamil, have come increasingly to believe that Tamil, especially Early Old Tamil, reflects a verb system indicating "perhaps a primary aspectual (and not temporal) dichotomy" (Zvelebil, quoted in Sjoberg [1966:288]). See Ramasamy (1975) and Sjoberg (1968) for further discussions.

[2] In a very few contexts, the past stem appears to be the same as the non-past stem, and **n̲** intervenes between the suffix added to the stem: cf. **ān̲atu** 'it became' *(kali.147:3)*. Some have concluded that the past tense suffix has a "zero allomorph" and the **n̲** is a hiatus-filler in such cases (cf. Zvelebil 1970:41). This study considers **ān̲atu** and the only other similar form in this period, **pōn̲a** *(pari.22:11)*, as contracted forms of ***āyin̲atu** and ***pōyin̲a** respectively, and takes y as the past/completive marker and **in̲** as an inflectional increment. Cf. **āyin̲a** 'they became' *(pati.13:19)* and **poyin̲ar** 'they went' *(aiṅk.320:4)*. See also "A

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Among them, the adverbial participle suffix, the comparative **aṉṉa** and **eṉṉa**, the quotative **eṉa**, some nouns, certain particles, and the postposition **uḻi** are added directly to the past stem. The conditional suffix **āl** is added directly to certain past stems while **iṉ** intervenes between the past stem and the suffix **āl** in certain other situations. The conditional suffix **ēl** is added directly to the past stem. The adjectival participle suffix and PNG suffixes are added directly to the past stem, or **aṉ/iṉ** intervenes between the past stem and the PNG. In some cases, this **aṉ/iṉ** seems to denote a "present perfect" tense, but in most cases does not. Therefore, it could be construed, after the tradition, as a **cāriyai** "inflectional increment." Examples of these occurrences are provided below.

See footnote 3 in "Adjectival Nouns or Appellative nouns" for an explanation of **aṉ**. See "The Adverbial Participle," "The Past Adjectival Participle," "Past Personal Verbs," "Past Participial Nouns," and "The Conditional" for specific examples of how the past stem is used.

FORMATION: Certain markers known as the "past tense markers," "past tense suffixes," or simply the "past markers" are suffixed to a verb stem to make the latter a "past stem." It is preferable to call these markers "completive aspectual markers" or simply, "completive markers." The past/completive markers are **i**, **y**, **t**, **tt**, and **nt**. **t**, **tt**, and **nt** are contextual variants of what can be understood just as a consonantal marker which could be represented as ***T**.

See "Stem Classification on a Phonological Basis" where classical Tamil stem-types are discussed. Among those, stems marked as Type (i) and Type (ii) take the past/completive marker **i** or **y**. Type (iii/c) takes the past/completive marker **i**. Stems which are marked as Type (a) take the

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Note on the Verb **āṉ**" for a discussion of the reduction **iṉ** > **ṉ**.

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past/completive marker **(t)t** or **nt**. Stems marked as Type (b) take the past/completive marker **tt** or **nt**.

EXAMPLES

Formation mechanism: stem + past/completive marker

Past/Completive Marker *Example*

i:

The stem ends with a consonant. The marker **i** may be lengthened when the stem contains a short vowel. When the marker **i** is not lengthened, the final consonant is doubled in the stem containing the short vowel. Otherwise, there is no change.

tiṉai **uṇī** ... kēḻal uṟaṅkum naṉ malai *(aiṅk.268:2, 3, 4)*
[**uṇ** 'to eat']
'the mountain where the pig sleeps **having eaten** the millet'

ciṟu puṟam putaiya **vāri** *(aka.8:16)*
[**vār** 'to comb']
'**combing** (the hair) so that (your) small back is covered'

tūvaṟku **etiriya** mīṉ *(aka.10:1-2)*
[**etir** 'to react, respond']
'fish which **reacted** to the sprinkle'

niṉṉai yāṉ **colliṉa** *(kali.116:13)*
[**col** 'to tell, reveal']
'what I **told** you'

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pirinturai **valli** ceṉṟu viṉai eṇṇuti āyiṉ *(aka.191:11)*
[**val** 'to be capable; skilled']
'If you are thinking about the task you would do by going away and **being capable** of living away (from her), ...'

velīiyōṉ ivaṉ *(puṟa.125:11)*
[**vel** 'to conquer']
'He is the one who **won**.'

ce-v-viral **koḷīiya** ceṅ kēḻ viḷakkattu *(neṭu:144)*
[**koḷ** 'to take hold, grasp']
'the red colored brightness which she **has put on** (her) red finger'
'the red colored bright ring **grasping** her red finger'
'the red colored bright ring on her red finger'

pōtoṭu **potuḷiya** vēḷai veṇ pū *(puṟa.215:2-3)*
[**potuḷ** 'to crowd up']
'the white flowers of vēḷai which was **crowded** with buds'
'the white vēḷai flowers which were **surrounded** by buds'

cērppaṉai k kaṇṭāy pōla p putuvatu **kaviṉiṉai** *(kali.128:6-7)*
[**kaviṉ** 'to adorn']
'You **acquired** fresh **attractiveness** as if you met with the man from the sea-shore.'
'You look attractive as if you just had a rendezvous with the man from the sea-shore.'

i:

The stem ends with a vowel. The disyllabic stem is open with short syllables. The stem-final vowel may be lengthened and/or a glide is inserted between the stem and the suffix **i**. The stem-final **a** is lengthened as **ai**, **i** is lengthened as **ī** or **ai**, while **u** is lengthened as **ai** very rarely. The marker **i** is added directly to the stem ending

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with ī or **ai**. When the stem-final **u** does not become **ai**, it is deleted and subsequently, the past/completive marker **i** is lengthened.

paṇṭum iṉaiyaiyō eṉa **viṉaviṉ**aḷ yāyē *(naṟṟ.55:6-7)*
[**viṉavi** < **viṉa** 'to enquire' + glide **v** + **i**]
' "Were you like this in the past too?," **enquired** my mother.'

mellitiṉ **viṉaii** ... emar kuṟai kūṟa *(aka.300:15, 19)*
[**viṉa** 'to enquire']
'as our kin **enquire** gently about yourself **and** make a request to you'
'as our kin greet you gently and make a request to you'

kaṇicci pōl kōṭu **cīi** ēṟu toḻūu p pukuttaṉar *(kali.101:8-9)*
[**cī** 'to whittle, sharpen, gather as pile']
'They **sharpened** the horns of the bulls (to look) like a trident and made them enter the stall.'

toṭalai **taii** p puṉakkiḷi kaṭiyum pūṅkaṇ pētai *(kuṟu.142:1-2)*
[**tai** 'to decorate, wear, put on']
'the innocent young woman who has **put on** a garland and chases away the parrots in the millet field'

iyavar araṇam kāṇātu mātiram **tuḻaiiya** naṉantalai p paiññilam *(pati.17:7-9)*
[**tuḻa** 'to stir up']
'the vast green land where people with musical instruments, without refuge, **stirred up** (all) the directions'

māl aṅku uṭaiya ... akal aṟai k **kuvaii** *(kuṟi:97, 98)*
[**kuvi** 'to pile up']
'**piling up** the overwhelming (flowers) on the wide rock'

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eṉ ai vāḻiya palavē ... polantoṭi **ceṟīiyōṉē** *(naṟṟ.136:4, 9)*
[**ceṟi** 'to be tight']
'May he prosper, my man, who **made** my bangles become **tight**.'

puli cettu **veṟīiya** pukar muka vēḻam *(aka.12:11)*
[**veṟu** 'to shun']
'elephant with a speckled face which **shunned** (the vēṅkai tree) thinking it was a tiger'

tol nilai **vaḻīiya** niṉ toṭi *(naṟṟ.332:3-4)*
[**vaḻu** 'to slip']
'Your bracelets **slipped** from their original place.'

vār mukil muḻakkiṉ maḻa kaḷiṟu **mikīi** *(pati.84:11)*
[**miku** 'to be aroused, excited']
'young male elephants, **excited** like the roaring array of clouds'

vāḻai īrntaṭi vallitiṉ **vakaii** *(naṟṟ.120:5)*
[**vaku** 'to split']
'**splitting** the juicy stalk of the plantain tree'
(Note that the stem-final **u** changed to **ai**.)

kāl iṟukiṟuka t tāḷ **iṭīi** *(pari.10:11)*
[**iṭu** 'to put down, drop'; **kāl** 'lower part of the waist ornament']
'**putting** the locket so that the lower part is tightened'

tuyaram **uṟīiyiṉaḷ** emmē ... ivaḷ īṉṟa tāyē *(naṟṟ.8:5, 10)*
[**uṟu** 'to experience']
'Her mother who gave birth to her **made** us **experience** grief.'
'Her mother who gave birth to her caused us grief.'

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i:

The stem is non-monosyllabic and ends with a vowel. The disyllabic stem has a long vowel and/or a closed syllable. The stem-final vowel is deleted if it is **u**. There is no other change.

paṉṉirai ūrtiyoṭu **nalki**yōṉē *(puṟa.399:31-32)*
[**nalku** 'to give away, provide']
'He **gave** away many cattle with a cart.'

atu kēṭṭu t talai **iṟaiñci**ṉaḷē aṉṉai *(naṟṟ.147:10-11)*
[**iṟaiñcu** 'to stoop, bow']
'Our mother listened to it and **bowed** her head.'

eḻutiyaṉṉa koṭi *(aka.297:13)*
[**eḻutu** 'to write, paint']
'the vine that looked like it was **painted**'
(An instance of past/completive stem **eḻuti** + **aṉṉa**.)

nerunai em muṉ **tappi**yōṉ tampiyoṭu ... nāḷai c ceykuveṉ amar *(puṟa.304:4-5, 6)*
[**tappu** 'to wrong']
'I shall wage war with the younger brother of the man who **wronged** my older brother yesterday.'

kaviṉ **vāṭi** ... neytaṟpū c cāmpum pulattāṅkaṇ *(paṭṭ:10-12)*
[**vāṭu** 'to wither']
'in the region where the neytal flowers wilt **losing** their abundant/fascinating beauty'

putalvaṉ tāy avaṉ puṟam **kavaii**yiṉaḷē *(kuṟu.359:6)*
[**kavai** 'to embrace']
'His son's mother **embraced** his back.'

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tt[3]:

Certain monosyllabic stems and disyllabic stems ending with **ā, i, ī, u, ū, ai, o, ō, y, r, l, ḻ,** and **ḷ** take this marker. The past/completive marker **tt** and the stem-final consonant **ḷ** assimilate and result in **ṭṭ**. Similarly, stem-final **l** and the following past/completive marker **tt** assimilate and result in **ṟṟ**.[4]

pūttaṉṟu peruma nī **kātta** nāṭē *(pati.13:28)*
[**kā** 'to shield, protect']
'The country that you **protected** will (certainly) flourish.'

kaḷavum **puḷittaṉa** *(aka.394:1)*
[**puli** 'to become tart, sour']
'The kaḷavu fruits too have **become tart.**'

irumpu **vaṭittaṉṉa** karum-kai-k-kāṉavaṉ *(aka.172:6)*
[**vaṭi** 'to cast, mould']

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[3] This marker **tt** does carry a causative/effective significance as opposed to the marker **nt**. One cannot always find a non-causative form in **nt** corresponding to every verb form that has **tt** as its past/completive marker. In such cases, the form with **tt** as its past/completive marker seems at least to have an object: e.g., **muḷ uṭutta** kāṭu 'the jungle which rises wrapping the thorns around' (*peru:184*). Or the verb form with **tt** as the past/completive marker seems to contain the stem which has resulted from mutation: e.g., **niṟuttu** 'making ... stand' (*peru:344*). Here, **niṟu** reflects stem mutation: **niṟu** 'to make stand, stay' < **nil** 'to stand.'

However, a case like **viyarttaṉeṉ** 'I perspired' *(kuṟu.84:1)* is no doubt enigmatic, because it does not seem to have a causative/effective significance and yet contains the marker **tt**. Such verbs perhaps conveyed a different semantic significance in old Tamil than how they are understood in modern Tamil.

[4] Some might consider the past/completive marker to be **t** rather than **tt** in such cases: cf Hart and Hart (1979:119) and P.S. Subrahmanyam (1971:106-107).

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'the forest man who has strong/dark arms as if (they are) **cast** in iron'

ātal niṉ akattu aṭakki c cātal nīṅka emakku **īttaṉai** *(puṟa.91:10-11)*
[**ī** to give']
'You concealed the (fact of) prosperity in you(r self) and **gave** (the fruit) to me so my weariness would leave.'

perum peyar maṉṉarkku oppa maṉai **vakuttu** *(neṭu:78)*
[**vaku** 'to define, specify']
'**specifying** the land appropriate for kings with great names'

cellā c celvam **mikutta**ṉai *(puṟa.160:27)*
[**miku** 'to abound, increase']
'You **increased** riches which do not vanish.'

muḷ **uṭuttu** eḻu kāṭu *(peru:184-185)*
[**uṭu** 'to wear, wrap around']
'the jungle which rises **surrounded** by thorns'

vaikārppu eḻunta mai paṭu parappiṉ **eṭuttēṟu** *(pati.41:22-23)*
[**eṭu** 'to arouse, lift']
'**arousing and tossing** (the enemies) in the dark surface (of the sea) where constant tumult was rising'
(An instance of past stem **eṭutt** + verbal noun **ēṟu** < **eṟi** 'to toss.')

ceṟṟōrai vaḻi **taputta**ṉaṉ *(puṟa.239:4)*
[**tapu** 'to destroy']
'**He destroyed** the descendants of his adversaries.'

kaṟuttōr uṟu muraṇ *(pati.66:9-10)*
[**kaṟu** 'to be angry']
'severe/intense hostility of those **who were angry**'

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kuḻi **niṟuttu** ōmpiya kuṟuntāḷ ēṟṟai *(peru:344)*
[**niṟu** 'to make stay/stand']
'the short-legged male (animal) which was **made to stay** in a pit and shielded'

pūḻi **pūtta** puḻal kāḷāmpi *(ciṟu:134)*
[**pū** 'to spread (like flowers)']
'hollow stemmed mushroom that **spread** on the dust'

evaṉ kol eṉṟu niṉaikkalum **niṉaittilai** *(naṟṟ.297:5)*
[**niṉai** 'to think, consider']
'You **did not** even **think** what the reason was.'

nallōrkku **ottaṉir** nīyir iḥtō celvaṟku **ottaṉam** yām *(aka.26:19-20)*
[**o** 'to be agreeable']
'You **are agreeable** to (other) lovely women. Here, we (hon.) are agreeable to our darling son.'

celvar ... putalvar ciṟu tōḷ **kōtta** ... paṟai *(naṟṟ.58:1-2)*
[**kō** 'to hang with a string']
'drums which the male children of wealthy people **hung** on their shoulders'

maṟavar pakaḻi **māytteṉa** maruṅkul nuṇukiya pēe mutir naṭukal *(aka.297:6-7)*
[**māy** 'to lose luster, fade, mar, wear out']
'the frightening hero-stone whose sides are thinned, **worn out** by the warriors' arrows'
(An instance of past stem **māytt** + **eṉa** 'thus, so that.')

yāṉ **viyarttaṉeṉ** *(kuṟu.84:1)*
[**viyar** 'to perspire']
'I **perspired.**'

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putalvaṉum poytal **kaṟṟaṉaṉ** *(naṟṟ.166:7)*
[**kal** 'to mature by experience, learn'; **kaṟṟ** < **kal** + **(t)t**]
'(our) male child also has **learned** to play'

coṟṟatūum paṟṟāḷ niṟam tirintāḷ *(pari.12:52)*
[**col** 'to reveal'; **coṟṟ** < **col** + **(t)t**]
'she did not hold on to what (he) **told** and became pale'

paḻam **ūḻttu** p payam pakarvu aṟiyā mayaṅku aril mutu pāḻ
(puṟa.381:8-9)
[**ūḻ** 'to ripen']
'old desolate place with crowded vines where fruits **are mature** but the informing/announcement of the yield is unknown'

nī kaṇṭaṉaiyō kaṇṭār k **kēṭṭaṉaiyō** *(kuṟu.75:1)*
[**kēḷ** 'to hear; be audible'; **kēṭṭ** < **kēḷ** + **(t)t**]
'**Did** you see or **did** you **hear** from those who saw?'

entaiyum koṭukka eṉa **vēṭṭēmē** *(aiṅk.6:6)*
[**vēḷ** 'to wish for'; **vēṭṭ** < **vēḷ** + **(t)t**]
'We **wished** that our father also would give us away (in marriage).'

t:

Certain disyllabic stems ending with **u** preceded by **k**, **ṭ**, **r**, or **ḻ**, all the stems ending with **ṇ**, certain monosyllabic stems ending with **y**, some monosyllabic and all the disyllabic stems ending with **l**, certain stems ending with **ḷ**, and all the stems ending with **ṉ** take this marker.[5]

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[5] Historically, it seems, when the consonantal type of past/completive marker (*T) was innovated, roots which ended with **ṇ** but did not take the formative suffix **u** took the past/completive marker **t**. Stems with the formative suffix **u** retained the past/completive

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When the consonant preceding the stem-final **u** is **k**, **ṭ**, or **ṟ**, the stem-final is deleted. Then, the past-marker assimilates to the stem-final **k**, **ṭ**, and **ṟ**: **k + t > kk**; **ṭ + t > ṭṭ**; **ṟ + t > ṟṟ**.[6]

When the monosyllabic stem has a consonant other than **y** as its final, the final consonant and the past/completive marker are assimilated: **ṇ + t > ṇṭ**; **l + t > ṉṟ**; **ḷ + t > ṇṭ**; **ṉ + t > ṉṟ**.

eṉ mukam nōkki **nakkaṉaṉ** *(kuṟi:183)*
[**naku** 'to smile, chuckle'; **naku + t > nakk**]
'He looked at my face and **smiled.**'

entaiyum nīl niṟa p perum kaṭal **pukkaṉaṉ** *(kuṟu.269:3-4)*
[**puku** 'to enter, go into'; **puku + t > pukk**]
'My father also **went onto** the big blue-colored sea.'

pulavar nuṇṇitiṉ kayiṟu **iṭṭu** *(neṭu:76)*
[**iṭu** 'to put down, lay down'; **iṭu + t > iṭṭ**]
'The learned people **laid down** the rope carefully and ...'

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marker **i**: e.g., **pēṇ(u)**'to cherish, nurture' + **i** > **pēṇi** *(ciṟu:244)*, whereas **māṇ** 'to be glorious' + **t** > **māṇṭ** (cf. **māṇṭaṉa** *pati.19:27)*.

[6] This particular analysis follows Zvelebil (1970:40) who gives examples of some of these changes: cuṭu > cuṭṭu; miku > mikku; peṟu > peṟṟa. In fact, the same process can be understood as stem mutation. See "Morphophonemics" for stem mutation.

If stem mutation is taken as the process which produces **kk** from **k**, **ṭṭ** from **ṭ**, and **ṟṟ** from **ṟ** in certain contexts, then it would be helpful to explain forms like **cettōr** 'carcasses; those who are dead' *(puṟa.240.8)* as derived from **cetu** 'to rot; lose life', instead of positing an irregular root ***cā** 'to die.' See 5.8 in "Morphophonemics" for more examples of this kind.

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viruntiṉ vāḻkkaiyoṭu peruntiru **aṟṟeṉa** *(pati.71:19)*
[**aṟu** 'to sever']
'since great prosperity **severed** due to strange living'
(An instance of past stem **aṟṟ** + **eṉa** 'thus, so.')

cuṉai-p-pū k **kuṟṟu** *(kuṟu.142:1)*
[**kuṟu** 'to pick'; **kuṟu** + **t** > **kuṟṟu**]
'**picking** flowers from the pool'

māṟu **porutu** ōṭṭiya pukalviṉ *(kuṟi:135)*
[**poru** 'to match, fight']
'the pride of **having matched** and driven away the enemy'

tāḷ niḻal maruṅkil aṇukupu kuṟuki t **toḻutu** muṉ niṟkuvir āyiṉ
(poru:149-150)
[**toḻu** 'to worship, bow']
'if you would approach the shadow of his feet and stand in front of him **having done obeisance**'

nīyum **kaṇṭu** numaroṭum eṇṇi aṟivaṟintu aḷaval vēṇṭum *(naṟṟ.32:5)*
[**kāṇ** 'to see']
'You must **see** it for yourself, think it over along with your kin, and discuss it knowing what needs to be known.'

perum pāṇ kāval **pūṇṭeṉa** *(naṟṟ.40:3)*
[**pūṇ** 'to wear']
'as the big bard **took on** (the task of) guarding'
(An instance of past stem **pūṇṭ** + **eṉa** 'thus.')

nīḻal muṉṟil nila ural **peytu** *(peru:96)*
[**pey** 'to pour']

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'**pouring** (the paddy) into the mortar made in the ground in the shady porch'

eri **kāṉṟ**aṉṉa pūñciṉai *(malai:498)*
[**kāl** 'to spurt, emit']
'flowering branch which looks like it is **emitting** flame'
(An instance of past stem **kāṉṟ** + comparative **aṉṉa**.)

vēṅkai koykuvam **ceṉṟ**uḻi *(aka.48:6)*
[**cel** to go']
'when we **went** to pick vēṅkai flowers'
(An instance of past stem **ceṉṟ** + postposition **uḻi**.)

koṇmū māka vicumpiṉ naṭuvu **niṉṟ**āṅku *(puṟa.35:17-18)*
[**nil** 'to stand']
'as if the rain cloud **stayed** in the center of the heavenly skies'
(An instance of past stem **niṉṟ** + particle **āṅku**.)

ceru p **pukaṉṟ**u eṭutta ... neṭum koṭi *(tiru:67)*
[**pukal** 'to announce, declare']
'tall flag which was raised **announcing** war'

tuvarai **āṇṭu** *(puṟa.201:10)*
[**āḷ** 'to rule over']
'**ruling over** (the city of) Tuvarai'

vicumpu uṭaṉ **iruṇṭ**u vemmai nīṅka *(aka.283:11)*
[**iruḷ** 'to darken']
'as it **darkened** all over the sky and the heat was gone'

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āymakaḷ tayir **koṭu** vanta tacumpu *(pura.33:2-3)*
[**koḷ** 'to take hold, receive']
'the pot in which the shepherdess **held** the yogurt and brought'
'the pot in which the shepherdess brought the yogurt'

iḷantaḷir koytu **koṇṭu** *(pura.159:10)*
[**koḷ** 'to take hold']
'picking young fresh leaves and **holding** (on to)/**carrying** them'
'picking young fresh leaves and **hooking** on to them'

nīṭu vāḻka eṉṟu yāṉ neṭum kaṭai kuṟuki *(pura.237:1)*
[**nīḷ** 'to extend']
'I approached his tall front yard praising "May you live **long**" and ...'

ciṉṉāḷ **āṉṟaṉai** āku *(aka.325:14)*
[**āṉ** 'to be content']
'**Be contented** for a few days.'

īṉṟu nāḷ uḷanta mel naṭai maṭa p piṭi *(aka.85:6)*
[**īṉ** 'to give birth']
'gently walking naive female elephant which **has given birth and** is exhausted for the day'

kiḷai k **kaviṉṟu** eḻutarum kiḷ nīr c ce-v-arumpu *(tiru:29)*
[**kaviṉ** 'to adorn, fascinate']
'red buds which rise up in the low waters **adorning** the branches'

nt:

Certain monosyllabic stems and disyllabic stems ending with **a**, **i**, **ī**, **u**, **e**, **ai**, **o**, **ō**, **y**, **r**, and **ḻ** take this marker. In the case of the stems **var** 'to come (about)', **tar** 'to bring (about)', ***allār** 'to be filled

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with distress' (**al** 'distress' + **ār** 'to be full'), ***māḻār** 'to be full of bewilderment or laziness' (**māḻ** 'bewilderment, laziness, stupor' + **ār** 'to be full'), the stem-final **r** is lost in the process.

nīr aṟa **vaṟanta** nirampā nīl iṭai *(aka.53:5)*
[**vaṟa** 'to turn dry']
'endlessly long path **which has grown dry** without water'

atu **viyantaṉeṉ** tōḻi ... vatuvai eṉṟu avar vanta ñāṉṟē *(naṟṟ.386:8,10)*
[**viya** 'to admire, adore']
'When he came to marry you, I **admired** it.'

maram talai **karintu** nilam payam vāṭa *(aka.169:1)*
['**kari** 'to be scorched']
'as the tree tops were **scorched** and the yield on the ground withered'

acai naṭai p pētai **melintilaḷ** *(kuṟu.182:6-7)*
[**meli** 'to be weary, grow thin']
'the poor young staggering woman **is not weary**'

vēntu ... vāḻcci **vīntu** uku pōrkkaḷattu āṭum kō *(pati.56:7-8)*
[**vī** 'to perish']
'the king who dances in the battlefield where (enemy) kings fall down, their prosperity **having perished**'

maral **vakuntu** toṭutta cem pūṅ kaṇṇi *(puṟa.264:2)*
[**vaku** 'to split, divide']
'the garland of red flowers strung by **split** maral fibre'

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ventu āṟu poṉṉiṉ anti pūppa *(aka.71:6)*
[**ve** 'to steam up, be hot']
'as dusk spread like gold that **has been melted** and is cooling off'

cēnta ceyalai *(malai:160)*
[**ce** 'to become red'][7]
'the ceyalai leaves which **turned red**'

vār kuḷai **kaḷainteṉa** *(neṭu:139)*
[**kaḷai** 'to remove']
'since (she) **removed** (her) long earrings'
(An instance of past stem **kaḷaint** + quotative infinitive **eṉa** 'that, thus.')

takai peṟa **mukainta** ... vaṉa mulai *(aka.177:18)*
[**mukai** 'to grow like buds']
'beautiful breasts **which have grown** properly (like buds)'

nontu nontu ... uṇkaṇ pāvai aḻitaru veḷḷam nīntum nāḷē
(naṟṟ.177:8-10)
[**no** 'to suffer internally']
'the time when I **repeatedly suffer internally** and the apple of my attractive eye swims in destructive flood of tears'

puṟam **pōntu** *(neṭu:172)*
[**pō** 'to go']
'**going outside**'

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[7] Some might consider **cēnta** as derived from **civanta** 'that which is red.'

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valavaṉ vaḷpu **āyntu** ūra *(naṟṟ.11:8)*
[**āy** 'to select']
'as the capable charioteer **selected** the reins and rode'

allāntāṉ pōla p peyarntāṉ *(kali.111:21)*
[**allā(r)** 'to be distressed/grieved'
< **al** 'distress, darkness' + **ār** 'to be full'][8]
'He moved away as if he **was distressed.**'

kōṭu **vārntaṉṉa** veṇ pū t tāḻai *(naṟṟ.203:4)*
[**vār** 'to split straight, comb, straighten']
'the screw pine with white flowers which appear as if (it was a) white conch **split straight**'
(An instance of past/completive stem **vārnt** + **aṉṉa** 'like')

eri ciṉam **tavaḻnta** irum kaṭaṟṟu aṭai mutal *(aka.75:4)*
[**tavaḻ** 'to spread, diffuse']
'at the root of the dense dark forest where scorching flames **spread out**'

piṭiyoṭu kaḷiṟu **puṇarnteṉṉa** kuṟu neṭum tūmpoṭum muḻavu p punarntu icaippa *(aka.301:16-17)*
'the short pipes and the long pipes sounded together with the drums **as if** a bull elephant **joined** its female elephant'
(An instance of past/completive stem **puṇarnt** + **eṉṉa** 'like, as if')

y:

Here, the stem has open syllables and ends with a short vowel other than **u** or with a long vowel other than **ī** or **ai**. The stem-final

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[8] See "The Compound Verb Stem" for a discussion of this type of stem.

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short vowel **a** is lengthened. The stem-final long vowel may or may not be lengthened further.[9]

nī cērnta il **viṉāyiṉaṉ** tērotu tiritarum pākaṉ *(kali.68:16-17)*
[**viṉa** 'to enquire']
'the driver who wanders with his chariot **enquiring** about the house you have reached'

āṟu vaṉappu eyta alar **tāyiṉa** *(aiṅk.483:1)*
[**tā** 'to spread']
'The flowers **spread** and (so) the path attained beauty.'

aviḻ pū **muṭiyiṉaḷ** *(naṟṟ.42:11)*
[**muṭi** 'to tie up']
'she (who) **tied up** the slipping/loose flowers'

uruva p pal pū t **tūuy** *(tiru:241)*
[**tū** 'to scatter']
'(they) **scattered** many colorful flowers, and ...'

avaṇai āku eṉa ēyaḷ maṉ yāyum *(naṟṟ.134:5-6)*
[**ē** 'to command, order']
'Mother also **ordered** "Be there." '

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[9] In these examples, what precedes the **y** is the stem. Here, the **y** is taken as the "past/completive marker" instead of as a glide or hiatus-filler. The reason is that the adverbial participles of these stems end with **i** or **y**. A good attested example is **ēey** < **ē** 'to command, order' *(pati.11:13)*. See also note 3 in "Past Personal Verbs."

Perhaps it is better to consider **y** as a variant of **i** in these contexts, because **i** and **y** have been found to be interchangeable in word-final position (cf. Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 58). For an analysis of **y** as a hiatus-filler, see Zvelebil (1970:41).

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pal viyar am tukil talaiyil **tuṭaiyiṉaḷ** *(naṟṟ.120:7-8)*
[**tuṭai** 'to wipe']
'She **wiped** her perspiration with the end of her fine clothing.'

ilampaṭu kālai āyiṉum pulampal **pōyiṉṟu** pūtta eṉ kaṭumpu *(puṟa.380:15-16)*
[**pō** 'to go']
'Although it was a time of having nothing, loneliness **was gone** from my wide spread group (of kith and kin).'

pōoya vaṇṭiṉāl pul eṉṟa tuṟai *(kali.134:7)*
[**pō** 'to go']
'waterfront which was lifeless because of the honeybees **that left** (the flowers)'
'waterfront which was lifeless because the honeybees had left (the flowers)'

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25

THE NON-PAST STEM

GENERAL: See also "The Past Stem." The form that a stem assumes to indicate that the action or state referred to by the verb/noun underlying the stem has an incompletive (or imperfective) aspect is here called the "non-past stem." The action/state indicated by the verb/noun might be in progress or forthcoming. Certain markers which indicate this kind of incompletive aspect of the action are normally known as the "non-past tense markers," "non-past tense suffixes," or "present tense markers." These markers are here called the "non-past markers" or "non-completive markers."

Depending upon the non-past/non-completive marker it contains, the non-past stem serves as a base for non-past adjectival participle suffix, PNG suffixes, the comparative **an̲n̲a**, the postpositions **aḷavai** and **ul̲i**, infinitive suffix, the conditional suffix **in̲/il**, the comparative **an̲n̲a**, certain nouns and particles, the marker **in̲um** that signifies the senses 'although' and 'even if', and all the negative forms.

See "The Non-Past Adjectival Participle," "Non-Past Personal Verbs," "Non-Past Participial Nouns," "The Infinitive," "The Conditional,"

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"The Concessive of Fact," "The Concessive of Supposition," and the chapters on negative forms such as the negative personal verbs and negative participial nouns to find out how the non-past stem is used. Examples of nouns and postpositions added to the non-past stem are given below with others.

Formation: There are three ways to derive a non-past stem:

(i) by using the bare verb stem;

(ii) by suffixation: one of the non-past/non-completive markers **(k)k, (t)t, ñ/n, (p)p, m,** or **v** is added to the bare stem;

(iii) by periphrasis:

a) adding **(k)kil** 'to be able' to the bare stem;

b) adding **iru** 'to sit, remain', **nil** 'to stand, stay', or **(k)kiṭa** 'to lie still' to a verbal participle (adverbial participle or infinitive) ending with **ā**;

c) adding **nil** to an infinitive ending with **ūu**.[1]

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[1] Traditional commentators identify **iru, nil,** and **kiṭa** as signifying a "present" time, but do not specify that they follow a verbal participle ending with **ā** or **ūu**: cf. Tolkāppiyam, collatikāram, Cēṉāvaraiyam: 131-132, Rule 202.

What is really happening is that the **ā** or **ūu** which ends the participle is, in fact, the suffix which marks the non-completive aspect of the action/state indicated by the verb root underlying the participle. But whenever the verb which immediately follows the participle happens to indicate a steady state like **iru, nil,** or **kiṭa**, referring to specific states of being such as sitting down (**iru**), standing up (**nil**), and lying still (**kiṭa**), the grammarians do not comment on the **ūu**, but separate the suffix **ā** from the participle and group it together with the following verb (**iru, nil,** or **kiṭa** in their subsequently conjugated forms) and refer to the resulting combination (**āyiru, ānil,** or **ākiṭa**) as "the present tense marker": cf. Naṉṉūl, Rule 143, which includes **āniṉṟu** in the list of present tense affixes like **kiṉṟu** and **kiṟu**. Noticing that not only **nil** but **iru** and **kiṭa** also participate in this process, the commentators add them to the list of items indicating the "present" time: cf. Tolkāppiyam, collatikāram,

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See "The Infinitive" for the use of **ā** and **ūu** and "A Note on the Verb **ā**" for more information on **ā**.

EXAMPLES

Formation mechanism: Using bare verb stem.

With some exceptions, monosyllabic verb stems and disyllabic stems are used as their respective non-past/non-completive stems if the verb underlying the stem is non-causative/affective. That is, the action indicated by the verb has no object or it affects the subject.

Some of the obvious exceptions are **pū** 'to spread (like red blossoms)', **kal** 'to mature', **nil** 'to stand', **koḷ** 'to spin', **naṭa** 'to walk', **paṟa** 'to fly',

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Cēṉāvaraiyam:131-132, Rule 202.

Things would be much simpler if one would take the verbal participle suffixes **ā** and **ūu** as the actual markers of the incompletive aspect and consider the verbs (**iru**, **nil**, and **kiṭa**) which follow such participles to be separate.

Now, **āyirunt** < **ā** + y + **iru** + **nt**; **āniṉṟ** < **ā** + **nil** + **t**; **ūuniṉṟ** < **ūu** + **nil** + **t**; **ākkiṭant** < **ā** + k + **kiṭa** + **nt**; **kiṉṟ** < **kil** + **t**; **kiṟp** < **kil** + **p**. This analysis would tell us that the **t** or **nt** which follows **iru**, **nil**, **kiṭa**, or **kil** signifies an incompletive aspect of the action/state, while the **p(p)** in the same place indicates a forthcoming aspect of the action/state underlying the verb roots preceding **ā**, **ūu** as well as **iru**, **nil**, **kiṭa**, and **kil**.

As a literary reference to get the semantics of **iru** and **kiṭa**, consider *kuṟu.370:2-5*. This poem describes how the lovers exist as two bodies appearing to have two sides if they sit together (**iruppiṉ**) and how they appear to have only one side when they are lying still (**kiṭappiṉ**): ūraṉōṭu **iruppiṉ** iru maruṅkiṉamē 'We have two sides if I sit up with the Ūraṉ'; **kiṭappiṉ** villaka viralil porunti avaṉ nallakam cēriṉ oru maruṅkiṉamē 'If I am lying still with him, we join like the ring on a finger; and we have only one side if I join his lovely chest/if he joins my lovely chest.'

Commentators give a different interpretation for **nallakam** in *kuṟu.370:5* to mean 'good home' which differs from my interpretation 'good chest.' Nevertheless, the point is to understand that **iru** and **kiṭa** in classical Tamil refer to two specific steady states.

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and **iru** 'to remain, sit' which take the suffix **(k)k** or **(p)p**. And the verb **niṉai** 'to think' is used with or without the suffix **kk**.

Marker *Example*

Nothing: PNG or other suffixes are added directly to the verb stem, with a glide intervening occasionally

pari y uṭai vayaṅku tāḷ pantiṉ **tāva** *(naṟṟ.249:7)*
[**tā** 'to leap']
'as the pacing brisk feet of the horse **leap** like a ball'

maññai ... naṉantalai pulampa k **kūum** *(kuṟu.391:7, 8-9)*
[**kū** 'to screech']
'The peacocks **are screeching** as the vast region resounds.'

vēḻam ... tam kuḻuvoṭu puṇarntu **pōm** kuṉṟu *(kali.25:9, 10-11)*
[**pō** 'to go, proceed']
'hill through which the elephants **proceed** with their group'

tōḷiṭai muyakkam nīyum **veyyai** *(aka.112:10)*
[**vey** 'to like, desire']
'You also **desire** the embracing between (your and your lover's) shoulders.'

iṉṉum ... **uḷḷēṉ** *(puṟa.365:7, 9)*
[**uḷ** 'to exist']
'I still **exist**.'

ūraṉ koṭumai nāṇi nallaṉ eṉṟum yāmē allaṉ **eṉṉum** eṉ taṭa meṉ tōḷē
[**eṉ** 'to say, utter'] *(aiṅk.11:2-4)*

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'Ashamed of the Ūraṉ's cruelty, I say "He is a good person"; My soft curvaceous shoulders **say** "He is not." '

viḻuppuṇ **taṇimār** kāppu eṉa ... koṭicciyar pāṭal *(malai:303, 304)*
[**taṇi** 'to heal']
'hill-women's singing as protection **to heal** the wounds of war heroes'

niṉaiyum kālai nīyum ... avarkku aṉaiyai allai *(puṟa.213:7-8)*
[**niṉai** 'to think']
'Come **to think** of it, you too are not like that for him.'

kīḻ nīrāṉ mīṉ **vaḻaṅkuntu** *(puṟa.396:1)*
[**vaḻaṅku** 'to move around']
'The fish **move around** in the low waters.'

āṉā c ciṟumaiyaḷ ivaḷum **tēmpum** *(kuṟi:26)*
[**tēmpu** 'to sob']
'She too **is sobbing**, feeling down endlessly.'

Formation mechanism: suffixation
stem + non-past/non-completive marker **(k)k/ñ/(t)t/n/(p)p/m/v**

Monosyllabic stems and disyllabic stems take the non-past/non-completive marker **kk**, **tt**, or **pp** when the action underlying the verb is transitive/effective. That is, the action indicated by the verb has an object or it affects someone/something other than the subject. Although they are not intrinsically transitive/effective, some exceptional stems like **pū** 'to spread (like red blossoms)', **naṭa** 'to walk',

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paṟa ‘to fly’, **oli** ‘to sound’, and **iru** ‘to sit, remain’ take the non-past/non-completive marker **kk, tt**, or **pp** instead of **k, t, p**, or **v**.[2]

Monosyllabic stems and disyllabic stems take the marker **k, t, p**, or **v** when the action underlying the verb is non-causative/affective.[3] That is, the action indicated by the verb has no object or it affects the subject. Although they are transitive/effective, stems like **nukar** ‘to enjoy’ take the marker **k, t, p**, or **v** instead of **kk, tt**, or **pp**.

The non-past/non-completive marker **(t)t** is restricted to preceding the first person plural suffix **um** and the second person singular and plural suffixes. There is only one exception, **pukutum** (third person neuter singular), which is treated below. The non-past/non-completive markers **ñ, n,** and **m** are restricted to adjectival and participial nouns.

An enunciative **u**, which might be considered as a formative suffix, is added to some consonant-final stems before adding the non-past/non-completive marker. When **(k)k** is the non-past/non-completive marker, the **u** follows it. Also the glide **v** intervenes between that marker with **u** and the PNG suffix that does not begin with **u**.

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[2] **kk** varies with **pp**:

irukkuvēṉ *(kali.142:32)* vs. **iruppēṉ** *(kali.75:23)*

[3] **k** varies with **v** and nothing:

celkuvai *(puṟa.160:14)* vs. **celvai** *(puṟa.103:5)*
pōkum *(kali.22:20)* vs. **pōm** < **pō** + **um** *(kali.25:11)*

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Marker *Structure and Example*

(k)k:

vaḻu iṉṟu paḻakiya kiḻamaiyar **ākiṉum** *(puṟa.216:3)*
[**ā** 'to be'][4]
'although they **have** the claim to have been flawlessly acquainted with'

pirivu nāḷum pala **ākuva** *(kuṟu.104:5)*
[**ā** 'to be']
'The days of separation are **becoming** many.'

kaṭi naṟai pukaii k **kākkam** vammō kātal am tōḻi *(puṟa.281:6-7)*
[**kā** 'to protect']
'My loving friend, come, **let us** burn protective fragrant things and **protect** (the warrior's wounds from the animals).'

kal atar k kavalai **pōkiṉ** ... arum tuyar tarum ivaḷ paṉi vār kaṇṇē *(aka.77:12, 19)*
[**pō** 'to go']
'**If** you **go** through the intersection / forked way which is full of stony paths, her tearful eyes will give intense grief.'

cuṭar kāy curam **pōkum** nummai *(kali.22:20)*
[**pō** 'to go']
'you who **are going** to (go through) the forest where the sun is burning hot'

[4] Some might take the stem to be **āku** 'to become.'

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muṟuval iṉ nakai **kāṇk**am *(naṟṟ.81:9)*
[**kāṇ** 'to see']
'**Let us see** (her) sweet bright smile.'
'We shall see (her) sweet bright smile.'

ceru p pala **ceyk**uvai *(pati.36:14)*
[**cey** 'to do, make']
'**You make** many wars.'

kaṭuñ cūḷ **taruk**uval niṉakkē *(aka.110:5)*
[**tar** 'to provide, give')]
'I **shall give** you a serious promise.'
(Notice the enunciative **u**.)

iṉṉē **varuk**uvaṉ oḻikka avaṟku iṭamē *(puṟa.216:12)*
[**var** 'to come')]
'He **will come** now. Leave a place for him.'
(Notice the enunciative **u**.)

celkuvai āyiṉ nalkuvaṉ peritu *(puṟa.160:14)*
[**cel** 'to go, leave for a destination']
'If you **will go** he will give you a great deal (of gifts).'

irantu cel mākkaṭku iṉi iṭaṉ iṉṟi p parantu icai **niṟk**a p pāṭiṉaṉ *(puṟa.126:12-13)*
[**nil** 'to stay, continue to exist']
'Without leaving an opportunity for the suppliants (to beg elsewhere), he sang (of you) so that your fame spreads and **stays** (for ever).'

kuḷaviyoṭu pacu maral **kaṭk**um kāntaḷ vēli c ciṟukuṭi *(kuṟu.100:2-3)*
[**kaḷ** 'to weed, pick']
'(people of the) small residences with kāntaḷ fences where (they) **weed out** wild jasmines and fresh green maral bushes'

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niṉ maṉaiyōḷ **kēṭkiṉ** varuntuvaḷ peritē *(aiṅk.81:4, 5)*
[**kēḷ** 'to hear']
'**If** your wife **hears** (of it) she will grieve very much.'

ūṇoli aravam tāṉum **kēṭkum** *(pura.173:4)*
[**kēḷ** 'to be audible']
'The noise of (people getting) food **is audible.**'

ivar yār **eṉkuvaḷ** allaḷ *(narr.6:6)*
[**eṉ** 'to say']
'She will not **ask** "Who are these people?" '

niṉṉai vaḻipaṭṭu **irakkuvēṉ** vantaṉeṉ *(kali.143:23-24)*
[**ira** 'to beg, request']
'I came **to** worship and **beg** of you.'

taṉ ūr k karuṅkai k kollaṉai **irakkum** tiruntilai neṭuvēl vaṭitticiṉ eṉavē *(pura.180:11-13)*
[**ira** 'to beg, request']
'He **would beg** his town's adept smith to make a long spear with a perfect leaf-like tip.'

puṟaviṉ cēval ... vēṅkai ... putu p pū p parantaṉa **naṭakka** yām kaṇṭaṉam *(narr.384:1, 7-8)*
[**naṭa** 'to walk']
'We (hon.) saw the male pigeon **walking** on the scattered fresh veṅkai flowers.'

paruntu **paṟakkallā** p pārval **pācaṟai** *(matu:231)*
[**paṟa** 'to fly']
'**war camp** with an excellent view **where** vultures **cannot fly**'
(Note that the word **pārval** in the example is taken as **pār** 'seeing' + **val** 'capable'.)

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maṟakka viṭumō niṉ māmai k kaviṉē *(aiṅk.470:5)*
[**maṟa** 'to forget']
'Will your attractive dark complexion **let/allow** (him to) **forget** (you)?'

kaḻiyē ciṟu veḷ uppiṉ koḷḷai cāṟṟi p perum kal naṉṉāṭṭu umaṇ **olikkuntu** *(puṟa.386:16-17)*
[**oli** 'to sound']
'The backwater announces the abundance of small white rock salt, whereas the salt merchants **make a noise** (about it) in the big mountain country.'

iṉitu uṭaṉ **kaḻikkil** iḷamai iṉitāl amma *(aiṅk.415:3-4)*
[**kaḻi** 'to pass']
'Youth is sweet, indeed, **if** (one) **spends** it pleasantly with (one's companion).'

tītiṉmai teyvattāl kaṇṭī **teḷikku** *(kali.91:7-8)*
[**teḷi** 'to clarify, verify, reassure']
'Witness the harmlessness, by god, I **reassure** you.'

niṉaikkum kālai maruṭkai uṭaittē *(puṟa.217:1)*
[**niṉai** 'to ponder, think'][5]
'**Come to think** of it, it is amazing!'

añcal ōmpu niṉ aṇi nalam **nukarku** *(kuṟi:181)*
[**nukar** 'to enjoy']

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[5] Cf. **niṉaiyum** *(puṟa.213:7)*.

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'Prevent fearing. **Let me enjoy** your beautiful loveliness.'
'Stay away from fearing. Let me enjoy your beautiful loveliness.'

maṉaikkōḻi p paim payir iṉaṉē ... nīrkkōḻi k kūy p **peyarkk**untu *(puṟa.395:9, 11)*
[**peyar** 'to move']
'The group of crying domestic fowls inviting their mates call out to the water fowls and **arouse** them.'

ñ:

ār añar uṟunar aṟu niṟam cuṭṭi k kūr eḥku **eṟiña**r *(aka.71:11-12)*
[**eṟi** 'to toss, throw']
'those who **throw** sharp spears pointing the dear chest of those who are in deep pain'

(t)t:

cāttaṉ māynta piṉṟai mullaiyum **pūttiy**ō ollaiyūr nāṭṭē *(puṟa.242:5-6)*
[**pū** 'to blossom']
'O jasmine, dare **you** to **bloom** in his Ollaiyūr country after Cāttaṉ has died?'
O jasmine, have you dared to bloom in his Ollaiyūr country after Cāttaṉ has died?'

cōṟuṭai k kaiyar vīṟu vīṟu iyaṅkum iruṅkiḷai c ciṟāar k **kāṇṭ**um *(puṟa.173:8-9)*
[**kāṇ** 'to notice, look at']
'We **are looking** at the large group of young children who walk briskly with rice in their hands.'

kāṉam iṟappa **eṇṇut**ir āyiṉ *(aka.5:15-16)*
[**eṇṇu** < **eṇ** 'to think, intend']
'if you **intend** to cross the forest'
[Notice the enunciative **u**.]

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yām avaṉiṉṟum **varutum** *(ciṟu:143)*
[**var** 'to come']
'We **are coming** from there.'
[Notice the enunciative **u**.]

ivaḷ aṇaṅku uṟṟaṉai **pōṟi** *(aiṅk.58:3)*
[**pōl** 'to resemble, be like']
'You look **as if** you are experiencing her affliction.'

kēṭṭutum pāṇi ... murukaṉ ... paraṅkuṉṟu *(pari.8:81-82)*
[**kēṭṭ** causative of **kēḷ** 'to hear, be audible'][6]
'We **make** rhythmic beats **audible** on Murukaṉ's Paraṅkuṉṟu.'
[Notice the enunciative **u**.]

ūraṉ koṭumai nāṇi nallaṉ **eṉṟum** yāmē allaṉ eṉṉum eṉ taṭa meṉ tōḷē *(aiṅk.11:2-4)*
[**eṉ** 'to say, utter']
'Ashamed of the Ūraṉ's cruelty, I **say**, "He is a good person." My soft curvaceous shoulders say "He is not." '

pulattiyāl emmē *(aka.39:25)*
[**pula** 'to sulk']
'You **are sulking** with me.'

pulavuti mātō nīyē palarāl attai niṉ kuṟi iruntōrē *(puṟa.219:3-4)*
[**pula(vu)** 'to sulk, be frustrated']
'You **are frustrated**. There are many people who are with you (in this).'

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[6] The form **kēṭṭutum** is one of its kind. Parimēlaḻakar, the earliest commentator on this text, translates **kēṭṭutum** as '**Let us create**.' I have taken **kēṭṭ__** to be the archaic causative form of **kēḷ** 'to hear; be audible.' See "The Causative Stem" for information on deriving causative stems by stem mutation.

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nām ilam ākutal **aṟitum** ... cērppaṉoṭu nākāa ūṅkē *(naṟṟ.299:6, 9)*
[**aṟi** 'to know']
'We **know** that we become nothing when we do not rejoice with the man from the seashore.'

avaṉ tāṉaiyiṉ ... pōṉa nilam ellām pōr ār vayal **pukuta**
(pari.22:9, 10-11)
[**puku** 'to enter']
'like his army, as and wherever it went, the flood **entered** the fields filled with haystacks'

yāṉai ... kuḷavi ... ūr āṉ kaṉṟoṭu **pukutum** nāṭaṉ *(naṟṟ.171:1, 3, 5)*
[**puku** 'to enter']
'The man from the country where elephant calves **enter** the village along with the calves of the cows.'
(Note that the non-past/non-completive marker **t** precedes the third person PNG **um**.)

aiṅkūntal nal akam porunti oḻiyiṉ vaṟumai **añcuti** *(aka.123:6-7)*
[**añcu** 'to fear']
'You **are afraid** of (the possible) poverty if you stayed (home without seeking wealth) leaning on the lovely chest of (your) woman with five-fold tresses.'

nallaṟivu uṭaiyōr nalkuravu **uḷḷutum** peruma yām *(puṟa.197:17-18)*
[**uḷḷu** 'to remember']
'We **remember** the poverty of those who are wise.'

akaṟirō em āyam viṭṭu *(poru:123)*
[**akal** 'to depart, go away']
'Do you dare to **go away** leaving our group?'

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n[7]**:**

ceṉmō peruma em viḻavu uṭai nāṭṭu eṉa yām taṉ **aṟiyun**am āka
(puṟa.381:5-6)
[**aṟi** 'to know']
'As we **informed** him "We shall now go to our festive country", ...'
As we said to him "We shall now go to our festive country" and waited **to know** of his response, ...'

kāṇunar vayāam kaṭku iṉ cēyāṟṟiṉ *(malai:476)*
[**kāṇ** 'to look at, view']
'long river, pleasing to the eye, and which is sought by those who **look at** it ...'
[Notice the enunciative **u**.]

ariyal ārkai vaṉ kai **viṉain**ar *(pati.62:16)*
[**viṉai** 'work, task']
'**work men**, with strong hands, who drink toddy'

toṟutta vayal āral **piṟaḻn**avum ēṟu poruta ceṟu uḻātu **vittun**avum
(pati.13:1-2)
[**piṟaḻ** 'to wallow'; **vittu** 'to sow']
'manured fields in which the āral fish **wallow**; and muddy lands where bulls fought and seeds **are sown** without ploughing'

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[7] Some might consider this **n** to be a "hiatus-filler" (cf. Zvelebil 1967:31). It occurs in the slot (following the stem and preceding the PNG) where a past/completive marker would occur. Therefore, I am reluctant to treat it as a hiatus-filler in verb forms. Also see P.S. Subrahmanyam (1971:248-249) who considers this **n** as one of the "present-future suffixes" occurring in participial nouns.

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(p)p:

u**ṇp**atu nāḻi uṭuppavai iraṇṭē *(puṟa.189:5)*
[**uṇ** 'to eat, consume'; **nāḻi** a measure]
'(The amount of) what one **eats** is (equal to) a nāḻi; (The number of) what one wears is (equal to) only two (pieces of clothing).'

pal yāṉai **kāṇpal** *(pati.77:11-12)*
[**kāṇ** 'to see']
'**I see** many elephants.'

niṉṟu **kāṇpaṉṉa** nīḷ malai *(puṟa.211:3)*
[**kāṇ** 'to see, look at']
'tall mountain which stands **as if** it is **looking** at (the world)'
(An instance of non-past/non-completive stem **kāṇp** + **aṉṉa**.)

yāṉ ākiyar niṉ neñcu **nērpa**vaḷē *(kuṟu.49:5)*
[**nēr** 'to be fit for']
'May I be the one who will **be fit** for your heart.'

neṭuntēr pāṇi **niṟpa** *(aka.50:4)*
[**nil** 'to stay, wait']
'**as** the tall chariot **waits** around'

kuṉṟu **nekiḻppaṉṉa** kuḷir koḷ vāṭai *(aka.163:9)*
[**nekiḻ** 'to loosen']
'cold (wind) which blows as if it is **loosening** the hill'
(An instance of non-past/non-completive stem **nekiḻpp** + **aṉṉa**.)

nāṭaṉ **kēṭpiṉ** *(aka.98:29)*
[**kēḷ** 'to hear']
'**if** the Nāṭaṉ **hears** about it ...'

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em kēḷvar k kāṇīrō **eṉ**pavaḷ *(kali.145:61)*
[**eṉ** 'to say']
'she who **asks** "Have you seen my companion?" '

kāmaṉ kaṇai **irappēṉ** *(kali.147:59-60)*
[**ira** 'to beg/request']
'I would **beg for** Kāmaṉ's arrows.'

piṟaṉ kaṭai **maṟappa** nalkuvaṉ celiṉē *(puṟa.68:19)*
[**maṟa** 'to forget']
'If you go, he will give **so that you** will **forget** about (going to) the doors of others.'

uḻaiyiṉ pōkātu **aḷippiṉum** ... kāmam kol ivaḷ kaṇ pacantatu *(naṟṟ.35:9, 13)*
[**aḷi** 'to be compassionate']
'Is it (due to) passion that her eyes turned pale, **although** I **was compassionate** without going away from her side?'

val viṉai vayakkutal valittimaṉ **valippa**ḷavai *(kali.17:6)*
[**vali** 'to dare']
'You dare to brighten up (the conquered places) by hard work; **While** you **dare** ...'
(An instance of non-past stem **valipp** + postposition **aḷavai**.)

ūraṉoṭu **iruppiṉ** iru maruṅkiṉamē *(kuṟu.370:2-3)*
[**iru** 'to sit, remain']
'**If** I am **sitting** with the Ūraṉ, we are two bodies.'

pakal āṇṭu alkiṉai paratta eṉṟu yāṉ ikali **iruppēṉ** āyiṉ *(kali.75:22-23)*
[**iru** 'to remain in a certain state, continue']
'If I **continue** to be hostile saying "O you who go after other women, you stayed over there during midday", ... '

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paṉi uṟaikkum kaṇṇoṭu **iṉaipā**ṅku iṉṉātu uṟaivi (*aka.164:9*)
[**iṉai** 'to grieve over a thought']
'she who is **thinking** (about several things) and stays miserably with tearful eyes'
(An instance of non-past/non-completive stem **iṉaip** + particle **āṅku**.)

eyyāy āyiṉum **uraippal** tōḻi (*aka.28:2)*
[**urai** 'to tell']
'Although you will not understand, I shall **tell** you, my friend.'

puraivatu **niṉaippiṉ** puraivatō iṉṟē (*pati.17:1)*
[**niṉai** 'to think']
'If one **would think** of what measures up to you, there is nothing that measures up to you.'

(u)m:

yāṉē aṉṟiyum uḷar kol … nōkku arum ciṟu neṟi **niṉaiyum**ōrē (*naṟṟ.104:8, 12)*
[**niṉai** 'to think']
'Are there any besides me, **who would think of** the small path (through which my lover will come) that is difficult to be seen?'

vil uḻutu **uṇm**ār nāppaṇ (*puṟa.170:4)*
[**uṇ** 'to eat, consume']
'in the midst of those who **eat / make a living** by their bows'

uṇmarum **tiṉma**rum (*pati.24:18)*
[**uṇ** 'to drink, eat'; **tiṉ** 'to eat, munch']
'those who **drink** and those who **eat**'

kālai āvatu aṟiyār mālai **eṉmaṉ**ār mayaṅkiyōrē (*kali.119:15-16)*
[**eṉ** 'to say']

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'**Those** who **say** that it is evening, not knowing that it is morning, are confused.'
'**Those** who are confused **say** that it is evening, not knowing that it is morning.'

v:

ciṟu puṉ mālai uṇmai **aṟivēṉ** tōḻi avar k kāṇā ūṅkē (*kuṟu.352:5-6*)
[**aṟi** 'to know']
'When I do not see him, I **realize** the existence of the mean little evening.'

poruḷē ... ōṭu mīṉ vaḻiyiṉ **keṭuva** (*naṟṟ.16:3, 6*)
[**keṭu** 'to perish']
'Wealth **disappears** like the path (in water created by) the moving fish.'

iṉpuṟa viṭuti āyiṉ ciṟitu kuṉṟiyum koḷval ... ataṟpaṭa aruḷal **vēṇṭuval** (*puṟa.159:24-26*)
[**'vēṇṭu** 'to wish for]
'If you would let me go, I would accept even a small quantity of black-eyed red beans. I **wish for** such kindness.'

vaṇṇamum vaṉappum variyum vāṭa **varuntuva**ḷ ivaḷ (*aka.119:2-3*)
[**varuntu** 'to grieve']
'She **is grieving** as her complexion, beauty, and shape are withering.'

koṉ oṉṟu **kūṟuvaṉ** (*naṟṟ.233:5-6*)
[**kūṟu** 'to state']
'**I shall state** something for no real reason.'

nīḷiṭai maṭattakai meliya c cāay naṭakkum kol eṉa **nōval** yāṉē (*aka.219:16-18*)
[**nō** < **no** 'to suffer internally']

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'I **suffer** thinking whether (my girl) will (be able to) walk in the long path, being weary and her innocent nature losing (its) strength.'

poyyā eli̱li **peyviṭam** nōkki (*pu̱ra.173:5*)
[**pey** 'to pour']
'looking for a place where the non-failing cloud **would pour** down'
(An instance of non-past/non-completive stem **peyv** + noun **iṭam** 'place/time')

varuvaṉ eṉra kōṉatu perumai (*pu̱ra.217:7*)
[**var** 'to come']
'the greatness of the king who said, "He (the friend) **will come**" '
[Notice the enunciative **u**.]

kaṭiyuṭai viyal nakar **celvu**li̱ c **celvu**li̱ (*aka.49:14-15*)
[**cel** 'to go']
'as she **goes** and **goes** around (her father's) vast protected house'
(An instance of non-past/non-completive stem **celv** + postposition **uli̱**.)

celvai āyiṉ cēṇōṉ allaṉ (*pu̱ra.103:5*)
[**cel** to go']
'If you **would go**, he would not be distant.'

pakaiyaṟu paya viṉai muyaṟi maṉ **muyalv**alavai (*kali.17:14*)
[**muyal** 'to undertake']
'You are undertaking a fruitful action that knows no enmity; while you **undertake** it ...'
(An instance of non-past/non-completive stem **muyalv** + postposition **aḷavai**.)

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yāṅku aṟintaṉar ... tōḻi ... pirintu cēṇ uṟaital valluvōrē *(kuṟu.154:1, 8)*
[**val** 'to be capable']
'How did he know/learn to be **someone capable** of living far away, being separated from me?'

iṉṉum **vāḻ**val eṉ itaṉ paṇpē *(puṟa.245:7)*
[**vāḻ** 'to live']
'I still **live**. What is its nature?'

<u>Formation mechanism</u>: periphrasis
bare stem + (k)**kil**
verbal participle in **ā** + **iru/kiṭa/nil**
infinitive in **ūu** + **nil**

Structure and Example

(bare stem + (k)**kil**)

palaṅ kēṇmai kaṇṭaṟiyātēṉ pōl **karakkiṟpeṉ** maṉ kolō *(kali.39:39-40)*
[**kara** 'to hide, conceal']
'Would I **be able to conceal** (the truth) as if I did not know of your old/past friendship?'

varuvīr ākutal uraimiṉ ... kāṉam ceṉṟōrmaṉ eṉa **irukkiṟp**ōrkkē (*aka.387:3, 19-20*)
[**iru** 'to remain, stay']
'O tell that you will return to them who **could remain** thinking, "Alas! He has left for the forest." '

tīramum vaiyaiyum **cērkiṉṟa** kaṇ kaviṉ *(pari.22:35)*
[**cēr** 'to join']

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'the fascinating beauty (that emerges **where**/when) the bank **and** (the river) Vaiyai **join**'

putu nāṟṟam **ceykiṉṟē** cem pūm puṉal *(pari.7:21-22)*
[**cey** 'to do, make']
'The red water filled with flowers **is creating** new fragrance.'

vatuvaiyuḷ paṇṭu aṟiyātīr pōl **paṭarkiṟpīr** maṉ kolō *(kali.39.37:38)*
[**paṭar** 'to move about, behave']
'Will you **go around / conduct yourselves** at the wedding as if you did not know each other before?'

(adverbial participle in **ā** + **iru**)

pirintu uṟal **aṟiyā iruntu** kavavi *(aiṅk.419:2)*
[**aṟi** 'to know']
'hugging **without knowing** separation'

(infinitive in **ā** + **kkiṭa**)

māl yāḻ **kēḷā** k **kiṭantāṉ** pōl perum kaṭal tuyil koḷḷum ... kāṉal[8] *(kali.123:4-5)*
'sea-shore where the big ocean sleeps like Tirumāl (Vishnu) who **is lying still** (in slumber) **while listening** to the music of the harp'

(infinitive in **ā** + **nil**)

cura naṉi **vārā niṉṟaṉaḷ** *(aiṅk.397:3)*
[**vār** < **var** 'to come']

---

[8] Compare kuruku irai **tēra** k **kiṭakkum** ... iṉ iḷa vēṉil ... vaiyai '(The river) Vaiyai lies still in the spring while the herons look for their prey (in the water)' (*pari.6:76-77).*

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'She is **staying** in the forest **while coming**'
'She **is coming** through the forest.'[9]

(infinitive in **ūu** + **nil**)

paṉi **aṭūu** **niṉṟ**a pāṉāḷ kaṅkul *(aka.125:11)*
[**aṭu** 'to kill, conquer']
'middle of the night when the cold **is killing**'

---

[9] This is the traditional interpretation. But compare vāy **vāḷā** **niṉṟāḷ** tikaittu *(pari.20:46)* which means 'stunned, she **stood without being able** to speak', which describes a motionless state and so gives a negative meaning. See "A Note on the Verb **ā**" for a discussion of **ā**.

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SECTION 4

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26

PAST PERSONAL VERBS

GENERAL: Finite verbs tell us: (a) what action was or will be done, (b) who did or will do the action, and/or (c) the state of the action, completive or non-completive. These verb forms are here called "personal verbs" because they contain information, in the form of a PNG suffix, about the doer of the action.[1] The past personal verbs tell us that the action or state indicated by the verb has a completive aspect.

FORMATION: The past personal verbs are formed by suffixation. In most cases, a suffix indicating the person-number-gender of the doer of the action is added directly to the past/completive stem of the verb. In some cases, **a<u>n</u>**, **i<u>n</u>**, or **ici<u>n</u>** follows the stem and precedes the PNG.[2]

---

[1] The traditional term for "finite verbs" is **vi<u>n</u>aimu<u>rr</u>u** 'action-completeness.'

[2] In some contexts, the affixes **a<u>n</u>** and **i<u>n</u>** seem to mark a "present perfect" action, but in most cases do not. Therefore, they could be considered as **cāriyai** "inflectional increments" after the traditional grammarians. For more on **a<u>n</u>** and **i<u>n</u>**, see "The Past Stem," "Notes on Miscellaneous Items," P.S. Subrahmanyam (1971:108), and Zvelebil (1967:32).

The affix **ici<u>n</u>** is taken by modern scholars as containing traces of ***c** as a past

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See "The Past Stem" and "Person-Number-Gender" for information on the past stem and the PNG categories.

PNG for past affirmative personal verbs

1st person singular: **an̲, en̲, ēn̲, icin̲**
1st person plural, honorific: **am, ām, ikum, em, ēm**
2nd person singular: **atai, avai, āy, icin̲, ai, ōy**
2nd person plural, honorific: **ir, īr**
3rd person masculine singular: **an̲, ān̲, ōn̲**
3rd person feminine singular: **aḷ, āḷ, ōḷ**
3rd person human plural, honorific: **ar, ār, ōr**
3rd person neuter singular: **atu, atai, icin̲, tu**
3rd person neuter plural: **a**

---

marker (cf. P.S. Subrahmanyam, 1971:221-224). T.P. Meenakshisundaran (1965:85) says that "it is difficult to say what was the original grammatical significance of this **icin̲**."

In classical Tamil, **icin̲** occurs in the first person, second person, and third person verb forms denoting "past/completive" and "non-past/non-completive" actions. It follows the past stem when the completive aspect is indicated, and the bare verb stem otherwise. In most cases, it serves as a PNG suffix, and very rarely precedes the PNG suffix or the particle **āṅku**: iru nilam **miḷirnticin̲āaṅku** 'as if the vast earth was stirred up' *(pur̲a.139:13)*. Note that in this context, it functions in a way similar to the PNG suffix **atu**. Therefore, this study treats **icin̲** as a PNG suffix. This treatment will not harm the reader's understanding of classical Tamil poetry. See also "Notes on Miscellaneous Items."

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EXAMPLES

Formation mechanism: past stem ± **an/icin/in** + PNG. When the affix **icin** follows the past stem, the PNG begins with the vowel **ō**. When **icin** serves as the PNG, it is added directly to the past stem.[3]

---

[3] In the examples here and elsewhere where similar examples are given, I have treated the stem form which precedes the affix **in** as the past stem ending with **i** or **y** (e.g., **vēṇṭinam** < **vēṇṭi** + **in** + **am**; **tāyina** < **tāy** + **in** + **a**). Some might prefer to derive such forms from a root to which **in** is added as the past tense marker (e.g., **vēṇṭu** + **in** + **am**; cf. Hart & Hart 1979:118) or from a past stem ending with **i**, followed by a hiatus-filler **n**, as for example, **vēṇṭi** past stem + **n** hiatus filler + **am** PNG (cf. Zvelebil 1967:100, note 70).

I have treated the **in** occurring in these contexts as an affix ("inflectional increment") intervening between the past stem (**vēṇṭi**) and the PNG suffix (**am**) because it occurs in the same place as the affix **an**, which occurs after certain other kinds of past/completive stems (e.g., **kaṭintanam** 'we avoided' < **kaṭint** past/completive stem + **an** + **am** PNG). This way, we can have a neat pattern of describing the past personal verb: past stem + **an/in** + PNG.

Also I find that certain classical Tamil forms have retained both the past marker **i** and the affix **in**: **kavaiiyinaḷ** 'she embraced' < **kavai** 'to split up like a fork; hug; embrace' + **i** past/completive marker + **y** glide + **in** + **aḷ** PNG *(kuṟu.359:6; aiṅk.409:2)*; **taḻīiyinan** 'he hugged' < **taḻu** 'to hug' + **i** past/completive marker + **y** glide + **in** + **an** PNG (*kuṟu.359:5*). Compare **kavai** nā '**split** tongue' (*puṟa.382:13*) to get the meaning of **kavai**. In these examples, **kavaiiyinaḷ** and **taḻīiyinan**, even the meter of the poems does not come into play in retaining both **i** and **in**. Therefore, I took **i** as the past marker and **in** as the affix following it.

Some classical Tamil forms encouraged me to treat the **y** as the past marker, not as a glide, in contexts when it precedes the affix **in**: **pāyinṟu** 'it spread' < **pā** 'to spread' + **y** past/completive marker + **in** + **tu** PNG *(aka.312:14)* vs. **pāvinṟu** 'there is / will be no spreading (of lovesick pallor) < **pā** 'spreading' + **v** glide + **inṟu** 'there is not' *(aka.172:18)*. The former of these two forms certainly contains **y**, the past marker, whereas the latter does not. One cannot treat the **y** here as a glide, because the glide **y** never occurs between the past marker and the root/stem, if one were to treat the **i** as the past marker occurring after **y**. Some may consider the stem here to be **pāy** instead of **pā** (cf. Zvelebil 1967:28; 2.5.1 where he considers **pāay** in *naṟṟ.347:2* as the verb stem). But then, the form **pāvinṟu** 'there is / will be no spreading (of lovesick pallor)' would not yield the stem **pāy**, nor can

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PNG Structure and Example

a: (3rd person neuter plural)

(past stem + **a**)

iṉiya ceytu niṉṟu piṉ **muṉivu ceyta** ivaḷ taṭa meṉ tōḷē *(aiṅk.143:2-3)*
[**cey** 'to do'; **ceyta** < **ceyt** + **a**; **muṉivu** 'frustration';
muṉivu cey 'to frustrate']
'Her curvaceous soft shoulders did sweet things first and remained (that way), and then **frustrated** me.'

(past stem + glide + **a**)

tol nilai **vaḻīiya** niṉ toṭi *(naṟṟ.332:3-4)*
[**vaḻu** 'to slip'; **vaḻīiya** < **vaḻīi** + y + **a**]
'Your bracelets **slipped** from their original place.'

eṉ ... muṉkai **nīṅkiya** vaḷaiyē *(aiṅk.163:3-4)*
[**nīṅku** 'to depart'; **nīṅkiya** < **nīṅki** + y + **a**]
'The bracelets **left** my forearm (wrist).'

---

one derive **pāviṉṟu** from **pāy** + **iṉṟu**. Taking these facts into consideration, I took the **y** as the past/completive marker in contexts like **pāyiṉṟu** and **tāyiṉa** (given below in the examples). The **y** occurs as past/completive marker in stems which have open syllables and end with a long vowel or a short vowel other than **u**.

Similarly, consider **niṉaiyiṉai** 'you have been thinking' (*aka.379:5*) vs. **niṉaiviṉai** 'you, having the thought' (*aka.39:18*). The form **niṉaiyiṉai** certainly exhibits **y** as its past/completive marker while **niṉaiviṉai** is derived from **niṉaivu** 'memory, thought' + **iṉ** + **ai** PNG.

See "The Past Stem" for specific examples manifesting **y** as the past/completive marker.

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(past stem + **aṉ** + **a**)

kaḷavum **puḷittaṉa** *(aka.394:1)*
[**puḷi** ‘to turn sour’; **pulittaṉa** < **puḷitt** + **aṉ** + **a**]
‘The kaḷa fruits also have **turned sour.**’

(past stem + **iṉ** + **a**)

viḷavum **paḻuniṉa** *(aka.394:1)*
[**paḻun** ‘to mature, ripen’; **paḻuniṉa** < **paḻuni** + **iṉ** + **a**]
‘The viḷa fruits **are mature** too.’

āṟu vaṉappu eyta alar **tāyiṉa** *(aiṅk.483:1)*
[**tā** ‘to spread’; **tāyiṉa** < **tāy** + **iṉ** + **a**]
‘The flowers **spread** and (so) the path attained beauty.’

atu: (3rd person neuter singular)

(past stem + **atu**)

neñcam ... taḷar aṭi tāṅkiya **ceṉṟatu** iṉṟē *(aka.128:6, 15)*
[**cel** ‘to leave for a destination’; **ceṉṟatu** < **ceṉṟ** + **atu**]
‘My heart **left** today in order to hold (his) staggering feet’ (on the mountain path).’

atai: It may be understood as consisting of two suffixes **atu** and **ai.**

(2nd person singular)

(past stem + **atai**)

nī kaḻariya **vantatai** *(kali.76:13)*
[**var** ‘to come’; **vantatai** < **vant** + **atai**]
‘You **arrived** disputing (me).’
(The form **vantatai** is similar to **vantaṉai** ‘you came’ (*kuṟu.355:5*), and therefore one may be tempted to analyze it as **vant** + **at** + **ai.**

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But no satisfactory identification of **at** as an affix could be made, unless it is a scribal error misrepresenting **aṉ**)

(3rd person neuter singular)

(past stem + **atai**)

puṉai puṇai ēṟa t **tāḻttatai** *(pari.6:68)*
[**tāḻ** 'to delay'; **tāḻttatai** < **tāḻtt** + **atai**]
'**There was a delay** to get on the decorated raft.'
(There would be no problem analyzing this form as **tāḻtt** + **atu** + **ai.**)

am: (1st person honorific/plural)

(past stem + **aṉ** + **am**)

kaṭintaṉam celavē *(aka.5:26)*
[**kaṭi** 'to avoid'; **kaṭintaṉam** < **kaṭint** + **aṉ** + **am**]
'**We avoided** the departure.'

nannar naṉmoḻi **kēṭṭaṉam** *(mull:17)*
[**kēḷ** 'to hear; be audible'; **kēṭṭaṉam** < **kēṭṭ** + **aṉ** + **am**]
'**We heard** lovely good words.'

(past stem + **iṉ** + **am**)

muyaṅkal yām **vēṇṭiṉamē** *(aka.26:15)*
[**vēṇṭu** 'to wish for'; **vēṇṭiṉam** < **vēṇṭi** + **iṉ** + **am**]
'**We wished for** (his) embracing.'

ar: (3rd person honorific/plural)

(past stem + **aṉ** + **ar**)

piriyalam eṉṟa col tām **maṟantaṉar** kollō *(aka.1:6-7)*

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[**maṟa** 'to forget'; **maṟantaṉar** < **maṟant** + **aṉ** + **ar**]
'**Did he forget**, I wonder, the word (he gave me) that we will not be separated?'

māl varai **varaintaṉar** emarē *(puṟa.151:12)*
[**varai** 'to delimit, choose, select';
varaintaṉar < **varaint** + **aṉ** + **ar**]
'Our kin **selected** the dark mountain.'

kaṇicci pōl kōṭu cīi ēṟu toḻūu p **pukuttaṉar** *(kali.101:8-9)*
[**pukuttu** 'to make enter'; **pukuttaṉar** < **pukutt** + **aṉ** + **ar**]
'**They** sharpened the horns of the bull (to the form of) a trident and **made** them **enter** the stall.'

(past stem + **iṉ** + **ar**)

tiruntu vēl nākaṉ **kūṟiṉar** palarē *(puṟa.179:12)*
[**kūṟu** 'to state, talk about'; **kūṟiṉar** < **kūṟi** + **iṉ** + **ar**]
'**Many people mentioned** Nākaṉ, with a perfect spear.'

avai: (2nd person singular)

(past stem + **iṉ** + **avai**)

calampuri taṇṭu **ēntiṉavai** *(pari.15:58)*
[**ēntu** 'to hold upward'; **ēntiṉavai** < **ēnti** + **iṉ** + **avai**]
'**You carried** a club (that would perform acts) of fury.'

aḷ: (3rd person feminine singular)

(past stem + **aḷ**)

avaṇai āku eṉa **ēyaḷ** maṉ yāyum *(naṟṟ.134:5-6)*

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[ē 'to command, order'; **ēyaḷ** < **ēy** + **aḷ**]
'Mother also **commanded** "Be there." '

(past stem + **a<u>n</u>** + **aḷ**)

oṇṭoṭi arivai **koṇṭa<u>n</u>aḷ** neñcē *(aiṅk.172:1)*
[**koḷ** 'to take hold'; **koṇṭa<u>n</u>aḷ** < **koṇṭ** + **a<u>n</u>** + **aḷ**]
'The young woman with bright bracelets **took hold of** my heart.'

(past stem + **i<u>n</u>** + **aḷ**)

ivaḷē ... ā<u>n</u>ātu a<u>l</u>al **toṭaṅki<u>n</u>aḷē** *(aka.120:6, 8-9)*
[**toṭaṅku** 'to begin a process'; **toṭaṅki<u>n</u>aḷ** < **toṭaṅki** + **i<u>n</u>** + **aḷ**]
'**She started** crying relentlessly.'

pal viyar am tukil talaiyil **tuṭaiyi<u>n</u>aḷ** *(na<u>r</u><u>r</u>.120:7-8)*
[**tuṭai** 'to wipe'; **tuṭaiyi<u>n</u>aḷ** < **tuṭaiy** + **i<u>n</u>** + **aḷ**]
'**She wiped** her sweat with the end of her fine clothing.'

(past stem + glide + **i<u>n</u>** + **aḷ**)

vi<u>r</u>alava<u>n</u> putalva<u>n</u> tāy ava<u>n</u> pu<u>r</u>am **kavaiiyi<u>n</u>aḷē** *(ku<u>r</u>u.359:5-6)*
[**kavai** 'to embrace'; **kavaiiyi<u>n</u>aḷ** < **kavaii** + glide **y** + **i<u>n</u>** + **aḷ**]
'The mother of the child of the triumphant one **hugged** his back.'

paṇṭum i<u>n</u>aiyaiyō e<u>n</u>a **vi<u>n</u>avi<u>n</u>aḷ** yāyē *(na<u>r</u><u>r</u>.55:6-7)*
[**vi<u>n</u>a** 'to enquire'; **vi<u>n</u>avi<u>n</u>aḷ** < **vi<u>n</u>a** + glide **v** + **i<u>n</u>** + **aḷ**]
' "Were you like this in the past too?," **enquired** my mother.'

a<u>n</u>: (1st person singular)

(past stem + **a<u>n</u>** + **a<u>n</u>**)

yā<u>n</u> **kaṇṭa<u>n</u>a<u>n</u>** *(pu<u>r</u>a.85:8)*

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[**kāṇ** ‘to see’; **kaṇṭaṉaṉ** < **kaṇṭ** + **aṉ** + **aṉ**]
‘I saw.’

(past stem + **iṉ** + **aṉ**)

yāṉ **toṭaṅkiṉaṉ** *(aiṅk.428:4)*
[**toṭaṅku** ‘to begin a process’; **toṭaṅkiṉaṉ** < **toṭaṅki** + **iṉ** + **aṉ**]
‘I began … .’

(3rd person masculine singular)

(past stem + **aṉ** + **aṉ**)

āṅku c ceypa ellām **ceytaṉaṉ** *(puṟa.239:18-19)*
[**cey** ‘to do’; **ceytaṉaṉ** < **ceyt** + **aṉ** + **aṉ**]
‘Thus, **he did** all that had to be done.’

pāṇ uvappa p paci **tīrttaṉaṉ** *(puṟa.239:17)*
[**tīr** ‘to vanish; to remove, cure’; **tīrttaṉaṉ** < **tīrtt** + **aṉ** + **aṉ**]
‘**He removed/cured** the bards’ hunger as they were delighted.’

uyarntōr ulakattu p **peyarntaṉaṉ** *(puṟa.174:20)*
[**peyar** ‘to move’; **peyarntaṉaṉ** < **peyarnt** + **aṉ** + **aṉ**]
‘**He moved** toward the world of the nobles.’
‘He proceeded toward the world of the nobles.’

(past stem + **iṉ** + **aṉ**)

varu paṭai etir **tāṅkiṉaṉ** *(puṟa.239:11)*
[**tāṅku** ‘to bear, hold back’; **tāṅkiṉaṉ** < **tāṅki** + **iṉ** + **aṉ**]
‘**He held** the upcoming army.’

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(past stem + glide + **iṉ** + **aṉ**)

putalvaṉ **taḻīiyiṉaṉ** *(kuṟu.359:5)*
[**taḻu** 'to hug'; **taḻīiyiṉaṉ** < **taḻīi** + y + **iṉ** + **aṉ**]
'**He hugged** his son.'

ām: (1st person plural/honorific)

(past stem + **ām**)

karantatūum kaiyoṭu **kōṭpaṭṭām** *(kali.115:3)*
[**kōṭpaṭṭām** < **kōṭpaṭṭ** + **ām**;
kōṭpaṭṭ past stem < **kōḷpaṭu** 'to fall within one's hold, be caught'
< **kōḷ** + **paṭu**]
'**We were caught** with what we concealed.'
'We were caught red-handed.'

āy: (2nd person singular)

(past stem + **āy**)

niṉ pākaṉum **nīṭṭittāy** eṉṟu kaṭāam kaṭum tiṇ tēr *(kali.66:23-24)*
[**nīṭṭi** 'to extend, delay'; **nīṭṭittāy** < **nīṭṭitt** + **āy**]
'Your charioteer also would hasten your strong chariot because **you delayed**.'
(It is quite conceivable that **nīṭṭi** is itself a past/completive form [adverbial participle] < **nīṭṭu** 'to extend' + **i**, serving as a base for adding further suffixes.)

(past stem + **iṉ** + **āy**)

ai vakai **pārāṭṭiṉāy** *(kali.22:13)*
[**pārāṭṭu** 'to praise, appreciate'; **pārāṭṭiṉāy** < **pārāṭṭi** + **iṉ** + **āy**]
'**You praised** (my) five-part (tresses).'

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ār: (3rd person honorific/plural)

(past stem + **ār**)

terumantu **cāyttār** talai *(kali.39:25)*
[**cāy** 'to stoop, bend down, bow'; **cāyttār** < **cāytt** + **ār**]
'My relatives were baffled and **bowed** their heads.'

(past stem + **iṉ** + **ār**)

cila makaḷir maṟṟu ataṟku **ūṭiṉār** vaiyai akattu *(pari.20:66-67)*
[**ūṭu** 'to sulk, chide'; **ūṭiṉār** < **ūṭi** + **iṉ** + **ār**]
'A few women responded to that and **chided** (her) at (the river) Vaiyai.'

āḷ: (3rd person feminine singular)

(past stem + **āḷ**)

eṉ aiyarkku uyttu **uraittāḷ** yāy *(kali.39:21)*
[**urai** 'to inform, tell'; **uraittāḷ** < **uraitt** + **āḷ**]
'My mother **told** my chief men (i.e., brother and father) persuasively.'
'My mother persuaded my chief men (i.e., brother and father).'

(past stem + **iṉ** + **āḷ**)

puṟaṅkaṭai p **pōyiṉāḷ** *(kali.115:12)*
[**pō** 'to go'; **pōyiṉāḷ** < **pōy** + **iṉ** + **āḷ**]
'**She went** to the back yard.'

āṉ: (3rd person masculine singular)

(past stem + **āṉ**)

aṉṉai ōmpiya āynalam eṉ ai **koṇṭāṉ** *(kuṟu.223:6-7)*
[**koḷ** 'to take hold'; **koṇṭāṉ** < **koṇṭ** + **āṉ**]

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'My man/lover **took** (possession of my) fine loveliness which my mother had shielded/protected.'

(past stem + **iṉ** + **āṉ**)

uṇṇu nīr **vikkiṉāṉ** *(kali.51:13)*
[**vikku** 'to hiccup'; **vikkiṉāṉ** < **vikki** + **iṉ** + **āṉ**]
'**He hiccoughed** for drinking water.'

ikum: (1st person plural/honorific)

(past stem + **ikum**)

niṉ ... taṭakkai irappōrkku k kavital allatai iraiiya malarpu aṟiyā
eṉak **kēṭṭikum** *(pati.52:10-12)*
[**kēḷ** 'to hear'; **kēṭṭikum** < **kēṭṭ** + **ikum**]
'**We heard** that except for bending/closing down (while giving) for the suppliants, your strong hands do not know to open up for begging.'

iciṉ:

(1st person singular)

(past stem + **iciṉ**)

aruvi cūṭiya uyar varaikku ūuṅkaṇṇaḥtu em ūr eṉa āṅku atai aṟivuṟal
maṟanticiṉ yāṉē *(aka.38:16-18)*
[**maṟa** 'to forget'; **maṟanticiṉ** < **maṟant** + **iciṉ**]
'**I forgot** to let (him) know that our town is beyond the tall mountain which has a waterfall on its top.'

(2nd person singular)

(past stem + **iciṉ**)

paṉmāṇ uraittal **āṉṟiciṉ** nīyē *(naṟṟ.332:4-5)*
[**āṉ** 'to be content with'; **āṉṟiciṉ** < **āṉṟ** + **iciṉ**]

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'**Stop** saying that many times.'
'Stop saying that again and again.'

(3rd person neuter singular)

(past stem + **icin̲**)

kān̲am tiṇṇiya malai **pōn̲r̲icin̲ē** *(nar̲r̲.240:10)*
[**pōl** 'to resemble, be similar'; **pōn̲r̲icin̲** < **pōn̲r̲** + **icin̲**]
'The jungle **is like** a dense mountain.'

ir: (2nd person plural/honorific)

(past stem + **ir**)

in̲n̲um tam en̲a emman̲ōr irappin̲ mun̲n̲um **koṇṭir** en̲a numman̲ōr mar̲uttal in̲n̲ātu *(pur̲a.203:4-6)*
[**koḷ** 'to receive'; **koṇṭir** < **koṇṭ** + **ir**]
'When people like us beg you to give more, it is cruel to refuse saying "**You received** (gifts) previously too." '

(past stem + **an̲** + **ir**)

nallōrkku **ottan̲ir** nīyir *(aka.26:19)*
[**o** 'to be equal to, be fit for, agreeable'; **ottan̲ir** < **ott** + **an̲** + **ir**]
'**You are agreeable** to lovely women.'

(past stem + **in̲** + **ir**)

āriṭai ... poruḷ taral vēṭkaiyin̲ **uḷḷin̲ir** en̲patu ar̲intan̲aḷ en̲ tōḻi *(kali.4:6-8)*
[**uḷḷu** 'to think of, consider'; **uḷḷin̲ir** < **uḷḷi** + **in̲** + **ir**]
'My (female) companion understood that **you thought of** (going through) the difficult path because of your desire to bring wealth.'

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īr: (2nd person plural)

(past stem + **īr**)

ellīrum eṉ **ceytīr** *(kali.142:15)*
[**cey** ‘to do’; **ceytīr** < **ceyt** + **īr**]
‘What **did** you all **do**?’

em: (1st person honorific/plural)

(past stem + **aṉ** + **em**)

ūraṉ kēṇmai ceytu **iṉpuṟṟaṉem** *(kuṟu.61:5-6)*
[**iṉpuṟu** ‘to attain pleasure’ < **iṉpu** + **uṟu**;
iṉpuṟṟaṉem < **iṉpuṟṟ** + **aṉ** + **em**]
‘**We were delighted** making friendship with the Ūraṉ.’

(past stem + **iṉ** + **em**)

kāviṉem kalaṉē **curukkiṉem** kalappai *(puṟa.206:10)*
[**kā** ‘to lift by hanging’; **curukku** ‘to draw tight’;
kāviṉem < **kāvi** + **iṉ** + **em**;
curukkiṉem < **curukki** + **iṉ** + **em**]
‘**We have lifted** our pots; **we have tied up** our bags of musical instruments.’

eṉ: (1st person singular)

(past stem + **eṉ**)

toṭutteṉ makiḻna cellal *(aka.396:1)*
[**toṭu** ‘to grab, get hold of, to hook’; **toṭutteṉ** < **toṭutt** + **eṉ**]
‘**I got hold** of you, Makiḻna, do not leave.’

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(past stem + **aṉ** + **eṉ**)

yāṇar naṉ maṉai k kūṭṭu mutal **niṉṟaṉeṉ** *(puṟa.376:6)*
[**nil** 'to stand'; **niṉṟaṉeṉ** < **niṉṟ** + **aṉ** + **eṉ**]
'**I stood** in front of the barn in the good bounteous house.'

niṉ nayantu **vantaṉeṉ** *(pati.55:2)*
[**var** 'to come'; **vantaṉeṉ** < **vant** + **aṉ** + **eṉ**]
'**I have came** (with a) liking (for) you.'

(past stem + **iṉ** + **eṉ**)

avar nāṭṭu k kuṉṟam **nōkkiṉeṉ** tōḻi *(kuṟu.249:3-4)*
[**nōkku** 'to look at'; **nōkkiṉeṉ** < **nōkki** + **iṉ** + **eṉ**]
'My friend, **I looked** at the hill in his country.'

ēm: (1st person plural/honorific)

(past stem + **ēm**)

ūraṉ kēṇmai vaḻi vaḻi c ciṟakka eṉa **vēṭṭēmē** *(aiṅk.2:5-6)*
[**vēḷ** 'to wish for'; **vēṭṭēm** < **vēṭṭ** + **ēm**]
'**We wished/prayed** that our friendship with the Ūraṉ thrives for ever and ever.'

(past stem + **iṉ** + **ēm**)

oṉṟiṉēm yām *(kali.86:15)*
[**oṉṟu** 'to unite'; **oṉṟiṉēm** < **oṉṟi** + **iṉ** + **ēm**]
'**We are united.**'

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ēṉ: (1st person singular)

(past stem + **ēṉ**)

maṭavaral tāyar eṉṉūm peyarē vallāṟu **eṭuttēṉ** maṉṟa yāṉē koṭuttōr maṉṟa avaḷ āyattōrē *(aiṅk.380:2-5)*
[**eṭu** 'to take, acquire'; **peyar eṭu** 'to gain/raise a reputation'; **eṭuttēṉ** < **eṭutt** + **ēṉ**]
'Alas! By hard means, **I** only **got** the reputation that I am the innocent girl's mother, while her group of friends (had the privilege of) giving her away (in marriage to her lover).'

niṉ perum peyar ētti **vantēṉ** peruma *(peru:460-461)*
[**var** 'to come'; **vantēṉ** < **vant** + **ēṉ**]
'Lord, **I came** praising your great name.'

(past stem + glide + **ēṉ**)

neṭuṅkaṭai t **tōṉṟiyēṉē** *(puṟa.397:11)*
[**tōṉṟu** 'to appear, show up'; **tōṉṟiyēṉ** < **tōṉṟi** + glide **y** + **ēṉ**]
'**I appeared** at the tall door.'

(past stem + **aṉ** + **ēṉ**)

niṉṉai t **takaittaṉēṉ** *(kali.108:20)*
[**takai** 'to stop'; **takaittaṉēṉ** < **takaitt** + **aṉ** + **ēṉ**]
'**I am stopping** you.'
'**I have stopped** you.'

(past stem + **iṉ** + **ēṉ**)

matiyam nōkki niṉṟu niṉaintu **uḷḷiṉēṉ** allaṉō yāṉē *(naṟṟ.62:4, 5)*
[**uḷḷu** 'to remember'; **uḷḷiṉēṉ** < **uḷḷi** + **iṉ** + **ēṉ**]
'Looking at the moon, **did I** not stop, think, and **remember** that ...?'

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ai: (2nd person singular)

(past stem + **aṉ** + **ai**)

ātal niṉ akattu aṭakki c cātal nīṅka emakku **īttaṉaiyē** (*puṟa.91:10-11)*
[**ī** 'to give, bestow'; **īttaṉai** < **ītt** + **aṉ** + **ai**; **ā** 'to be';
cā 'to become weary']
'**You** concealed the (fact of) thriving within yourself and **gave** (the fruit) to me so my weariness would leave.'

(past stem + **iṉ** + **ai**)

eṉava kēḷāy **niṉaiyiṉai** nī naṉi *(naṟṟ.253:4)*
[**niṉai** 'to ponder/think'; **niṉaiyiṉai** < **niṉaiy** + **iṉ** + **ai**]
'**You thought** too much without listening to (words of) mine.'

ōy: (2nd person singular)

(past stem + **ōy**)

iraviṉ **vantōy** *(aka.80:2, 3)*
[**var** 'to come'; **vantōy** < **vant** + **ōy**]
'**You came** at night.'

(past stem + glide + **ōy**)

mā vicumpu oḻuku puṉal vaṟaḷa aṉṉa c cēvalāy c ciṟakar p **pularttiyōy** *(pari.3:25-26)*
[**pularttu** 'to make dry'; **pularttiyōy** < **pulartti** + **y** + **ōy**]
'**You**, in the form of a gander, **dried up** the rain water flowing in the vast skies with your wings.'

ōr: (3rd person honorific/plural)

(past stem + **ōr**)

iḷa nāḷ amaiyam **ceytōr** maṉṟa kuṟi *(aka.25:12-13)*

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[**cey** 'to do'; **ceytōr** < **ceyt** + **ōr**]
'**He** clearly **set** the time of young/early spring for his return.'

tāyar eṉṉum peyarē vallāṟu eṭuttēṉ maṉṟa yāṉē **koṭuttōr** maṉṟa avaḷ āyattōrē *(aiṅk.380:3-5)*
[**koṭu** 'to give away'; **koṭuttōr** < **koṭutt** + **ōr**]
'Alas! By hard means, I only got the reputation that I am the innocent girl's mother, while her group of friends (had the privilege of) **giving** her away (in marriage to her lover).'

ōḷ: (3rd person feminine singular)

(past stem + glide + **ōḷ**)

akamali uvakaiyaḷ āki mukaṉ ikuttu oyyeṉa **iṟaiñciyōḷe** *(aka.86:28-29)*
[**iṟaiñcu** 'to stoop, bow'; **iṟaiñciyōḷ** < **iṟaiñci** + glide **y** + **ōḷ**]
'She was full of happiness that filled her heart. She stooped her face and **bowed** suddenly.'

ōṉ: (3rd person masculine singular)

(past stem + **ōṉ**)

iravalar iṉaiya vārā c cēṭpulam **paṭarntōṉ** *(pati.61:9-10)*
[**paṭar** 'to proceed, move on to'; **paṭarntōṉ** < **paṭarnt** + **ōṉ**]
'**He proceeded** to a faraway land, as the suppliants grieved.'

(past stem + glide + **ōṉ**)

paṉṉirai ūrtiyoṭu **nalkiyōṉē** *(puṟa.399:31-32)*
[**nalku** 'to give, provide'; **nalkiyōṉ** < **nalki** + glide **y** + **ōṉ**]
'**He gave away** many cattle with a cart.'

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(past stem + **iciṉ** + **ōṉ**)

peruntēr paṇṇi em muṉ kaṭai niṟīi c **ceṉṟiciṉōṉē** *(naṟr.300:5-6)*
[**cel** 'to leave for a destination'; **ceṉṟiciṉōṉ** < **ceṉṟ** + **iciṉ** + **ōṉ**]
'**He** decorated his big chariot, parked it at our front door, and **left**.'
(Note that here **iciṉ** precedes the PNG.)

tu: (3rd person neuter singular)

(past stem + **aṉ** + **tu**)

ev ūr **niṉṟaṉṟu** makiḻna niṉ tērē *(aiṅk.62:4)*
[**nil** 'to stand, stay'; **niṉṟaṉṟu** < **niṉṟ** + **aṉ** + **tu**]
'Makiḻna (O man of pleasure), in which town **is** your chariot **standing**?'

(past stem + **iṉ** + **tu**)

paipaya c cuṭarum **curuṅkiṉṟu** oḷiyē *(puṟa.397:3-4)*
[**curuṅku** 'to withdraw, dwindle'; **curuṅkiṉṟu** < **curuṅki** + **iṉ** + **tu**]
'The rays (of the sun) too **have** slowly **withdrawn** their light.'

kūntal kutiraiyai vāy pakuttiṭṭu p puṭaitta ñāṉṟu iṉṉaṉ kol māyōṉ eṉṟu **uṭkiṟṟu** eṉ neñcu *(kali.103:53-55)*
[**uṭku** 'to be frightened'; **uṭkiṟṟu** < **uṭki** + **iṉ** + **tu**]
'When he split open the demon named Kūntal, who was in the form of a horse, and beat him up, my heart **was frightened** thinking "Is Māyōṉ (Vishnu) of this nature?" '

tāyiṟṟē taṇ am puṉal *(pari.6:10)*
[**tā** 'to spread'; **tāyiṟṟu** < **tāy** + **iṉ** + **tu**;
tāyiṟṟē < **tāyiṟṟu** + ē particle]
'The beautiful cool flood **spread**.'

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27

NON-PAST PERSONAL VERBS

GENERAL: See "Past Personal Verbs" for general information on personal verbs. The action indicated by the non-past personal verbs might be ongoing or forthcoming.

FORMATION: The non-past personal verbs are formed by suffixation. A suffix indicating the person-number-gender of the doer/creator of the action/state is added to the non-past/non-completive stem of the verb. Very rarely the affix **aṉ** intervenes between the non-past/non-completive stem and the PNG suffix. See "The Past Stem" and "Notes on Miscellaneous Items" for more on **aṉ**. See "The Non-Past Stem" and "Person-Number-Gender" for information on the non-past stem and the PNG categories.

PNG for non-past affirmative finite verbs

1st person singular: **al**, **aṉ**, **eṉ**, **ēṉ**, **u**
1st person plural, honorific: **am**, **ām**, **um**, **ēm**, **ōm**
2nd person singular: **āy**, **i**, **ī**, **ai**

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2nd person plural, honorific: **ir, īr**
3rd person masculine singular: **an̲, ān̲, um**
3rd person feminine singular: **aḷ, āḷ, um**
3rd person human plural, honorific: **a, ar, ār**
3rd person neuter singular: **atu, (u)m, untu**[1]
3rd person neuter plural: **a, um**

EXAMPLES

Formation Mechanism: non-past stem ± **an̲** + PNG

PNG *Structure and Example*

a:

(3rd person honorific/plural)

(non-past stem + **a**)

en̲r̲um cān̲r̲ōr cān̲r̲ōr pālar **āpa** cālār cālār pālar **ākupa**
(*pur̲a.218:5-7*)
[**āpa < āp + a; ākupa < ākup + a**]
'Always, the noble ones **will belong** in the group of the noble ones. And those who are not noble **will belong** in the group of those who are not noble.'

pacantu nī in̲aiyaiyāy nīttalum **nīppavō** (*kali.150:10*)
[**nī** 'to depart, forsake'; **nīppa < nīpp + a**]
'While you are pale like this, **will he** even dare to **forsake** (you)?'

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[1] Actually, **untu** contains two suffixes: **um** and **tu**. However, Tolkāppiyam says that **um** "becomes" **untu**: cf. Tolkāppiyam, collatikāram, Cēn̲āvaraiyam, Rule 292.

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maṟumai ulakamum maṟu iṉṟu **eytupa** ceṟunarum viḻaiyum ceyir tīr
kāṭci c ciṟuvar p payanta cemmalōr *(aka.66:2-4)*
[**eytu** 'to attain'; **eytupa** < **eytup** + **a**]
'The noble people, who have begotten children whom even the adversaries like, **will attain** even the other world without mistake.'

(3rd person neuter plural)

(non-past stem + **a**)

puṭṭiluḷ **eṉ uḷa** *(kali.117:8)*
[**uḷ** 'to exist'; **uḷa** < **uḷ** + **a**; **eṉ** 'what?']
'**What are** (the things) in this quiver?'

kaṇ paṉi **kaluḻpavāl** *(kali.48:15)*
[**kaluḻ** 'to emit tears'; **kaluḻpa** < **kaluḻp** + **a**]
'(Her) eyes **emit** tears.'

poruḷē … ōṭu mīṉ vaḻiyiṉ **keṭuva** *(naṟṟ.16:4, 6)*
[**keṭu** 'to disappear, perish'; **keṭuva** < **keṭuv** + **a**]
'Wealth **will disappear** like the path of a moving fish.'

(non-past stem + glide + **a**)

kaṇṇum **paṭukuva** maṉṉē *(aka.11:15)*
[**paṭu** 'to close (the eyes)'; **paṭukuva** < **paṭuku** + glide **v** + **a**]
'(My) eyes **will** also **sleep.**'

(non-past stem + **aṉ** + **a**)

am taḷir **takaippaṉa** *(kali.3:17)*
[**takai** 'to stop, prevent'; **takaippaṉa** < **takaipp** + **aṉ** + **a**]
'The soft shoots/young leaves **will stop** (you).'

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atu: (3rd person neuter singular)

(non-past stem + **atu**)

nōy uṟu vennīr teḷippiṉ talai k koṇṭu **vēvatu** aḻittu iv ulaku
(kali.142:53-54)

[**vē** < **ve** 'to steam'; **vēvatu** < **vēv** + **atu**]
'If (I) sprinkle the hot water of my passion, this world **will** take it upon its head and **steam** up; it is a poor world.'

am: (1st person honorific/plural)

(non-past stem + **am**)

yāmum **cēṟukam** nīyirum vammiṉ *(pati.49:1)*
[**cel** 'to leave for a destination'; **cēṟukam** < **cēṟuk** + **am**]
'**We will** also **go**. You too come along.'

muṟuval iṉṉakai **kāṇkam** *(naṟṟ.81:9)*
[**kāṇ** 'to see'; **kāṇkam** < **kāṇk** + **am**]
'**Let us / We will look at** (her) sweet smile.'

añcuvam tamiyam *(aka.72:10)*
[**añcu** 'to be scared'; **añcuvam** < **añcuv** + **am**]
'We are alone. **We will be scared.**'

(non-past stem + glide + **am**)

ivaḷ putu nāṇ oṭukkamum **kāṇkuvam** yāmē *(aka.112:18-19)*
[**kāṇ** 'to see'; **kāṇkuvam** < **kāṇku** + glide **v** + **am**]
'**Let us / We will look at** her novel shyness.'

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yāmum em varai aḷavaiyiṉ **peṭkuvam** *(aka.200:12-13)*
[**peḷ** 'to care for'; **peṭkuvam** < **peṭkuv** + **am**]
'**We too will care for** (you) as much as we can.'

ar: (3rd person honorific/plural)

(non-past stem + **ar**)

putu p puṉal niṉṉai k koṇṭu īrttu uyppa k kaṇṭār **uḷar** *(kali.98:25-26)*
[**uḷ** 'to exist']
'**There are** people who saw as the new flood drew you and dragged away.'

nī ceṉṟī emar **kāṇpar** *(kali.110:22)*
[**kāṇ** 'to see'; **kāṇpar** < **kāṇp** + **ar**]
'You just leave. (Otherwise) our kin **will see** (you).'

niṉ naṟu nutal **maṟapparō** *(kuṟu.59:3-4)*
[**maṟa** 'to forget'; **maṟappar** < **maṟapp** + **ar**]
'**Will** he **forget** your good-smelling forehead?'

varuvar ... tōḻi *(aka.111:3)*
[**var** 'to come'; **varuvar** < **varuv** + **ar**]
'**He will come** (back), my friend!'

mātar makaḷirum maintarum ... **ayarvar** taḻūu *(kali.103:61-62)*
[**ayar** 'to celebrate'; **ayarvar** < **ayarv** + **ar**]
'Lovable women and strong young men **celebrate** the bull raid.'

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(non-past stem + glide + **ar**)

pukaḻ eṉiṉ uyirum **koṭukkuvar** *(puṟa.182:5)*
[**koṭu** 'to give away'; **koṭukkuvar** < **koṭukku** + glide **v** + **ar**]
'If it is (for) fame, **they will** even **give** their lives.'

muyakkam avarum **peṟukuvar** *(aka.11:10-11)*
[**peṟu** 'to get'; **peṟukuvar** < **peṟuku** + glide **v** + **ar**]
'**He** too **will get** to embrace (me).'

al: (1st person singular)

(non-past stem + **al**)

eyyāy āyiṉum **uraippal** tōḻi *(aka.28:2)*
[**urai** 'to tell'; **uraippal** < **uraipp** + **al**]
'Even if you may not understand, **I will tell** you, my friend!'

pal yāṉai **kāṇpal** avaṉ tāṉaiyāṉē *(pati.77:11-12)*
[**kāṇ** 'to see'; **kāṇpal** < **kāṇp** + **al**]
'**I see** many elephants in his cavalry.'

iṉṉum **vāḻval** eṉ itaṉ paṇpē *(puṟa.245:7)*
[**vāḻ** 'to live'; **vāḻval** < **vāḻv** + **al**]
'**I am** still **living**. What is its nature?'

nummoṭu **varuval** eṉṟi *(naṟṟ.162:6)*
[**var** 'to come'; **varuval** < **varuv** + **al**]
'You are saying "**I shall come** with you." '

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(non-past stem + glide + **al**)

mati maruḷa k **kāṇkuval** *(pati.73:16)*
[**kāṇ** 'to see'; **kāṇkuval** < **kāṇku** + glide **v** + **al**]
'**I see** that (the enemies') intelligence is bewildered.'

aḷ: (3rd person feminine singular)

(non-past stem + **aḷ**)

iraviṉ varutal aṟiyāṉ varum varum **eṉpaḷ** tōḻi yāyē *(aiṅk.272:4-5)*
[**eṉ** 'to say'; **eṉpaḷ** < **eṉp** + **aḷ**]
'He does not come at night (anymore). Friend, my mother **says** repeatedly that he does.'

vaṇṇamum vaṉappum variyum vāṭa **varuntuvaḷ** ivaḷ *(aka.119:2-3)*
[**varuntu** 'to grieve'; **varuntuvaḷ** < **varuntuv** + **aḷ**]
'**She is grieving**, as her complexion, beauty, and loveliness are wilting.'

taṉakku uraippu aṟiyēṉ **nāṇuvaḷ** ivaḷ eṉa *(aka.203:5-6)*
[**nāṇu** 'to feel shy, embarrassed'; **nāṇuvaḷ** < **nāṇuv** + **aḷ**]
'I do not know how to tell her, thinking that **she will be embarrassed**.'

kāmavēḷ viḻavu āyiṉ **kalaṅkuvaḷ** peritu *(kali.27:24)*
[**kalaṅku** 'to be agitated'; **kalaṅkuvaḷ** < **kalaṅkuv** + **aḷ**]
'**She will be** much **agitated** at the time of Kāmaṉ's festival.'

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(non-past stem + glide + **aḷ**)

nammoṭu … muyakkam peṟṟōḷ pōla **uvakkuvaḷ** vāḻiya neñcē

(aka.144:9-11)

[**uva** 'to rejoice, be delighted'; **uvakkuvaḷ** < **uvakku** + glide **v** + **aḷ**]

'**She will rejoice** as though she embraced me.'

aṉ:

(1st person singular)

(non-past stem ± glide + **aṉ**)

uḷ uṭaintu **uḷaṉē** *(naṟr.199:4-5)*

[**uḷ** 'to exist; **uḷaṉ** < **uḷ** + **aṉ**]

'**I exist** with a broken heart.'

nōy eriyāka c cuṭiṉum cuḻaṟṟi eṉ āyitaḻ uḷḷē **karappaṉ**

(kali.142:51-52)

[**kara** 'to hide, conceal'; **karappaṉ** < **karapp** + **aṉ**]

'Even if lovesickness burns me like fire, **I** will wrap it up and **conceal** it inside my fine eyelids.'

malai **akaḻkkuvaṉē** kaṭal **tūrkkuvaṉē** vāṉ **vīḻkkuvaṉē** vaḷi
māṟṟuvaṉ *(paṭṭ:271-272)*

[**akaḻ** 'to dig'; **tūr** 'to fill up'; **vīḻ** 'to fall'; **māṟṟu** 'to make retreat'
akaḻkkuvaṉ < **akaḻkku** + glide **v** + **aṉ**;
tūrkkuvaṉ < **tūrkku** + glide **v** + **aṉ**;
vīḻkkuvaṉ < **vīḻkku** + glide **v** + **aṉ**;
māṟṟuvaṉ < **maṟṟuv** + **aṉ**]

'**I will dig** into the mountains; **will fill up** the sea; **will make** the sky **fall**; and **will change** (the course of) the wind.'

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avala neñcamoṭu celvaṉ *(puṟa.210:13)*
[**cel** 'to leave'; **celvaṉ** < **celv** + **aṉ**]
'**I am leaving** with a distressed heart.'

(3rd person masculine singular)

(non-past stem + **aṉ**)

varuvaṉ eṉṟa kōṉatu perumai *(puṟa.217:7)*
[**var** 'to come'; **varuvaṉ** < **varuv** + **aṉ**]
'the greatness of the king who said "**He will come**" '

(non-past stem + glide + **aṉ**)

iṉṉē **varukuvaṉ** oḻikka avaṟku iṭamē *(puṟa.216:12)*
[**var** 'to come'; **varukuvaṉ** < **varuku** + glide **v** + **aṉ**]
'**He will come** this very day. Reserve / Set aside a place for him.'

ām: (1st person honorific/plural)

(non-past stem + **ām**)

teruḷum maruḷum mayaṅki varupavaḷ kūṟupa **kēḷāmō** ceṉṟu
(kali.144:7-8)
[**kēḷ** 'to hear, listen'; **kēḷām** < **kēḷ** + **ām**]
'**Shall we** go and **listen to** what she says when agitated between consciousness and confusion?'

aritē tōḻi nāṇ **niṟuppām** eṉṟu uṇartal *(kali.137:1)*
[**niṟu** 'to make stand, check, hold'; **niṟuppām** < **niṟupp** + **ām**]
'It is difficult, my friend, to be sure that **we will contain** our bashfulness.'

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kātalar kātalum **kāṇpām** kollō *(kali.36:20)*
[**kāṇ** 'to see'; **kāṇpām** < **kāṇp** + **ām**]
'And **shall we experience** our lover's love, I wonder?'

aivaṉa veṇṇel aṟai uraluḷ peytu **iruvām** *(kali.43:4)*
[**iru** 'to pound'; **iruvām** < **iruv** + **ām**]
'**We shall** pour the white paddy of aivaṉam into the mortar made of rock and **pound**.'

cellal tīrkkam **celvām** *(naṟr.284:4)*
[**cel** 'to leave for a destination'; **celvām** < **celv** + **ām**]
'**We shall / Let us go** and remove (her) distress.'

āy: (2nd person singular)

(non-past stem + **āy**)

ikaḻ malar k kaṇṇaḷā t **tuṟappāyāl** *(kali.135:13)*
[**tuṟa** 'to renounce, detach'; **tuṟappāy** < **tuṟapp** + **āy**]
'**You are renouncing** her, so her eyes (losing luster) are ridiculed by the flowers.'
'You leave her and the flowers ridicule her lusterless eyes.'

atu **poyppāy** nī *(kali.108:57)*
[**poy** 'to fail'; **poyppāy** < **poypp** + **āy**]
'**You will fail** (in your promise).'

cey poruḷ muṟṟiya vaḷamaiyāṉ ākum poruḷ itu **eṉpāy**
(kali.12:10-11)
[**eṉ** 'to say'; **eṉpāy** < **eṉp** + **āy**]
'**You are saying** that the richness attained by seeking wealth is making this (enjoyment of love) possible.'

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(non-past stem + glide + **āy**)

poruḷ vayiṉ **pōkuvāy** *(kali.12:17)*
[**pō** 'to go'; **pōkuvāy** < **pōku** + glide v + **āy**][2]
'**You are going** toward wealth.'
'You are seeking wealth.'

ār: (3rd person honorific/plural)

(non-past stem + **ār**)

tūtu avar viṭutarār **tuṟappār** kol *(kali.33:24)*
[**tuṟa** 'to renounce, detach'; **tuṟappār** < **tuṟapp** + **ār**]
'**Will he renounce** (me) without sending a message, I wonder?'

takavuṭai maṅkaiyar cāṉṟāṇmai cāṉṟār ikaḷiṉum kēḷvarai ētti **iṟaiñcuvār** *(pari.20:88-89)*
[**iṟaiñcu** 'to bow'; **iṟaiñcuvār** < **iṟaiñcuv** + **ār**]
'Women with good qualities, filled with nobility, **will** praise and **bow to** their husbands even if the husbands despise them.'

āḷ: (3rd person feminine singular)

(non-past stem + **āḷ**)

aṉṉaiyum … eṉ mukam nōkkiṉaḷ evaṉ kol tōḻi **celvāḷ** eṉṟu kol ceṟippal eṉṟu kol *(naṟṟ.206:6, 8-9)*
[**cel** 'to leave'; **celvāḷ** < **celv** + **āḷ**]
'And mother looked at my face. What does it mean, my friend? Whether she will (turn to you and) say "**She will leave** (for the millet field)" or she will imprison me (at home)?'

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[2] It is conceivable to derive it from the non-past stem **pokuv** + **āy** PNG.

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poruḷ vayiṉ iṟatti nī eṉa k kēṭpiṉ ... oḷi **ōṭaṟpāḷ** maṉṉō (*kali.10:8-9*)
[**ōṭu** 'to run (away), disappear fast'; **ōṭaṟpāḷ** < **ōṭu** + **kiṟp** + **āḷ**]
'**Will she lose** her luster if she hears that you are leaving for the sake of (earning) wealth?'

āṉ: (3rd person masculine singular)

(non-past stem + **āṉ**)

yāṇṭu **oḷippāṉ** (*kali.146:31*)
[**oḷi** 'to hide'; **oḷippāṉ** < **oḷipp** + **āṉ**]
'Where **is he hiding**?'

vārātu **amaivāṉō** (*kali.41:28*)
[**amai** 'to stay calm, remain undisturbed']
'**Will he be calm** without coming (here)?'

pal kāḻ muttu aṇi āram paṟṟiṉaṉ **parivāṉāl** (*kali.79:12*)
[**pari** 'to pull, sever'; **parivāṉ** < **pariv** + **āṉ**]
'**He would** grab and **pull** the necklace with many strands of pearls.'

(non-past stem + glide + **āṉ**)

mayil iyalār maruvuṇṭu marantu **amaikuvāṉ** (*kali. 30:6*)
[**amai** 'to stay calm, remain undisturbed';
amaikuvāṉ < **amaiku** + glide **v** + **āṉ**]
'**He stays calm** forgetting (me) and enjoying the closeness of women who are like peacocks.'

i: (2nd person singular)

(non-past stem + **i**)

poruḷ vayiṉ **iṟatti** nī (*kali.10:8*)

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[**i<u>r</u>a** ‘to depart’; **i<u>r</u>atti < iratt + i**]
‘**You are departing** toward wealth.’
‘You are leaving for the sake of (earning) wealth.’

pulattiyāl emmē *(aka.39:25)*
[**pula** ‘to sulk, be frustrated’; **pulatti < pulatt + i**]
‘**You are sulking** with me.’

mullaiyum **pūttiyō** *(pu<u>r</u>a.242:6)*
[**pū** ‘to bloom’; **pūtti < pūtt + i**]
‘O jasmine, **do you dare to bloom**?’
‘O jasmine, have you dared to bloom?’

va<u>r</u>umai **añcuti** *(aka.123:7)*
[**añcu** ‘to fear’; **añcuti < añcut + i**]
‘**You are afraid** of poverty.’

poruḷ nōkki … nī **pōkuti** *(kali.10:16)*
[**pōku** ‘to go’; **pōkuti < pōkut + i**]
‘**You are leaving**, seeking wealth.’

veyiloṭu eva<u>n</u> viraintu **cē<u>r</u>i** *(kali.108:39)*
[**cel** ‘to leave for a destination’; **cē<u>r</u>i < cel + t + i**;
virai ‘to go fast’]
‘Why **are you rushing** along with the (heat of the) sun?’

ir: (2nd person plural/honorific)

(non-past stem + **ir**)

uyaṅki<u>n</u>aḷ e<u>n</u><u>r</u>u āṅku **ucātir** *(kali.143:18)*
[**ucā** ‘to enquire’; **ucātir < ucāt + ir**]
‘**You are enquiring** about his wellbeing because she is grieving.’

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i-c-curam aṟitalum **aṟitirō** *(aka.8:17-18)*
[**aṟi** 'to know'; **aṟitir** < **aṟit** + **ir**]
'**Do you know** this forest at all?'

kāṉam iṟappa **eṇṇutir** āyiṉ *(aka.5:15-16)*
[**eṇṇu** 'to think'; **eṇṇutir** < **eṇṇut** + **ir**]
'if **you are thinking** of passing through the jungle'

kaṇicci k kūrmpaṭai k kaṭuntiṟal oruvaṉ piṇikkum kālai **iraṅkuvir** mātō *(puṟa.195:4-5)*
[**iraṅku** 'to feel sorry, regret'; **iraṅkuvir** < **iraṅkuv** + **ir**]
'Alas, **you will feel sorry** when the strong powerful one (Death) with the sharp weapon of a trident binds you.'

ī[3]: (2nd person singular)

(non-past stem + **ī**)

vil ñāṉ **uḷartīyē** *(kali.7:6)*
[**uḷar** 'to pluck'; **uḷartī** < **uḷart** + **ī**]
'**You are plucking** the cord of your bow.'

īr[4]: (2nd person honorific/plural)

(non-past stem + **īr**)

mayaṅkiṉāḷ eṉṟu **maruḷtīr** *(kali.143:19)*
[**maruḷ** 'to be confused'; **maruḷtīr** < **maruḷt** + **īr**]
'**You are puzzled** because she is agitated.'

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[3] It is a variant of **i**.

[4] It is a variant of **ir**.

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eṉ ceytāḷ kol **eṉpīr** kēṭṭīmiṉ *(kali.143:9)*
[**eṉ** 'to say, ask'; **eṉpīr** < **eṉp** + **īr**][5]
'**You are asking** "What did she do?" Please listen.'

niṉ uṟṟa allal urai eṉa eṉṉai **viṉavuvīr** *(kali.144:10-11)*
[**viṉavu** 'to enquire'; **viṉavuvīr** < **viṉavuv** + **īr**]
'**You are asking** me "Tell us (about) the distress you are experiencing." '

u: (1st person singular)

(non-past stem + **u**)

tītiṉmai teyvattāl kaṇṭī **teḷikku** *(kali.91:7-8)*
[**teḷi** 'to make clear, assure'; **teḷikku** < **teḷikk** + **u**][6]
'See (my) harmlessness. **I shall clarify** it by (the name of) god.'

añcal ōmpu niṉ aṇi nalam **nukarku** *(kuṟi:181)*
[**nukar** 'to enjoy'; **nukarku** < **nukark** + **u**]
'Stop being afraid. **I shall / Let me enjoy** your loveliness.'

untu (um + tu):

(3rd person neuter singular)

(non-past stem + **untu**)

kīḻ nīrāṉ mīṉ **vaḷaṅkuntu** *(puṟa.396:1)*
[**vaḷaṅku** 'to move around'; **vaḷaṅkuntu** < **vaḷaṅku** + **um** + **tu**]
'The fish **move around** in low waters.'

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[5] The literary context suggests that the form **eṉpīr** could be a participial noun.

[6] Some might consider the (**k**)**ku** itself, not just **u**, as the PNG.

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um:

(1st person honorific/plural)

(non-past stem + **um**)

em mutumai eḷḷal aḥtu **amaikum** *(aka.6:14-15)*
[**amai** 'to agree with, remain undisturbed';
amaikum < amaik + um]
'Do not ridicule our old age; **we will remain undisturbed** about it.'

nuntai viyaṉ mārpil ... taiiya kōtai paripu āṭa k **kāṇkum** *(kali.80:24, 25-26)*
[**kāṇ** 'to see'; **kāṇkum < kāṇk + um**]
'**We shall see** you playing by pulling the garland worn on your father's wide chest.'

mella mella il **ākutum** *(kuṟu.290:6)*
[**āku** 'to become'; **ākutum < ākut + um**]
'**We are becoming / turning into** nothing slowly.'

piḻaiyalaḷ mātō **piritum** nām eṉiṉē *(aka.5:28)*
[**piri** 'to depart'; **piritum < pirit + um**]
'Alas! If **we would depart** she will not survive.'

yām avaṇiṉṟum **varutum** *(ciṟu:143)*
[**var** 'to come'; **varutum < varut + um**]
'**We are coming** from there.'

yām niṉṉai **verūutum** kāṇum kaṭai *(kali.87:1-2)*
[**veru** 'to shy away, shun'; **verūutum < veru + t + um**]
'**We shun you** when we see you.'

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celva, **cēṟum** em tol pati p peyarntu *(poru:121)*
[**cel** 'to leave for a destination'; **cēṟum** < **cel** + **t** + **um**]
'Lord, **we shall go / proceed** toward our ancient city.'

(3rd person masculine singular)

(non-past stem + **um**)

aṟivuṭaiyōṉ āṟu aracum **cellum** *(puṟa.183:7)*
[**cel** 'to go'; **cellum** < **cel** + **um**]
'Even the king **will go in** the path of the wise man.'

aṇṭiraṉ **varūum** *(puṟa.241:2)*
[**var** 'to come'; **varūum** < **var** + **um**]
'(The donor) Aṇṭiraṉ **will come**.'

tuyar ceytal peṇ aṉṟu puṉaiyiḻāy eṉa k kūṟi t **toḻūum** *(kali.60:6, 7)*
[**toḻu** 'to bow, worship'; **toḻūum** < **toḻu** + **um**]
'He **would do obeisance** to you saying "O one with ornaments, creating agony (of passion) is not a feminine virtue." '

kollaṉai **irakkum** tiruntilai neṭuvēl vaṭitticiṉ eṉavē *(puṟa.180:12-13)*
[**ira** 'to beg, request'; **irakkum** < **irakk** + **um**]
'He **would beg** the blacksmith saying "Make a long spear with a perfect leaf/tip."

ampoṭu vēl nuḻai vaḻi ellām tāṉ **niṟkum** maṉṉē *(puṟa.235:7)*
[**nil** 'to stand, stay'; **niṟkum** < **niṟk** + **um**]
'He **would stand up** wherever arrows and spears enter.'

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(3rd person feminine singular)

(non-past stem + **um**)

ivaḷum **tēmpum** *(kuṟi:26)*
[**tēmpu** 'to sob'; **tēmpum** < **tēmpu** + **um**]
'She also **is sobbing.**'

(non-past stem + glide + **um**)

ciṟappiṉ pālāl tāyum maṉam **tiriyum** *(puṟa.183:4)*
[**tiri** 'to change, twist, whirl'; **tiriyum** < **tiri** + glide **y** + **um**]
'Even mother **will change** her mind on account of eminence.'

(3rd person neuter singular)

(non-past stem + **um**)

vantu maturai matil **poruūum** ... am taṇ puṉal vaiyai āṟu *(pari.12:9-10)*
[**poru** 'to dash against, fight back'; **poruūum** < **poru** + **um**]
'The beautiful cool flooded Vaiyai river **is** coming and **dashing** against the Madurai fortress.'

maññai ... naṉantalai pulampa k **kūum** *(kuṟu.391:7-9)*
[**kū** 'to call out'; **kūum** < **kū** + **um**]
'The peacock **is screeching** as the vast region resounds.'

niṉṉai **viyakkum** iv ulakam *(puṟa.167:11)*
[**viya** 'to adore, admire'; **viyakkum** < **viyakk** + **um**]
'This world **admires** you.'

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nīr nīṭu āṭiṉ kaṇṇum civakkum āṟntōr vāyil tēṉum **puḷikkum**
(kuṟu.354:1-2)
[**puḷi** 'to lose original quality, to change to a lower taste, become sour'; **puḷikkum < puḷikk + um**]
'One's eyes will turn red if one plays/bathes for long in the water. Even honey **will turn sour** in the mouths of those who have had it to the full.'

kal iṟantu ceyal cūḻnta poruḷ poruḷ **ākumō** *(kali.2:16)*
[**ā** 'to be'; **ākum < āk + um**][7]
'**Will** the wealth that you are planning to make by going beyond the mountain **be** (true) wealth?'

niṉ tēr pūṇṭa neṭu naṉ māṉ teṇ maṇi vantu **eṭuppumē**
(kali.70:17-18)
[**eṭu** 'to arouse, stir up'; **eṭuppum < eṭupp + um**]
'The (sound of the) bells worn by the good tall horses tied to your chariot **will** reach here and **arouse** us / **wake** us up.'

(3rd person neuter plural)

(non-past stem + **um**)

tūtum ceṉṟaṉa tōḷum **ceṟṟum** *(aka.251:1)*
[**ceṟṟu** 'to swell up due to excitement'; **ceṟṟum < ceṟṟu + um**]
'The message has gone (to your lover); your shoulders also **will swell** up (with excitement about his return).'

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[7] Some might derive it from **āku + um**.

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nīr nīṭu āṭiṉ kaṇṇum **civakkum** āmtōr vāyil tēṉum puḷikkum
(kuṟu.354:1-2)
[**civa** 'to turn red'; **civakkum** < **civakk** + **um**]
'One's eyes **will turn red** if one plays/bathes for long in the water. Even honey will turn sour in the mouths of those who have had it to the full.'

eṉ: (1st person singular)

(bare stem/non-past stem + **eṉ**)

iṉṉum **uḷeṉē** tōḻi *(kuṟu.310:5)*
[**uḷ** 'to exist'; **uḷeṉ** < **uḷ** + **eṉ**]
'Alas, **I still exist**, my friend!'

amar variṉ añcēṉ **peyarkkuveṉ** numar variṉ **maṟaikuveṉ**
(naṟṟ.362:9-10)
[**peyar** 'to move'; **maṟai** 'to hide';
peyarkkuveṉ < **peyarkkuv** + **eṉ**;
maṟaikuveṉ < **maṟaikuv** + **eṉ**][8]
'If a war breaks up, **I will dodge** without fear. If your kin come **I will hide myself.**'

niṉ āy nalam **maṟappeṉō** *(aka.39:4-5)*
[**maṟa** 'to forget'; **maṟappeṉ** < **maṟapp** + **eṉ**]
'Will **I forget** your fine loveliness?'

niṉ kaṇṇāl **kāṇpeṉ**maṉ yāṉ *(kali.39:43)*
[**kāṇ** 'to see'; **kāṇpeṉ** < **kāṇp** + **eṉ**]

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[8] This is a good example to illustrate that the **kk** in the non-past stem **peyarkk** signifies causativity: **peyarkuveṉ** 'I will move'; **peyarkkuveṉ** 'I will make __ move.'

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'**I will** definitely **see** (my groom's beauty at the wedding) through your eyes.'

parukīttai **taṇṭuveṉ** *(kali.85:35, 36)*
[**taṇṭu** 'to punish'; **taṇṭuveṉ** < **taṇṭuv** + **eṉ**]
'Drink (the milk), or **I will punish** you.'

ēm: (1st person plural/honorific)

(non-past stem + **ēm**)

kaṉṟoṭu **celvēm** *(kali.116:1)*
[**cel** 'to leave'; **celvēm** < **celv** + **ēm**]
'**We are going** with the calves.'

yāraiyō niṉ **pulakkēm** *(aka.46:7)*
[**pula** 'to sulk, chide'; **pulakkēm** < **pulakk** + **ēm**]
'Who are you (to us after all)? **We are sulking** with you.'

iṉiyavai peṟiṉē taṉi t taṉi **nukarkēm** taruka eṉa viḻaiyā *(pati.38:13-14)*
[**nukar** 'to enjoy'; **nukarkēm** < **nukark** + **ēm**]
'Before one could wish "If we get good things **we will enjoy** them individually/privately; therefore give." ... '

aṉṉaikku **aṟivippēm** kol aṟiviyēm kol *(aka.52:9-10)*
[**aṟivi** 'to make known, inform'; **aṟivippēm** < **aṟivipp** + **ēm**]
'**Shall we inform** mother or not?'

poruvēm eṉa p peyarkoṭuttu *(paṭṭ:289)*
[**poru** 'to fight back'; **poruvēm** < **poruv** + **ēm**]
'evading (the enemies) thinking, "**We shall fight** back" '

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niṉ kuṟi vantu em katavam cērntu acaitta kai vaḷaiyiṉ vāy viṭal mālai
makaḷirai **nōvēmō** *(kali.68:8-9)*
[**nō** 'to accuse, blame'; **nōvēm** < **nōv** + **ēm**]
'**Shall we blame** your (other) women who come for a rendezvous with you and have the nature of coming to our door (hoping to see you here) and announcing their arrival through the bangles on their hands which they put on our door?'

(non-past stem + glide + **ēm**)

makaḷirai ... amarpuṟṟa maintar akalam **kaṭikuvēm** eṉpavai
yārkkāṉum muṭi poruḷ aṉṟu *(pari.20:91-93)*
[**kaṭi** 'to avoid'; **kaṭikuvēm** < **kaṭiku** + glide v + **ēm**]
'It is not possible for anyone to say that **we shall avoid** the wide chest of the young men who desired (other women).'

ēṉ: (1st person singular)

(non-past stem + **ēṉ**)

iṉṉum ... **uḷḷēṉ** *(puṟa.365:7, 9)*
[**uḷ** 'to exist'; **uḷḷēṉ** < **uḷ** + **ēṉ**]
'**I** still **exist**.'

āṭu eṉil āṭalum **āṟṟukēṉ** *(kali.140:14)*
[**āṟṟu** 'to perform'; **āṟṟukēṉ** < **āṟṟuk** + **ēṉ**]
'If you tell me to sing, **I can perform** singing also.'

niṉ viḻumam **uvappēṉ** *(naṟṟ.360:10)*
[**uva** 'to rejoice / be delighted'; **uvappēṉ** < **uvapp** + **ēṉ**]
'**I rejoice** (about) your greatness.'

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ivaḷai c col āṭi k **kāṇpēṉ** takaittu *(kali.56:13)*
[**kāṇ** 'to see'; **kāṇpēṉ** < **kāṇp + ēṉ**]
'I **shall** stop her and **try** to converse with her.'

ciṟu puṉ mālai uṇmai **aṟivēṉ** tōḻi avar k kāṇā ūṅkē *(kuṟu.352:5-6)*
[**aṟi** 'to know, understand'; **aṟivēṉ** < **aṟiv + ēṉ**]
'When I do not see him, **I realize** the existence of the small mean evening.'

yāṉē **maruḷvēṉ** *(kuṟu.94:3)*
[**maruḷ** 'to be confused'; **maruḷvēṉ** < **maruḷv + ēṉ**]
'I am confused.'

(non-past stem + glide + **ēṉ**)

uḷḷi varukuvar kollō uḷaintu yāṉ eḷḷi **irukkuvēṉ** maṉ kolō *(kali.142:31-32)*
[**iru** 'to remain, stay'; **irukkuvēṉ** < **irukku** + glide **v** + **ēṉ**]
'Will he think of me and come (to me), I wonder. (If he comes) **will I** sulk and **remain despising** him, I wonder.'

tōyntārai **aṟikuvēṉ** yāṉ *(kali.79:9)*
[**aṟi** 'to know, understand'; **aṟikuvēṉ** < **aṟiku** + glide **v** + **ēṉ**]
'I will know / find out about those who immersed themselves on your chest.'

ai: (2nd person singular)

(non-past stem + **ai**)

oḷ oḷi **āvai** oru kuḻai **āvai** *(pari.15:55)*
[**ā** 'to be'; **āvai** < **āv + ai**]
'**You are** the bright light. **You are** the one with one kuḻai (earring).'

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niṉ perum celvam yārkku **eñcuvaiyē** *(puṟa.213:16)*
[**eñcu** 'to leave behind'; **eñcuvai** < **eñcuv** + **ai**]
'To whom **will you leave behind** your great wealth?'

paḻi tapu ñāyiṟē pāṭu aṟiyātār kaṇ kaḻiya k **kataḻvai** *(kali.143:22-23)*
[**kataḻ** 'to rush'; **kataḻvai** < **kataḻv** + **ai**]
'O flawless sun, in order to be excess(ively hot), **you are rushing** toward those who do not know the way of the world.'

(non-past stem + glide + **ai**)

ceru p pala **ceykuvai** *(pati.36:14)*
[**cey** 'to do'; **ceykuvai** < **ceyku** + glide **v** + **ai**]
'**You make** many wars.'

pakal nī variṉum **puṇarkuvai** ... meṉ tōḷē *(aka.18:16, 18)*
[**puṇar** 'to unite'; **puṇarkuvai** < **puṇarku** + glide **v** + **ai**]
'Even if you come during the day **you will unite** with / **join** (her) soft shoulders.'

ōm: (1st person honorific/plural)

(non-past stem + glide + **ōm**)

pulampoṭu terumaral uyakkamum **tīrkkuvōm** *(puṟa.381:15-16)*
[**tīr** 'to vanish, to rectify/cure';
tīrkkuvōm < **tīrkku** + glide **v** + **ōm**]
'**We will get rid of** (our) loneliness and weariness due to wandering.'

m: (3rd person neuter singular)

(non-past stem + **m**)

puṉai kaḻal maintaroṭu tār aṇi maintar tava p payaṉ **caṉm**

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(pari.22:27-28)

[**cāl** 'to be abundant'; **cāṉm** < **cāl** + **m**][9]

'The fruit of penance (performed) by young men wearing warrior's anklets and young men wearing garlands **is abundant**.'

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[9] Some might treat **cāṉm** as derived from **cāl** + **um** > ***cālm** > **cāṉm**.

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28

NEGATIVE PERSONAL VERBS

GENERAL: See "Past Personal Verbs."

FORMATION: The negative personal verbs are formed by suffixation:

(i) a PNG suffix beginning with a long vowel is added directly to the bare verb stem. In negative personal verbs, PNG suffixes beginning with a short vowel are never added directly to the bare verb stem unless the latter is **al** 'not to be ...' or **il** 'to be non-existent.'

(ii) **al** is added to a bare verb stem or a non-past stem ending with (**k**)**k** and is subsequently followed by a PNG suffix.

(iii) **il** is added to the past stem of a verb and is subsequently followed by a PNG suffix.

The negative verbs do not normally refer to any particular time. However, it is possible to suppose that **al** "co-indicates" the incompletive aspect of negation whereas **il** "co-indicates" the completive aspect of

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negation because **al** is appended to a non-past stem while **il** is appended to a past stem.

See "The Negative **al** and **il**" for information on periphrastic negative constructions formed by using conjugated forms of the intrinsically negative verbs **al** and **il**.

PNG for negative finite verbs

1st person singular: **an̲, en̲, ēn̲, ēl**
1st person plural/honorific: **am, ām, ēm**
2nd person singular: **āy, ai, ōy**
2nd person plural/honorific: **ir, īr**
3rd person masculine singular: **an̲, ān̲**
3rd person feminine singular: **aḷ, āḷ**
3rd person human plural/honorific: **ar, ār**
3rd person neuter singular: **atu, ātu**
3rd person neuter plural: **a, ā, m**

See "Person-Number-Gender" for information on the PNG categories.

EXAMPLES

Formation mechanism: suffixation

bare verb stem + PNG beginning with a long vowel
bare verb stem + **al** + PNG
non-past stem in (**k**)**k** + **al** + PNG
past stem + **il** + PNG

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PNG *Structure and Example*

a: (3rd person neuter plural)

(bare stem + **al** + **a**)

kaḷiṟu iṉṟu **peyarala** paricilar kaṭumpē *(puṟa.205:14)*
[**peyar** 'to move, leave'; **peyarala** < **peyar** + **al** + **a**]
'The group of suppliants **will not move** without (getting) the elephants.'

atu: (3rd person neuter singular)

(bare stem + **al** + **atu**)

iravu iṟantu ellai **tōṉṟalatu** *(naṟṟ.378:6)*
[**tōṉṟu** 'to appear'; **tōṉṟalatu** < **tōṉṟu** + **al** + **atu**]
'The sun **does not appear** surpassing/overwhelming the night.'

am: (1st person plural/honorific)

(bare stem + **al** + **am**)

peṭpu iṉṟital yām **vēṇṭalamē** *(puṟa.205:2)*
[**vēṇṭu** 'to wish for'; **vēṇṭalam** < **vēṇṭu** + **al** + **am**]
'**We do not want** the gift (provided) without caring.'

(bare stem + glide + **al** + **am**)

ciṟukārōṭaṉ payiṉoṭu cērttiya kal pōl **piriyalam** *(aka.1:5-6)*
[**piri** 'to separate'; **piriyalam** < **piri** + glide **y** + **al** + **am**]
'Like the stones, which the man who sharpens objects stuck together with glue, **we will not be separated.**'

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(non-past stem + **al** + **am**)

toṭukalam **kuṟuka** vāral ... mārpē *(aka.196:8, 13)*
[**toṭu** 'to touch'; **toṭukalam** < **toṭuk** + **al** + **am**]
'**We will not touch** your chest. Do not come close.'

ar: (3rd person human plural/honorific)

(bare stem + **al** + **ar**)

niṉ muṉṉōr ellām pārppār nōvaṉa **ceyyalar** *(puṟa.43:13-14)*
[**cey** 'to do'; **ceyyalar** < **cey** + **al** + **ar**]
'None of your ancestors **would do** things that would hurt the brahmins.'
'None of your ancestors did things that the brahmins would suffer from.'
(An example to show that the negative verb does not indicate any particular time.)

(bare stem + glide + **al** + **ar**)

eṉṟum eṉ tōḷ piripu **aṟiyalarē** *(naṟṟ.1:2)*
[**aṟi** 'to know'; **aṟiyalar** < **aṟi** + glide **y** + **al** + **ar**]
'He **never knows** separation from my shoulders.'

aḷ: (3rd person feminine singular)

(bare stem + glide + **al** + **aḷ**)

piḻaiyalaḷ mātō piritum nām eṉiṉē *(aka.5:28)*
[**piḻai** 'to survive'; **piḻaiyalaḷ** < **piḻai** + glide **y** + **al** + **aḷ**]
'Alas, **she will not survive** if we depart.'

(past stem + **il** + **aḷ**)

acai naṭai p pētai **melintilaḷ** *(kuṟu.182:6-7)*
[**meli** 'to grow thin, be weary'; **melintilaḷ** < **melint** + **il** + **aḷ**]
'The innocent young woman, who is staggering, **is not weary**.'

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aṉ:

(1st person singular)

(non-past stem + **al** + **aṉ**)

ivaḷ … oli kūntal viṭṭu **amaikalaṉē** *(naṟṟ.141:11-12)*
[**amai** 'to stay calm, undisturbed'; **amaikalaṉ** < **amaik** + **al** + **aṉ**]
'**I will not be calm** if I leave her luscious tresses.'

(3rd person masculine singular)

(bare stem + glide + **al** + **aṉ**)

valiyar eṉa vaḻi **moḻiyalaṉ** *(puṟa.239:6)*
[**moḻi** 'to say'; **moḻiyalaṉ** < **moḻi** + glide **y** + **al** + **aṉ**]
'**He will not say words** after them (i.e., repeat what they said) just because they are powerful.'

ā: (3rd person neuter plural)

(bare stem + **ā**)

mā āṭiya pulaṉ nāñcil **āṭā** *(pati.25:1)*
[**āṭu** 'to move'; **āṭā** < **āṭu** + **ā**]
'The plows **will not move** in the land where animals have moved.'
'The plows will not move in the land which the animals have destroyed.'

ātu: (3rd person neuter singular)

(bare stem + **ātu**)

peyal **āṉātē** vāṉam *(kuṟu.380:3)*
[**āṉ** 'to be content with'; **āṉātu** < **āṉ** + **ātu**;
āṉātē < **āṉātu** + **ē** particle]

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'The sky **will not be content with** pouring.'
'The sky will not stop pouring.'

(bare stem + glide + **ātu**)

vittu vaṟattiṉ **cāvātu** *(puṟa.137:5)*
[**cā** 'to wither'; **cāvātu** < **cā** + glide **v** + **ātu**]
'The seeds **will not die** of dryness.'

(non-past stem + **al** + **ātu**)

tuṟantu amaikallār kātalar maṟantu **amaikallātu** eṉ maṭam keḻu neñcē *(aiṅk.457:3-4)*
[**amai** 'to stay calm, undisturbed';
amaikallātu < **amaik** + **al** + **ātu**]
'My lover will not renounce me and be calm. My much ignorant heart **will not** forget him and **be calm.**'

ām: (1st person plural/honorific)

(bare stem + **ām**)

amai t tōḷāy niṉ mey vāḻ uppiṉ vilai **eyyām** *(aka.390:10-11)*
[**ey** 'to know'; **eyyām** < **ey** + **ām**]
'O you with bamboo (like) shoulders, **we do not know** the price of the salt on your body.'

āy[1]: (2nd person singular)

(bare stem + **āy**)

eṟ karantu uṟaivōr uḷ vaḻi **kāṭṭāy** *(naṟṟ.196:6)*
[**kāṭṭu** 'to show'; **kāṭṭāy** < **kāṭṭu** + **āy**]

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[1] Personal verb forms ending with this suffix bear a resemblance to the imperative/optative forms ending with the suffix **āy**. See "The Imperative/Optative."

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'You are not showing me the direction/way in which he who is hiding away from me lives.'

(bare stem + glide + **āy**)

aṉṟu nam **aṟiyāy** *(aka.33:18)*
[**aṟi** 'to know'; **aṟiyāy** < **aṟi** + glide **y** + **āy**]
'You did not know us then.'
(An example to show that the negative verb does not indicate any particular time.)

(non-past stem + **al** + **āy**)

em kēḷvaṉ tarutalum **tarukallāy** tuṇai allai *(kali.148:17)*
[**tar** 'to give'; **tarukallāy** < **taruk** + **al** + **āy**]
'You **don't** even **bring** back my husband. You are no companion.'

ār: (3rd person human plural/honorific)

(bare stem + **ār**)

ciṟu puṉ mālaiyum **uḷḷār** avar *(aka.114:6)*
[**uḷḷu** 'to think, remember, contemplate; **uḷḷār** < **uḷḷu** + **ār**]
'He does not think (of me) even in the lowly mean evening.'

(bare stem + **ār**)

maram cām maruntum **koḷḷār** māntar uram cā c **ceyyār** uyar tavam *(naṟṟ.226:1-2)*
[**koḷ** 'to take'; **cey** 'to do'; **koḷḷār** < **koḷ** + **ār**; **ceyyār** < **cey** + **ār**]
'Poeple **will not get/obtain/draw** medicine which kills the tree; **they will not do** high penance wearing out their strength.'

aṟṟai t tiṅkaḷ av veṇ nilaviṉ entaiyum uṭaiyēm em kuṉṟum piṟar **koḷār** *(puṟa.112:1-2)*
[**koḷ** 'to take hold'; **koḷār** < **koḷ** + **ār**]

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'We had our father (living then) on that full moon (night). **Neither** did **others take hold of** our hill in that white moonlight.'
(An example to show that the negative verb does not indicate any particular time.)

(bare stem + glide + **ār**)

tī nīrai k kaḷḷiṉum makiḻ ceyum eṉa uraittum **amaiyār** (*kali.4:13-14*)
[**amai** 'to be satisfied, relax'; **amaiyār** < **amai** + glide **y** + **ār**]
'**He will not be satisfied** even after saying that the sweet water (of my lips) is more intoxicating than toddy.'

(bare stem + glide + **ār**)

peṇṭir iṉṉum **ōvār** eṉ tiṟattu alarē (*naṟṟ.116:11-12*)
[**ō** 'to end, cease'; **ōvār** < **ō** + glide **v** + **ār**][2]
'The townswomen **have not** yet **ended** the gossip about me.'

(non-past stem + **al** + **ār**)

tiṅkaḷ aravu uṟiṉ **tīrkkalār** āyiṉum tam kātal kāṭṭuvar cāṉṟavar (*kali.140:17-18*)
[**tīr** 'to vanish; to rectify, cure'; **tīrkkalār** < **tīrkk** + **al** + **ār**]
'When the moon is gotten by the snake (during an eclipse), the noble people would show their love for it although **they are/will not** (be able to) **rectify** (its agony).'

(non-past stem + **al**+ **ār**)

tuṟantu **amaikallār** kātalar maṟantu amaikallātu eṉ maṭam keḻu neñcē (*aiṅk.457:3-4*)
[**amai** 'to stay calm/undisturbed'; **amakallār** < **amaik** + **al** + **ār**]
'My lover **will not** renounce me and **be calm**. My much ignorant heart will not forget him and be calm.'

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[2] Some might take the stem to be **ōvu**.

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āḷ: (3rd person feminine singular)

(bare stem + glide + **āḷ**)

pāṇaṉ cūṭāṉ pāṭiṉi **aṇiyāḷ** *(puṟa.242:3)*
[**aṇi** 'to decorate with, wear'; **aṇiyāḷ** < **aṇi** + glide **y** + **āḷ**]
'The bard will not wear (the jasmine); the bardess **will not decorate** herself **with** (it).'

(non-past stem + **al** + **āḷ**)

nāṇum niṟaiyum **uṇarkallāḷ** *(kali.146:6)*
[**uṇar** 'to realize, understand'; **uṇarkallāḷ** < **uṇark** + **al** + **āḷ**]
'She **does not understand** (the significance of) her bashfulness and virtue.'

ā(a)ṉ: (3rd person masculine singular)

(bare stem + **āṉ**)

pāṇaṉ **cūṭāṉ** pāṭiṉi aṇiyāḷ *(puṟa.242:3)*
[**cūṭu** 'to wear'; **cūṭāṉ** < **cūṭu** + **āṉ**]
'The bard will not wear (the jasmine); the bardess **will not decorate** herself **with** (it).'

īṭal **āṉāṉ** vēntē *(puṟa.139:11)*
[**āṉ** 'to be content with'; **āṉāṉ** < **āṉ** + **āṉ**]
'The king **is not satisfied/content** with his giving.'
(Note that **āṉāṉ** is a negative form. See "A Note on the Verb **āṉ**.")

iraviṉil patam **peṟāaṉ** *(kali.46:10)*
[**peṟu** 'to obtain, get'; **peṟāaṉ** < **peṟu** + **āṉ**]
'He **will not get** the opportunity (to have me) at night.'

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(non-past stem+ **āṉ**)

uḻaiyiṉ **pōkāṉ** *(kuṟu.294:7)*
[**pō** 'to go, leave'; **pōkāṉ** < **pōk** + **āṉ**]
'**He will not go** (away) from me.'

(non-past stem + **al** + **āṉ**)

tāṉ uṟṟa nōy **uraikkallāṉ** peyarum maṉ *(kali.37:4-5)*
[**urai** 'to express, utter'; **uraikkallāṉ** < **uraikk** + **al** + **āṉ**][3]
'What a pity, **he** moves away; (he) **would not speak** about his (love)sickness!'

ir: (2nd person plural/honorific)

(bare stem + **al** + **ir**)

kaṇṭaṉir āyiṉ **kaḻaṟalir** maṉṉō *(aka.130:2)*
[**kaḻaṟu** 'to chide'; **kaḻaṟalir** < **kaḻaṟu** + **al** + **ir**]
'If you had seen (it) **you would** definitely **not chide** (me).'

īr:

(2nd person plural/honorific)

(bare stem + **īr**)

ivaḷ iṭai mulai k kiṭantum naṭuṅkal **āṉīr** *(kuṟu.178:3-4)*
[**āṉ** 'to be content with'; **āṉīr** < **āṉ** + **īr**]
'Although you are lying in the middle of her breasts **you do not stop** trembling/shivering.'
(Note that **āṉīr** is negative. See "A Note on the Verb **āṉ**.")

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[3] It could be interpreted as a participial noun in this context.

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eṉ: (1st person singular)

(bare stem + **al** + **eṉ**)

oru nāḷ puṇara p puṇariṉ arai nāḷ vāḻkkaiyum **vēṇṭaleṉ** yāṉē *(kuṟu.280:4-5)*
[**vēṇṭu** 'to wish for'; **vēṇṭaleṉ** < **vēṇṭu** + **al** + **eṉ**]
'If I unite with her for a day's union, I **will not wish** for even a half-a-day's living (further).'

ēl: (1st person singular)

(bare stem + **ēl**)

taṉiyē varutal naṉi pulampu uṭaittu eṉa **vārēl** maṉ yāṉ *(naṟṟ.267:7-8)*
[**var** 'to come'; **vārēl** < **var** + **ēl**][4]
'**I do not come** (to the shore any more) because coming alone feels quite lonely.'

ē(e)m: (1st person plural/honorific)

(bare stem + **ēm**)

piṟarum oruttiyai nam maṉai t tantu vatuvai ayarntaṉai eṉpa aḥtu yām **kūṟēm** *(aka.46:8-10)*
[**kūṟu** 'to state, discuss'; **kūṟēm** < **kūṟu** + **ēm**]
'They say that you brought another woman to our house and celebrated the wedding. **We do not / will not speak** of it.'

uṇarcci illōr uṭaimai **uḷḷēm** *(puṟa.197:16)*
[**uḷ(ḷu)** 'to think'; **uḷḷēm** < **uḷḷu** + **ēm**]

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[4] This form, the only attestation with **ēl** as PNG, is suspicious. It could be an instance of metanalysis. Perhaps those who edited the anthologies analyzed **vārēṉmaṉ** as **vārēl** + **maṉ** instead of **vārēṉ** + **maṉ**.

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'**We will not think** about the possession/wealth of those who do not have feelings/sentiments.'

ivaṉai p poyppa **viṭēem** *(kali.89:13-14)*
[**viṭu** 'to let go, permit'; **viṭēem** < **viṭu** + **ēm**]
'**We will not let** him lie.'

ēṉ: (1st person singular)

(bare stem + **ēṉ**)

paṭṭiṉam peṟiṉum **vārēṉ** *(paṭṭ:218, 220)*
[**var** 'to come along'; **vārēṉ** < **var** + **ēṉ**]
'Even if I get the coastal town, **I will not come** (with you).'

cellēṉ **cellēṉ** piṟar mukam **nōkkēṉ** *(puṟa.399:14)*
[**cel** 'to leave for a destination'; **nōkku** 'to look at';
cellēṉ < **cel** + **ēṉ**; **nōkkēṉ** < **nōkku** + **ēṉ**]
'**I will not go. I will not go. I will not look at** the faces of others.'

eṉ vāy niṉ moḻi **māṭṭēṉ** *(naṟṟ.342:3)*
[**māṭṭu** 'to fasten, stick'; **māṭṭēṉ** < **māṭṭu** + **ēṉ**][5]
'**I will not stick** your word(s) into my mouth.'
'I will not repeat your words.'

eṉ tol kaviṉ tolaiyiṉum tolaika cāra **viṭēeṉ** *(naṟṟ.350:4, 6)*
[**viṭu** 'to let go, allow'; **viṭēeṉ** < **viṭu** + **ēṉ**]
'Even if my nurtured/innate loveliness is lost, **I will not let** (you) come close.'

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[5] Note that **māṭṭ__** follows the infinitive form of a verb to signify negation in modern Tamil: e.g., **colla māṭṭēṉ** 'I will not say.'

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(bare stem + glide + **ēṉ**)

avar cūḻvatai evaṉ kol **aṟiyēṉ** *(kali.4:11, 12)*
[**aṟi** 'to know'; **aṟiyēṉ** < **aṟi** + glide **y** + **ēṉ**]
'What is he planning? **I do not know.**'

(bare stem ± glide + **al** + **ēṉ**)

avaṉ **maṟavalēṉē** piṟar **uḷḷalēṉē** *(puṟa.395:32)*
[**maṟa** 'to forget'; **uḷḷu** 'to remember, think';
maṟavalēṉ < **maṟa** + glide **v** + **al** + **ēṉ**;
uḷḷalēṉ < **uḷḷu** + **al** + **ēṉ**]
'**I will not forget** him; **I will not think** of others.'

(non-past stem + **al** + **ēṉ**)

uyartiṇai ūmaṉ pōla t tuyar **poṟukkallēṉ** tōḻi *(kuṟu.224:5-6)*
[**poṟu** 'to tolerate, bear with'; **poṟukkallēṉ** < **poṟukk** + **al** + **ēṉ**]
'My friend, **I cannot bear with** the distress like a mute person.'

(non-past stem + **al** + **ēṉ**)

aḥtu **aṟikalēṉ** yāṉē *(naṟṟ.206:11)*
[**aṟi** 'to know'; **aṟikalēṉ** < **aṟik** + **al** + **ēṉ**]
'**I cannot** (possibly) **know** that.'

(non-past stem + **al** + **ēṉ**)

mārpil ... yāṉ cārātu **amaikallēṉ** *(kali.104:65-66)*
[**amai** 'to stay undisturbed'; **amaikallēṉ** < **amaik** + **al** + **ēṉ**]
'**I cannot stay calm** without leaning on (his) chest.'

(past stem + **il** + **ēṉ**)

nalaṉum iḻantāḷ ivaḷ eṉṉum takkavir pōlum **iḻantilēṉ** maṉṉō
(kali.146:18-19)
[**iḻa** 'to lose'; **iḻantilēṉ** < **iḻant** + **il** + **ēṉ**]

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'You seem to be the people who are saying "She lost her well-being too." Certainly, **I have not lost** (it).'

ai: (2nd person singular)

(bare stem + **al** + **ai**)

peyal kaṇ maṟaittaliṉ vicumpu **kāṇalaiyē** *(kuṟu.355:1)*
[**kāṇ** 'to see'; **kāṇalai** < **kāṇ** + **al** + **ai**]
'Since the rain covers the area, **you do not see** the sky.'
'Since the rain covers your eyes, **you do not see** the sky.'

(non-past stem + **al** + **ai**)

pakaivarkku añci p paṇintu **oḻukalaiyē** *(matu:201)*
[**oḻu** 'to conduct oneself, behave'; **oḻukalai** < **oḻuk** + **al** + **ai**][6]
'**You will not** be afraid of your enemies and **behave** obediently.'

(past stem + **il** + **ai**)

evaṉkol eṉṟu niṉaikkalum **niṉaittilai** *(naṟṟ.297:5)*
[**niṉai** 'to think'; **niṉaittilai** < **niṉaitt** + **il** + **ai**]
'**You do not** even **think** "What is it?" '

ōy: (2nd person singular)

(bare stem + glide + **āt** + **ōy**)

ariyaḷ ākutal **aṟiyātōyē** *(kuṟu.120:4)*
[**aṟi** 'to know, understand'; **aṟiyātōy** < **aṟi** + y + **āt** + **ōy**][7]
'**You do not understand** that she is hard (to be obtained).'

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[6] Some might consider **oḻuku** to be the stem.

[7] It could be interpreted as a participial noun in this context.

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m[8]: (3rd person neuter plural)

(bare stem + **m**)

icaiyum i<u>n</u>pamum ītalum mū<u>n</u><u>r</u>um acaiyuṭa<u>n</u> iruntōrkku arum puṇarvu **i<u>n</u>m** *(na<u>r</u><u>r</u>.214:1-2)*

[**il** 'to be non-existent; to be absent'; **i<u>n</u>m** < **il** + **m**]

'The rare combination of the three, namely, fame, pleasure, and beneficence, **does not exist** for those who stay around (at home) with laziness.'

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[8] It occurs only after **il** 'to be non-existent.'

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29

PAST PARTICIPIAL NOUNS

GENERAL: The finite verb form that refers either to the doer or the object of the action indicated by the verb is here called the "participial noun." More specifically, when a finite verb form is used like a noun, it is referred to as a "participial noun."[1] A participial noun can be interpreted as "X who/which is/was/were verb(s/ed/en)," where "X" is denoted by the PNG suffix in the participial noun and "verb" is the verb underlying the participial noun. The participial noun functions like any other nominal in that it can be declined. There is no formal difference between a finite verb and a participial noun except in some cases where the affixes attached to the stem are different for participial nouns. Technically, any finite verb can function as a participial noun and therefore in classical Tamil, many such verb forms provide two interpretations, one as a finite

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[1] Traditional grammarians and commentators refer to the participial noun as **viṉaiyāl aṇaiyum peyar** 'noun embraced by an action' (Naṉṉūl, Rule 285), **viṉaippeyar** 'action noun' (the Old Commentary on *pati.13:1, 2, 4, 6)*, or **toḻiṟpeyar** 'action noun' (the Old Commentary on *pati.19:19)*.

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verb and the other as a participial noun. Context alone determines the meaning in such cases.

Two basic types of participial nouns are found in classical Tamil: affirmative and negative. See "Negative Participial Nouns" for information about the negative type.

FORMATION: Past participial nouns are derived by suffixation. A participial noun suffix indicating the person-number-gender of the doer or the experiencer of the action is added to the past/completive stem of the verb. In some cases, **an̲**, **in̲**, or **icin̲** is added to the past/completive stem before adding the participial noun suffix.[2]

See "The Past Stem" and "Person-Number-Gender" for information on the past/completive stem and the PNG categories.

<u>PNG for affirmative past participial nouns</u>

1st person singular: **en̲, ēn̲**
1st person plural/honorific: **am, ām, ēm**
2nd person singular: **āy, ōy**
2nd person plural/honorific: **avir, ir, ī(i)r**
3rd person masculine singular: **an̲, avan̲, ān̲, ōn̲**
3rd person feminine singular: **avaḷ, aḷ, āḷ, ōḷ**
3rd person human plural/honorific: **avar, ar, ār, ōr**
3rd person neuter singular: **atu, atai**
3rd person neuter plural: **a, avai**

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[2] For a discussion of **an̲**, **in̲**, and **icin̲**, see "Notes on Miscellaneous Items."

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EXAMPLES

Formation mechanism: suffixation
past/completive stem ± **aṉ/iṉ/iciṉ** + PNG[3]

PNG *Structure and Example*

a: (3rd person neuter plural)

(past/completive stem + glide + **a**)

irantōr **vēṇṭiya** koṭuttu *(kuṟu.349:5-6)*
[**vēṇtu** 'to wish for'; **vēṇṭiya** < **vēṇṭi** + glide **y** + **a**;
vēṇṭiya is the object.]
'giving **what** the suppliants **wished for**'

(past/completive stem + **aṉ** + **a**)

māṇṭaṉa pala *(pati.19:27)*
[**māṇ** 'to be perfect, elegant'; **māṇṭaṉa** < **māṇṭ** + **aṉ** + **a**]
'(the places) **which were elegant** were many'

(past/completive stem + glide + **iṉ** + **a**)

kūntal **orīiyiṉa** pōla ... maḻaikkaṇ *(pati.21:33-34, 35)*

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[3] Some might prefer to separate the initial **a** from the suffixes **avir**, **avaṉ**, **avaḷ**, **avar**, **atai**, and **avai**, and consider it as part of the stem: e.g., **tuṟantavar** 'he who has renounced' < **tuṟanta** (past adjectival participle) + **ar** PNG or **tuṟanta** (past adjectival participle) + **avar** 'that person' instead of **tuṟant** (past/completive stem) + **avar** PNG. But note that in non-past participial nouns, the adjectival participle form could not be identified as the stem. For example, in **iruppavar** 'those who remain/stay', ***iruppa** is not non-past adjectival participle and therefore we cannot derive **iruppavar** from ***iruppa** + **ar** or ***iruppa** + **avar**. Therefore, I have settled for **irupp** (non-past/non-completive stem) + **avar** PNG which can be considered similar to **tuṟant** (past/completive stem) + **avar** PNG in structure.

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[**oru** ‘to move away’; **orīiyiṉa** < **orīi** + glide **y** + **iṉ** + **a**]
‘compassionate eyes **which** appear as if they **moved away** from the tresses’

atu: (3rd person neuter singular)

(past/completive stem + **atu**)

kāl **yāttatu** *(peru:133)*
[**yā** ‘to bind’; **yāttatu** < **yātt** + **atu**; **yāttatu** is the object]
‘... **which was bound** to a post’

kuppai vēḷai uppili **ventatai** *(ciṟu:137)*

[**ve** ‘to steam up, boil; **ventatai** < **ventatu** + **ai** (case marker)
ventatu < **vent** + **atu**; **ventatai** is the object]
‘the vēḷai leaves **which boiled** without salt’
‘the vēḷai leaves which were cooked without salt’

(past/completive stem + glide + **atu**)

niṉ **uḷḷiyatu** muṭittōy *(puṟa.211:9-10)*
[**uḷḷu** ‘to think, intend’; **uḷḷiyatu** < **uḷḷi** + glide **y** + **atu**; **uḷḷiyatu** is the object]
‘you who accomplished **what** you **intended**’

atai: (3rd person neuter singular)

(past/completive stem + **atai**)

ūrntatai ... pukaḻ cāl vēḻam *(pari.21:1, 2)*
[**ūr** ‘to ride’; **ūrntatai** < **ūrnt** + **atai**; **ūrntatai** is the object]
‘**What** you **rode** was a famous elephant.’

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am: (1st person honorific/plural)

(past/completive stem + **aṉ** + **am**)

yām umakku c **ciṟantaṉam** ātal aṟintaṉir āyiṉ *(kali.5:4-5)*
[**ciṟa** 'to be dear/indispensable'; **ciṟantaṉam** < **ciṟant** + **aṉ** + **am**]
'if you know that **we are** (people who are) **dear** to you'

ar: (3rd person human plural/honorific)

(past/completive stem + glide + **ar**)

pirital **valliyar** ... natturantōr *(aka.223:1)*
[**val** 'to be capable'; **valliyar** < **valli** + glide y + **ar**]
'He who renounced us **is one who is capable of** being separated.'

(past/completive stem + **iṉ** + **ar**)

vēṇṭupa vēṇṭupa **vēṇṭiṉarkku** aruḷi *(peru:444)*
[**vēṇṭu** 'to wish for'; **vēṇṭiṉar** < **vēṇṭi** + **iṉ** + **ar**]
'bestowing upon **those who wanted** whatever they wanted'

avar: (3rd person human plural/honorific)

(past/completive stem + **avar**)

naḷ eṉ kaṅkul naṭuṅku tuṇai āyavar niṉ maṟantu uṟaital yāvatu *(aka.129:2-3)*
[**ā** 'to be'; **āyavar** < **āy** + **avar**]
'How could **he, who was** (your) companion at those times of shivering/trembling in the thick of the night, stay (away) forgetting you?'

tuṟantavar āṇṭu āṇṭu uṟaikuvar kollō *(kali.36:21)*
[**tuṟa** 'to renounce, relinquish'; **tuṟantavar** < **tuṟant** + **avar**]

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'Will he, **who has renounced** me, stay around here and there (away from me)?'

naṭṭavar kuṭi uyarkkuvai *(matu:131)*
[**naḷ** 'to befriend'; **naṭṭavar** < **naṭṭ** + **avar**]
'You will uplift the clans of **those who have befriended** you.'

avaḷ: (3rd person feminine singular)

(past/completive stem + **avaḷ**)

nin̲ tīmai **kāttavaḷ** *(kali.44:19)*
[**kā** 'to protect, shield'; **kāttavaḷ** < **kātt** + **avaḷ**]
'**she who prevented** the harm to you'
'she who protected you from harm'

avan̲: (3rd person masculine singular)

(past/completive stem + **avan̲**)

varuvan̲ en̲r̲a kōn̲atu perumaiyum atu paḻutu in̲r̲i **vantavan̲** ar̲ivum *(pur̲a.217:7-8)*
[**var** 'to come'; **vantavan̲** < **vant** + **avan̲**]
'the greatness of the king who said, "He will come" and the wisdom of **the one who came** without failing'

avir: (2nd person plural)

(past/completive stem + **avir**)

cān̲r̲avir … en̲ tuyar nilai tīrttal num talai k kaṭan̲ē *(kali.139:33, 36-37)*
[**cāl** 'to be noble'; **cān̲r̲avir** < **cān̲r̲** + **avir**]
'**Noble** people, it is your primary duty to remove the state of my distress.'

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kaṇṭavir ellām katum eṉa vantāṅkē paṇṭu aṟiyātīr pōla nōkkuvīr
(kali.140:1-2)
[**kāṇ** 'to see, notice'; **kaṇṭavir** < **kaṇṭ** + **avir**]
'All **those who noticed me** have come here and are looking at me as if you do not know me from the past.'

avai:

(2nd person singular)

(past/completive stem + **avai**)

māṟu amar **aṭṭavai** *(pari.21:66)*
[**aṭu** 'to kill'; **aṭṭavai** < **aṭṭ** + **avai**]
'**You** are the one **who killed** the enemies in the war.'

(3rd person neuter plural)

(past/completive stem + glide + **avai**)

varai mutal **citaṟiyavai** *(aka.108:3)*
[**citaṟu** 'to scatter'; **citaṟiyavai** < **citaṟi** + glide **y** + **avai**]
'those **which scattered** on the top of the mountain'

aṉ: (3rd person masculine singular)

(past/completive stem + **iṉ** + **aṉ**)

mutu pārppāṉ **añciṉaṉ** ātal aṟintu *(kali.65:20)*
[**añcu** 'to fear'; **añciṉaṉ** < **añci** + **iṉ** + **aṉ**]
'knowing that the old brahmin is a **frightened man**'

ām: (1st person plural/honorific)

(past/completive stem + **ām**)

puṇarntām pōla uṇarnta neñcamoṭu *(naṟṟ.349:4)*

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[**puṇar** 'to unite'; **puṇarntām** < **puṇarnt** + **ām**]
'with a heart that feels as if **we were** (people who were) **united**'

āy: (2nd person singular)

(past/completive stem + **āy**)

muṉṉattāṉ oṉṟu **kuṟittāy** pōl kāṭṭiṉai *(kali.61:7)*
[**kuṟi** 'to intend, aim for'; **kuṟittāy** < **kuṟitt** + **āy**]
'You made a hint like **someone who had intended** something.'

(past/completive stem + glide + **āy**)

nīṅka k **karutiyāykku** ... tuyar uḻappavō *(kali.136:15, 16)*
[**karutu** 'to intend, propose'
karutiyāykku < **karuti** + glide **y** + **āy** + **kku** (case marker)]
'Would she have to suffer on behalf of / in response to **you who intended to leave**?'

ār: (3rd person human plural/honorific)

(past/completive stem + **ār**)

nalkūrntār celva makaḷ *(kali.50:14)*
[**nalkūr** 'to suffer'; **nalkūrntār** < **nalkūrnt** + **ār**]
'the dear daughter of **those who have suffered**'
(**nalkūr** is probably from ***nali** 'suffering' + **kūr** 'to intensify')

(past/completive stem + **iṉ** + **ār**)

oṉṟiṉār vāḻkkaiyē vāḻkkai *(kali.18:11)*
[**oṉṟu** 'to unite, co-operate'; **oṉṟiṉār** < **oṉṟi** + **iṉ** + **ār**]
'Only the life of **those who are harmoniously united** is (true) life.'

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āḷ: (3rd person feminine singular)

(past/completive stem + **āḷ**)

īṉṟāṭku oru peṇ ivaḷ *(pari.8:58)*
[**īṉ** 'to give birth'; **īṉṟāṭku** < **īṉṟāḷ** + **ku** (case marker);
īṉṟāḷ < **īṉṟ** + **āḷ**]
'She is the only daughter of the **woman who gave birth** to her.'

āṉ: (3rd person masculine singular)

(past/completive stem + **āṉ**)

pakai il nōy **ceytāṉ** ... malai *(kali.40:6)*
[**cey** 'to make, do'; **ceytāṉ** < **ceyt** + **āṉ**]
'the mountain that belongs to **him who created** a non-hostile sickness'
'the mountain that belongs to him who gave me lovesickness'

(past/completive stem + glide + **āṉ**)

kaṭīiyāṟku yāṅku ākuvam kol *(naṟṟ.313:5-6)*
[**kaṭi** 'to avoid, renounce'; **kaṭīiyāṟku** < **kaṭīiyāṉ** + **ku** (case marker);
kaṭīiyāṉ < **kaṭi** + glide **y** + **āṉ**]
'Where will we be for him **who has renounced** us?'
'He has renounced us. Now, where do we stand?'

(past/completive stem + glide + **iṉ** + **āṉ**)

evvam **uṟīiyiṉāṉ** kuṉṟu *(kali.42:24)*
[**uṟu** 'to experience'; **uṟīiyiṉāṉ** < **uṟīi** + glide **y** + **iṉ** + **āṉ**]
'the hill of **the man who caused** us grief'

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ir: (2nd person honorific/plural)

(past/completive stem + **aṉ** + **ir**)

curam collātu iṟappa t **tuṇintaṉirkku** oru poruḷ colluvatu uṭaiyēṉ *(kali.8:6-8)*

[**tuṇi** 'to decide, dare';
tuṇintaṉirkku < **tuṇintaṉir** + **kku** (case marker);
tuṇintaṉir < **tuṇint** + **aṉ** + **ir**]
'I have one thing to say to you **who have decided** to go through the forest without telling (us).'

ī(i)r[4]: (2nd person plural/honorific)

(past/completive stem + **īr**)

palcāṉṟīrē palcāṉṟīrē *(puṟa.195:1)*
[**cāl** 'to be noble, be abundant'; **cāṉṟīr** < **cāṉṟ** + **īr**]
'O you **who are full of many** virtues.'

(past/completive stem + glide + **īir**)

yārīrō em **vilaṅkiyīir** *(aka.390:14)*
[**vilaṅku** 'to intercept, cross'; **vilaṅkiyīir** < **vilaṅki** + glide **y** + **īr**]
'Who are **you who intercepted** us?'
(The vowel in the PNG is lengthened because the participial noun is in the vocative case.)

eṉ: (1st person singular)

(past/completive stem + **ēṉ**)

niṉ āṭu koḷ viyaṉ mārpu **toḻutaṉeṉ** paḻicci c celval … yāṉē

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[4] The **īr** is a variant of **ir**.

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(puṟa.211:15-17)

[**toḻu** 'to worship'; **toḻutaṉeṉ** < **toḻut** + **aṉ** + **eṉ**]

'I shall leave, as **one who has worshipped** your wide triumphant chest.'

ēm: (1st person honorific/plural)

(past/completive stem + **ēm**)

aḷi **peṟṟēm** emmai nī aruḷiṉai *(kali.66:22)*

[**peṟu**'to get, obtain'; **peṟṟēm** < **peṟṟ** + **ēm**]

'You showed compassion to us **who obtained** your sympathy.'

ēṉ: (1st person singular)

(past/completive stem + **ēṉ**)

tantai taṉ ūr ituvē **īṉṟēṉ** yāṉē *(naṟṟ.198:11-12)*

[**īṉ** 'to give birth'; **īṉṟēṉ** < **īṉṟ** + **ēṉ**]

'This is her father's town. **I** am **the one who gave birth** to her.'

(past/completive stem + **ēṉ**)

aṟattoṭu **niṉṟēṉ**ai k kaṇṭu *(kali.39:20)*

[**nil** 'to stand, stay'; **niṉṟēṉ** < **niṉṟ** + **ēṉ**;
niṉṟēṉai < **niṉṟēṉ** + **ai** (case marker)]

'looking at me **who stood** in the path of duty'

(By literary convention, **aṟattoṭu nil** means "to inform the mother about the love between her daughter and her lover." It is the duty or virtue [**aṟam**] of the female companion of the daughter to undertake this task.)

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(past/completive stem + **an̲** + **ēn̲**)

nin̲n̲ai t **takaittan̲ēn̲** allal kāṇ *(kali.108:20)*
[**takai** 'to stop, check'; **takaittan̲ēn̲** < **takaitt** + **an̲** + **ēn̲**]
'Look at the grief of me **who stopped** you (from going away from me).'
'Look at my grief, who stopped you.'

ōy: (2nd person singular)

(past/completive stem + **ōy**)

tīṅku ceytan̲aiyē īṅku **vantōyē** *(aka.112:8)*
[**var** 'to come'; **vantōy** < **vant** + **ōy**]
'**You who came** here, you have done harm.'

(past/completive stem + glide + **ōy**)

kuṟa p piṇā k koṭiyai k **kūṭiyōy** *(pari.19:95)*
[**kūṭu** 'to unite'; **kūṭiyōy** < **kūṭi** + glide **y** + **ōy**]
'O you, **who united** with a vine-like Kuṟava woman (Vaḷḷi).'

ōr: (3rd person human plural/honorific)

(past/completive stem + **ōr**)

pan̲malai **iṟantōrkku** *(aka.101:17)*
[**iṟa** 'to cross over, pass'; **iṟantōr** < **iṟant** + **ōr**]
'to him **who passed** many mountains'

(past/completive stem + glide + **ōr**)

nīrum nilan̲um **puṇariyōr** īṇṭu uṭampum uyirum paṭaitticin̲ōrē
(puṟa.18:22-23)
[**puṇar** 'to join'; **puṇariyōr** < **puṇari** + glide **y** + **ōr**]

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'**Those who have joined** the water and the land are those who (in fact) have created bodies and lives here (on earth).'

(past/completive stem + **iciṉ** + **ōr**)

tāam tēralar kollō cēynāṭṭu ... **iṟanticiṉōrē** *(naṟṟ.302:6-10)*
[**iṟa** 'to cross over'; **iṟanticiṉōr** < **iṟant** + **iciṉ** + **ōr**]
'Is he not sure ... **who has crossed over** to a faraway country?'

nīrum nilaṉum puṇariyōr īṇṭu uṭampum uyirum **paṭaitticiṉōrē** *(puṟa.18:22-23)*
[**paṭai** 'to create'; **paṭaitticiṉōr** < **paṭaitt** + **iciṉ** + **ōr**]
'Those who have joined the water and the land are **those who** (in fact) **have created** bodies and lives here (on earth).'

(past/completive stem + **iṉ** + **ōr**)

ceṟu tī neñcattu c **ciṉam nīṭiṉōr** *(pari.5:73)*
[**nīṭu** 'to last, extend'; **nīṭiṉōr** < **nīṭi** + **iṉ** + **ōr**]
'people in whose heart of destructive fire **fury has lasted**'

ōḷ: (3rd person feminine singular)

(past/completive stem + **ōḷ**)

kaṉṟu puku mālai **niṉṟōḷ** eyti *(aka.9:20)*
[**nil** 'to stand, wait'; **niṉṟōḷ** < **niṉṟ** + **ōḷ**]
'reaching her **who is standing** (waiting for me) in the evening when the calves enter (the village)'

(past/completive stem + **iciṉ** + **ōḷ**)

varuntiṉaḷ aḷiyaḷ nī **pirinticiṉōḷē** *(kuṟu.336:6)*
[**piri** 'to separate from'; **pirinticiṉōḷ** < **pirint** + **iciṉ** + **ōḷ**]
'She, **from whom you are separated**, felt sad. She is to be pitied.'

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ōṉ: (3rd person masculine singular)

(past/completive stem + **ōṉ**)

kaṭavuḷ pēṇiyar **uyarntōṉ** ēntiya arum peṟal piṇṭam *(pati.30:34-35)*
[**uyar** 'to be noble, lofty in principles'; **uyarntōṉ** < **uyarnt** + **ōṉ**]
'the morsel, rare to be obtained, which **the noble one** carried (high in his hands) for worshipping god'

(past/completive stem + glide + **ōṉ**)

nerunai em muṉ **tappiyōṉ** tampiyoṭu … nāḷai c ceykuvaṉ amar *(puṟa.304:4-5, 6)*
[**tappu** 'to wrong'; **tappiyōṉ** < **tappi** + glide **y** + **ōṉ**]
'I shall wage war with the younger brother of the **man who wronged** my older brother yesterday.'

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30

NON-PAST PARTICIPIAL NOUNS

GENERAL: See "Past Participial Nouns" for more general information on participial nouns. The non-past participial noun can be construed as either a "present" participial noun or as a "future" participial noun; the context helps in deciding which is appropriate.

FORMATION: Non-past/non-completive participial nouns are derived by suffixation. A participial noun suffix indicating the person-number-gender of the doer or the experiencer of the action is added directly to the non-past/non-completive stem or is preceded by **āḷ** 'person' or **aṉ**.[1]

See "The Non-past Stem" and "Person-Number-Gender" for information on the non-past/non-completive stem and the PNG categories.

PNG for non-past/non-completive participial nouns

1st person singular: **eṉ, ēṉ**
1st person plural/honorific: **am, ām, ēm**

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[1] For a discussion of the affix **aṉ**, see "Notes on Miscellaneous Items."

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2nd person singular: **āy, i, ai, ōy**
2nd person plural/honorific: **īr**
3rd person masculine singular: **avaṉ, aṉ, āṉ, ōṉ**
3rd person feminine singular: **avaḷ, aḷ, āḷ, i, ōḷ**
3rd person human plural/honorific: **ar, avar, ār, ārkaḷ, ōr**
3rd person neuter singular: **atu, i**
3rd person neuter plural: **a, avai**

EXAMPLES

Formation mechanism: suffixation

non-past/non-completive stem ± **aṉ/āḷ** + PNG

PNG *Structure and Example*

a: (3rd person neuter plural)

(non-past/non-completive stem + **a**)

toṟutta vayal āral **piṟaḻna**vum ēṟu poruta ceṟu uḻātu **vittuna**vum *(pati.13:1-2)*
[**piṟaḻ** 'to wallow'; **vittu** 'to sow'; **piṟaḻna** < **piṟaḻn** + **a**;
vittuna < **vittun** + **a**; **vittuna** is the object]
'manured fields **where the āral fish wallow**; and, the muddy land **where seeds are sown** without tilling the soil (that) the oxen stampeded'

neytal iruṅkaṇ erumaiyiṉ nirai **taṭukkuna**vum *(pati.13:3-4)*
[**taṭu** 'to put up an obstacle or barrier'; **taṭukkuna** < **taṭukkun** + **a**]
'the dark eye-like neytal flowers **which block** the water-buffaloes'

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ō maṟantu aṟu kuḷam **niṟaikkuna** pōla alkalum aḻutal mēvala āki *(aka.11:12-14)*
[**niṟai** 'to fill up'; **niṟaikkuna** < **niṟaikkun** + **a**]
'like the sluices **which**, forgetting to be shields, **are filling up** the drying pond, (my eyes) have come to shed tears every day and ...'

am maṇal vaṭu t tūra **varippa pōl** īṅkai vāṭu utirpu uka *(kali.31:2-3)*
[**vari** 'to decorate by lining up'; **varippa** < **varipp** + **a**]
'the wilting īṅkai flowers fall and scatter **as if they line up** filling the dips on the soft sand'

vēṇṭupa vēṇṭupa vēṇṭiṉarkku aruḷi *(peru:444)*
[**vēṇṭu** 'to wish for'; **vēṇṭupa** < **vēṇṭup** + **a**; **vēṇṭupa** is the object]
'providing/bestowing **whatever was wished for** upon those who wanted'

nāvāy **tōṉṟuva** kāṇāmō *(aka.110:18-19)*
[**tōṉṟu** 'to appear'; **tōṉṟuva** < **tōṉṟuv** + **a**; **tōṉṟuva** is the object]
'Don't we see the boats **which appear** (on the horizon)?'

(non-past/non-completive stem + **aṉ** + **a**)

uṭaṅku **koṭpaṉa** pōl pukuttaṉar toḻūu *(kali.105:22)*
[**koḷ** 'to spin'; **koṭpaṉa** < **koṭp** + **aṉ** + **a**]
'They made the bulls enter the stall like things/animals **which spin all together**.'

ari paripu **aṟuppaṉa** *(kali.103:24)*
[**aṟu** 'to cut, sever, tear'; **aṟuppaṉa** < **aṟupp** + **aṉ** + **a**]
'bulls **which** pull and **tear up** the intestines of their enemies'

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vaṉappu uṟa k **koḷvaṉa** nāṭi aṇintaṉaḷ *(kali.82:19)*
[**koḷ** 'to take hold, accept'; **koḷvaṉa** < **koḷv** + **aṉ** + **a**;
koḷvaṉa is the object]
'She looked for (ornaments) **which are proper** for attaining beauty and wore them.'

atu: (3rd person neuter singular)

(non-past/non-completive stem + **atu**)

nallatu ceytal āṟṟīr āyiṉum allatu ceytal ōmpumiṉ atutāṉ ellārum **uvappatu** *(puṟa.195:6-8)*
[**uva** 'to rejoice, enjoy, like'; **uvappatu** < **uvapp** + **atu**;
uvappatu is the object]
'Even if you are not able to do good, retreat from doing (things) which are not good. That indeed is **what is liked** by everyone.'

uṇpatu nāḻi uṭuppavai iraṇṭē *(puṟa.189:5)*
[**uṇ** 'to consume, eat'; **uṇpatu** < **uṇp** + **atu**; **uṇpatu** is the object.]
'**What one eats** is (equal to the measure of) a nāḻi. What one wears is only two (pieces of clothing).'

cellunarkku **uṟuvatu** kūṟum ... palliya kāṭu *(aka.151:12-13, 15)*
[**uṟu** 'to occur, befall'; **uṟuvatu** < **uṟuv** + **atu**]
'The forest has geckos which tell those who pass by **what will befall.**'

(non-past/non-completive stem + glide + **atu**)

taṉ kaṇ kaṇṭatu **poykkuvatu** aṉṟē *(kuṟu.26:5)*
[**poy** 'to lie, fail'; **poykkuvatu** < **poykku** + glide **v** + **atu**]

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'It (the monkey) is not something **which will lie** about what its eyes saw.'
'It (the monkey) will not lie about what it witnessed.'

cērntaṉai celiṉē **citaikuvatu** uṇṭō *(aka.120:13)*
[**citai** 'to smash/destroy'; **citaikuvatu** < **citaiku** + glide **v** + **atu**]
'Is there anything **that will be destroyed** if you stay over and leave (later)?'

am: (1st person plural)

(non-past/non-completive stem + **am**)

ceṉmō peruma em viḻavu uṭai nāṭṭu eṉa yām **taṉ aṟiyunam** āka *(puṟa.381:5-6)*
[**aṟi** 'to know'; **aṟiyunam** < **aṟiyun** + **am**]
'As we **informed** him "We shall now go to our festive country," ...'
'As we said to him "We shall now go to our festive country" and **waited to know his response,** ...'

ar: (3rd person human plural/honorific)

(non-past/non-completive stem + **ar**)

aruḷa vallai ākumati aruḷ ilar koṭāmai **vallar** ākuka ... niṉ pakai etirntōrē *(puṟa.27:17-18, 19)*
[**val** 'to be capable, be skilled'; **vallar** < **val** + **ar**]
'May you become one who is skilled in giving. May those who are facing your enmity become **those skilled** in not giving.'

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kavilnta maṇṭai **malarkkunar** yār *(pura.103:3)*
[**malar** 'to unfold, turn up'; **malarkkunar < malarkkun + ar**]
'Who are the people **who will turn up** our (begging) bowls which are upside down (now).'

ār añar urunar aru niram cuṭṭi k kūr eḥku **eriñar** *(aka.71:11-12)*
[**eri** 'to fling, toss'; **eriñar < eriñ + ar**]
'**the people who throw** sharp spears pointing to the dear chest of those who are already experiencing harsh grief '

pāṭunarkku onru **īkunarum** illai *(pura.235:17)*
[**pāṭu** 'to sing'; **ī** 'to bestow'; **pāṭunar < pāṭun + ar;**
īkunar < īkun + ar]
'There is no one **who would give** to **those who sing.**'

kāṇunar vayāam katku in cēyārrin *(malai:476)*
[**kāṇ** 'to see'; **kāṇunar < kāṇun + ar**]
'of the river, pleasing to the eyes, which comes from a distance and which **those who look at it** will desire'
'of the river, pleasing to the eyes, which comes from a distance and will be liked by those who desire it'

ār añar **urunar** aru niram cuṭṭi k kūr eḥku eriñar *(aka.71:11-12)*
[**uru** 'to experience'; **urunar < urun + ar**]
'the people who throw sharp spears pointing to the dear chest of those **who are** already **experiencing** harsh grief '

arainar tīm pili entiram *(pati.19:22-23)*
[**arai** 'to grind'; **arainar < arain + ar**]
'the mill where **people, who grind,** extract the sweet (juice of sugarcanes)'

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naṟavu uṇ vaṇṭāy narampu **uḷarnar** *(pari.9:63)*
[**uḷar** 'to pluck'; **uḷarnar < uḷarn + ar**]
'**those who pluck** the strings (of the harp) like bees feeding on honey'

tirumaṇi **kuyinar** *(matu:511)*
[**kuyil** 'to bore'; **kuyinar < kuyiln + ar**]
'**those who bore** lustrous gems'

poṉ urai **kāṇmar** *(matu:513)*
[**kāṇ** 'to see, witness, examine'; **kāṇmar < kāṇm + ar**]
'**those who examine** the rubbing of gold (on a special stone, for estimating it)'

nacaivar *(puṟa.229:25)*
[**nacai** 'to like, desire'; **nacaivar < nacaiv + ar**]
'**those who like ...**'

(non-past/non-completive stem + **aṉ** + **ar**)

viraivaṉar kātalar **pukutara** *(kali.134:26)*
[**virai** 'to rush'; **viravaṉar < viraiv + aṉ + ar**]
'as her lover arrived (as **someone who was**) **hurried**'
'as her lover arrived hurriedly'

(non-past/non-completive stem + glide + **āḷ** + **ar**)

em kuḻici malarkkum kaṭaṉ **aṟiyāḷar** piṟa nāṭṭu iṉmaiyiṉ *(puṟa.393:4-5)*
[**aṟi** 'to know'; **aṟiyāḷar** < **aṟi** + glide **y** + **āḷ** + **ar**]
'since **those who know** the duty of turning up our pots (for giving alms) do not exist in other countries'

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‘since there is none in other countries who knows the duty of turning up our pots for giving alms’

avar: (3rd person human plural/honorific)

(non-past/non-completive stem + **avar**)

maṉai vayiṉ **iruppavar** *(aka.389:10)*
[**iru** ‘to remain’; **iruppavar** < **irupp** + **avar**]
‘**those who remain** in the house’

atari **koḷpavar** *(matu:94)*
[**koḷ** ‘to take hold, grasp, carry’; **koḷpavar** < **koḷp** + **avar**]
‘**those who take (hold of)** the hay’

avaḷ: (3rd person feminine singular)

(non-past/non-completive stem + **avaḷ**)

ūṭu meṉ ciṟu kiḷi **uṇarppavaḷ** *(kali.72:4)*
[**uṇar** ‘to understand, reconcile’; **uṇarppavaḷ** < **uṇarpp** + **avaḷ**]
‘**she who is coaxing** the sulking little parrot’

yāṉ ākiyar niṉ neñcu **nērpavaḷē** *(kuṟu.49:5)*
[**nēr** ‘to fit, be right for, be proper’; **nērpavaḷ** < **nērp** + **avaḷ**]
‘May I be the **one who is / will be suitable** for your heart!’

avaṉ: (3rd person masculine singular)

(non-past/non-completive stem + **avaṉ**)

am malai eṭukkal cellātu **uḻappavaṉ** *(kali.38:4-5)*
[**uḻa** ‘to struggle’; **uḻappavaṉ** < **uḻapp** + **avaṉ**]
‘one **who is struggling** without being able to lift that mountain’

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varaipavaṉ eṉṉiṉ akalāṉ *(kali.146:27)*
[**varai** 'to delimit, choose'; **varaipavaṉ** < **varaip** + **avaṉ**]
'the **one who has chosen** me (for marrying) will not go away from me'

avai: (3rd person neuter plural)

(non-past/non-completive stem + **avai**)

uṇpatu nāḻi **uṭuppavai** iraṇṭē *(puṟa.189:5)*
[**uṭu** 'to wear, wrap around'; **uṭuppavai** < **uṭupp** + **avai**;
uṭuppavai is the object]
'What one eats is (equal to the measure of) a nāḻi. **What one wears** is only two (pieces of clothing).'

urukupavai pōl eṉpu kuḻir koḻīi *(poru:78)*
[**uruku** 'to melt'; **urukupavai** < **urukup** + **avai**]
'**like things which are melting/loosening**, the bones were cold and ...'
(The reference is to the shivering due to the cold.)

aḷ: (3rd person feminine singular)

(non-past/non-completive stem + **aḷ**)

neṭuñcuḻi nīttam **maṇṇunaḷ** pōla *(aka.62:10)*
[**maṇṇu** 'to clean by washing'; **maṇṇunaḷ** < **maṇṇun** + **aḷ**]
'she, like **someone who is washing up** in the water with wide ripples'

nīḷ nakar ... **niṉaiyunaḷ** vatintakkāl *(kali.126:14)*
[**niṉai** 'to think'; **niṉaiyunaḷ** < **niṉaiyun** + **aḷ**]

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‘when she stayed in her big house (as someone who is) **thinking** (about you)’
‘when she stayed in her big house thinking (about you)’

av icai muḻai ēṟṟu aḻaippa aḻaittuḻi c **celkuvaḷ** āṅku t tamar k kāṇāmai
  mīṭciyum kūu k kūu mēvum *(pari.19:63-65)*
[**cel** ‘to go’; **celkuvaḷ** ‘she who goes’ < **celkuv** + **aḷ**]
‘The hill is such that she resorts to calling out to her kin again and again without finding them **when she goes** (looking for them) since the caves echoed her call.’

(non-past/non-completive stem + **aṉ** + **aḷ**)

iṉaiyaṉa tīmai **niṉaivaṉaḷ** kāttu *(kali.44:18)*
[**niṉai** ‘to think’; **niṉaivaṉaḷ** < **niṉaiv** + **aṉ** + **aḷ**]
‘she prevented this kind of harm as **someone who would think** about it (before hand) and ...’
‘she prevented this kind of harm, having sensed/thought about it and ...’

aṉ: (3rd person masculine singular)

(non-past/non-completive stem + **aṉ**)

niṉ **veyyaṉ** āyiṉ avaṉ veyyai nī āyiṉ *(kali.107:21)*
[**vey** ‘to like’; **veyyaṉ** < **vey** + **aṉ**]
‘if **he is someone whom** you **like** and you are someone whom he likes’

kāṭu muṉṉiṉaṉē kaḷ **kāmuṟunaṉ** *(puṟa.238:5)*
[**kāmuṟu** ‘to experience desire’ < **kām** + **uṟu**;
  kāmuṟunaṉ < **kāmuṟun** + **aṉ**]
‘**he who desired toddy** intended / thought of the forest’

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puravu **etirkoḷvaṉai** k kaṇṭaṉam varaṟku *(pati.57:15)*
[**etirkoḷ** 'to receive, anticipate' < **etir** + **koḷ**;
etirkoḷvaṉ < **etirkoḷv** + **aṉ**]
'in order to return after seeing the **one who anticipates** to protect (the suppliants)'

(non-past/non-completive stem + **aṉ** + **aṉ**)

koḻuṅkuṟai ... **viraivaṉaṉ cuṭṭu** ... tiṉm eṉa t tarutaliṉ *(puṟa.150:9, 12, 13)*
[**virai** 'to rush, hurry';
viraivaṉaṉ 'one who rushed' < **viraiv** + **aṉ** + **aṉ**]
'since he baked a fat piece of animal flesh as **someone in a hurry** and gave it to us saying "Eat," ... '
'since he baked a fat piece of animal flesh in a hurry and gave it to us saying "Eat," ... '

ām: (1st person honorific/plural)

(non-past/non-completive stem + **ām**)

aiyaṉai **ēttuvām pōla** *(kali.43:5)*
[**ēttu** 'to praise'; **ēttuvām** 'those who praise' < **ēttuv** + **ām**]
'like those who praise the Lord/Chief'

āy: (2nd person singular)

(non-past/non-completive stem + **āy**)

vaḻaṅkā p poḻutu nī kaṉṟu **mēyppāy** pōl vaḻaṅkal *(kali.112:12-13)*
[**mēy** 'to graze'; **mēyppāy** < **mēypp** + **āy**]
'moving around like **someone who is grazing** the calves at a time when no one moves around'

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ār: (3rd person human plural/honorific)

(non-past/non-completive stem + **ār**)

yāḻiṉ puri **nekiḻppār** *(pari.18:36-37)*
[**nekiḻ** 'to loosen'; **nekiḻppār** < **nekiḻpp** + **ār**]
'**those who loosen** the twist of the harp's strings'

emmai p purappēm **eṉpārum** palarāl *(kali.94:24-25)*
[**eṉ** 'to say'; **eṉpār** < **eṉp** + **ār**]
'There are many **who say** that they will protect us.'

nuntai nalaṉ uṇa c cāay c **cāaymār** evva nōy *(kali.80:16-17)*
[**cāy** 'to suffer, wither, cave in';
cāaymār < **cāaym** + **ār** < **cāym** + **ār**]
'the painful (love)sickness of women **who are withering** since your father enjoyed their loveliness'

viḷiyā viruntu **viḻuvārkku** koytōy taḷir *(pari.6:61-62)*
[**viḻu** 'to desire'; **viḻuvār** < **viḻuv** + **ār**]
'You picked tender leaves for those **who desired** an endless feast.'

aṟivār yār avar muṉṉiyavvē *(naṟṟ.269:9)*
[**aṟi** 'to know, realize'; **aṟivār** < **aṟiv** + **ār**]
'Who are the people **who know** what he intended?'

(non-past/non-completive stem + **aṉ** + **ār**)

kālai āvatu aṟiyār mālai **eṉmaṉār** mayaṅkiyōrē *(kali.119:15-16)*
[**eṉ** 'to say'; **eṉmaṉār** < **eṉm** + **aṉ** + **ār**]
'**Those who say** that it is evening, not knowing that it is morning, are confused.'

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ār(kaḷ): (3rd person human plural/honorific)

(non-past/non-completive stem + **ār[kaḷ]**)

vāḻvārkaṭku *(kali.145:17)*
[**vāḻ** 'to live'; **vāḻvārkaṭku** < **vāḻvārkaḷ** + **ku** case marker;
vāḻvārkaḷ < **vāḻv** + **ārkaḷ**]
'for **those who are living/thriving**'
(Note the two plural suffixes, **ār** and **kaḷ**.)

āḷ: (3rd person feminine singular)

(non-past/non-completive stem + **āḷ**)

paital nōy **uḻappāḷai** ... nīṅkiṉṟāl pacappē *(kali.130:18, 21)*
[**uḻa** 'to struggle'; **uḻappāḷ** < **uḻapp** + **āḷ**]
'Lovesick pallor left her **who is struggling** through lovesickness.'

nī emmai eḷḷutal maṟaittal ōmpu **eṉpāḷai** ... avaṉ ... uṇarppittal
(pari.18:9-10, 13)
[**eṉ** 'to say'; **eṉpāḷ** < **eṉp** + **āḷ**]
'cajoling **the woman who says** to him "Avoid hiding (the fact) that you despise us" '

araṅkiṉ mēl **āṭuvāḷ** aṇi nutal *(kali.79:4)*
[**āṭu** 'to dance'; **āṭuvāḷ** < **āṭuv** + **āḷ**]
'beautiful forehead of the **woman who is dancing** on a stage'

āṉ: (3rd person masculine singular)

(non-past/non-completive stem + **āṉ**)

putu nāṇ **nuḻaippāṉ** nuti māṇ vaḷ ukir *(kuṟu.67:3)*
[**nuḻai** 'to enter'; **nuḻaippāṉ** < **nuḻaipp** + **āṉ**]

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'sharp nails with fine tips of **the man who threads** a new string (through a gold coin)'

uṟṟāriṉ nīṅkalam **eṉpāṉ** malai *(kali.40:28-29)*
[**eṉ** 'to say'; **eṉpāṉ** < **eṉp** + **āṉ**]
'the mountain which belongs to **him who says** "We shall not go away from our kin" '

aṉṉai ... cēri am peṇṭir ciṟu col nampi c **cuṭuvāṉ** pōla nōkkum *(naṟṟ.175:5, 7-8)*
[**cuṭu** 'to burn'; **cuṭuvāṉ** < **cuṭuv** + **āṉ**][2]
'Believing the mean words of the neighborhood women, mother looks at me like **someone who would burn** (me) **up**.'

i:

(2nd person singular)

(non-past/non-completive stem + **i**)

em uyir uṭampu **aṭuvi** *(aka.136:19)*
[**aṭu** 'to kill, destroy'; **aṭuvi** < **aṭuv** + **i**]
'you who are killing my life-breath and body'

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[2] An interesting example. Probably the form **āṉ pōl** (or **āṟpōl**), as found here in the example **cuṭuvāṉ pōl**, is the source for the modern Tamil usage **āṟpōl** 'like, as if' which has many variations **āl pōla**, **āppōla**, and **āppla** (in fast spoken Tamil). In modern Tamil, this **āṟpōl** is added to a past or a non-past stem, for example, **avar vantāṟpōla t terikiṟatē** 'It seems he came'; **ava aṅke pōṟāppala ille** (spoken Tamil) 'It doesn't seem like she is going to go there.'

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(3rd person feminine singular)

(non-past/non-completive stem + **i**)

kaṅkul uyavu t tuṇai ākiya tuñcātu **uṟaivi** ivaḷ *(aka.298:22-23)*
[**uṟai** 'to stay'; **uṟaivi** < **uṟaiv** + **i**]
'**She** is someone who has become my concerned companion at night and **who stays** without sleeping.'

(3rd person neuter singular)

(non-past/non-completive stem + **i**)

cāntā**ṟṟi** pōla *(pari.21:30)*
[**āṟṟu** 'to make dry, cool off'; **āṟṟi** < **āṟṟu** + **i**; **cāntu** 'sandal paste']
'like the thing/fan **which dries off** the sandal paste'

īr: (2nd person plural/honorific)

(non-past/non-completive stem + **īr**)

varuvīr uḷīrō *(kuṟu.118:4)*
[**var** 'to come'; **varuvīr** < **varuv** + **īr**]
'Are there any **who would** (like to) **come** (inside the house)?'

eṉ: (1st person singular)

(non-past/non-completive stem + **eṉ**)

vā eṉa k **kūṟuveṉ** pōla k kāṭṭi maṟṟu avaṉ mēe vaḻi mēvāy neñcē *(kali.47:22-24)*
[**kūṟu** 'to state'; **kūṟuveṉ** < **kūṟuv** + **eṉ**]
'My heart, guide (him) like me **who would tell him** to come (for a rendezvous) and then go wherever he goes.'

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(non-past/non-completive stem + **aṉ** + **eṉ**)

yāṉ taṉ karaiya vantu **viraivaṉeṉ** kavaii ... nāṇi niṉṟōḷ
(aka.16:13-14, 16)
[**virai** 'to rush, hurry'; **viraivaṉeṉ < viraiv + aṉ + eṉ**]
'she, who stood feeling bashful when she came (up to me) as I called, and hugged me **who rushed** (to hug her)'

ēm: (1st person plural/honorific)

(non-past/non-completive stem + **ēm**)

kaṉṟoṭu **celvēm** em tāmpiṉ oru talai paṟṟiṉai *(kali.116:1-2)*

[**cel** 'to go'; **celvēm < celv + ēm**]
'You have grabbed one end of the rope that belongs to us **who are going** with our calves.'

ēṉ: (1st person singular)

(non-past/non-completive stem + **ēṉ**)

eṉ nalam tārāyō eṉa t **toṭuppēṉ** pōla *(kali.128:10-11)*
[**toṭu** 'to hug, fasten, hook'; **toṭuppēṉ < toṭupp + ēṉ**]
'as if **I would confront** (him) and say, "Won't you give (back) my loveliness?" '

pala nāḷ ār iruḷ varutal **kāṇpēṟku** yāṅku ākummē ilaṅkiḷai ceṟippē
(naṟṟ.332:8-10)
[**kāṇ** 'to see'; **kāṇpēṉ < kāṇp + ēṉ**;
kāṇpēṟku < kāṇpēṉ + ku case marker]
'How is it possible for **me, who witness** his arrival during many difficult nights, to have tight ornaments?'
(The literary convention is that the woman's ornaments will become loose because she would grow thin in distress if there is any danger to her lover while coming at night to see her.)

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yāṉ ākuval niṉ nalaṉ **taruvēṉē** *(aka.392:28)*
[**tar** 'to give, bring'; **taruvēṉ** < **taruv** + **ēṉ**]
'I shall be the one **who will bring** back your loveliness.'

ai: (2nd person singular)

(non-past/non-completive stem + **ai**)

niṉ veyyaṉ āyiṉ avaṉ **veyyai** nī āyiṉ *(kali.107:21)*
[**vey** 'to like'; **veyyai** < **vey** + **ai**]
'If he is someone whom you like and you are **someone whom he likes**, ...'

aruḷa **vallai** ākumati aruḷ ilar koṭāmai vallar ākuka ... niṉ pakai etirmtōrē *(puṟa.27:17-18, 19)*
[**val** 'to be capable, be skilled'; **vallai** < **val** + **ai**]
'May **you** become one **who is skilled** in giving. May those who are facing your enmity become those skilled in not giving!'

pakaivar paṇintu tiṟai pakara k **koḷḷunai** ātaliṉ *(pati.17:2-3)*
[**koḷ** 'to take hold, receive, accept'; **koḷḷunai** < **koḷḷun** + **ai**]
'since you are **someone who accept** it as (and when) your enemies submit to you and announce their tribute'
'since you accept it as (and when) your enemies submit to you and announce their tribute'

ōy: (2nd person singular)

(non-past/non-completive stem + **ōy**)

maṉaivi mel iṟai p paṇaittōḷ tuyil **amarpōyē** *(naṟṟ.121:11-12)*
[**amar** 'to settle'; **amarpōy** < **amarp** + **ōy**]
'O **you who settle** in sleep on the edge/curve of your wife's gentle firm shoulder'

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porul vayiṉ **celvōy** uraṉ uṭai uḷḷattai *(kali.12:9-10)*
[**cel** 'to leave for a destination'; **celvōy** < **celv** + **ōy**]
'O, **you who are leaving** to seek wealth, you have a heart of determination.'

ōr: (3rd person human plural/honorific)

(non-past/non-completive stem + **ōr**)

eṉ iraval maṇṭai **malarppōr** yār *(puṟa.179:2-3)*
[**malar** 'to unfold, turn upside'; **malarppōr** < **malarpp** + **ōr**]
'Who is the person **who will turn** my begging bowl **upside**?'

nōṟṟōr maṉṟa tōḻi ... pirintu uṟai kātalar vara k **kāṇpōrē**
(kuṟu.344:1, 8)
[**kāṇ** 'to see, witness'; **kāṇpōr** < **kāṇp** + **ōr**]
'They are definitely fortunate, my friend, those **who will see** the return of their lovers who are away.'

yāṉē aṉṟiyum uḷar kol ... nōkku arum ciṟu neṟi **niṉaiyumōrē**
(naṟṟ.104:8, 12)
[**niṉai** 'to think'; **niṉaiyumōr** < **niṉaiyum** + **ōr**]
'Are there any aside from me, **who would think of** the small path (through which my lover comes) that is difficult to see?'

tēṟṟām ... kaṇ kaliḻ uku paṉi **arakkuvōrē** *(kuṟu.398:1, 8)*
[**arakku** 'to rub, press'; **arakkuvōr** < **arakkuv** + **ōr**]
'We do not know of someone **who would wipe** the tears that fill my eyes and fall down.'

nirai māṭam **ūrkuvōr** *(pari.10:27)*
[**ūr** 'to climb up'; **ūrkuvōr** < **ūrkuv** + **ōr**]
'**those who climb** up the row of balconies'

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yāṅku aṟintaṉar … tōḻi … pirintu cēṇ uṟaital **valluvōrē**

(kuṟu.154:1, 8)

[**val** 'to be capable'; **valluvōr** < **valluv** + **ōr**]

'How did he know to be **someone capable** of living far away, being separated from me?'

'How is he capable of living far away, being separated from me?'

vaḷḷaṉmaiyiṉ em **varaivōr** yār *(puṟa.393:6)*

[**varai** 'to choose, select'; **varaivōr** < **varaiv** + **ōr**]

'Who are the people **who would choose** (to protect) us out of philanthropy?'

'Who would choose (to protect) us out of philanthropy?'

ōḷ: (3rd person feminine singular)

(non-past/non-completive stem + **ōḷ**)

uḻaiyam ākavum **iṉaivōḷ** piḻaiyalaḷ … piritum nām eṉiṉē

(aka.5:27-28)

[**iṉai** 'to suffer'; **iṉaivōḷ** < **iṉaiv** + **ōḷ**]

'**She who is suffering**, although we (hon.) are close by, will not survive if we depart.'

kaṭaloṭu **pulampuvōḷ** kalaṅku añar *(kali.144:68)*

[**pulampu** 'to cry'; **pulampuvōḷ** < **pulampuv** + **ōḷ**]

'the agitated distress of **the woman who cries** out to the sea'

ōṉ: (3rd person masculine singular)

(non-past/non-completive stem + **ōṉ**)

nīyē muṉ yāṉ **aṟiyumōṉē** *(puṟa.137:4)*

[**aṟi** 'to know'; **aṟiyumōṉ** < **aṟiyum** + **ōṉ**]

'You are **the** (only) **one whom I knew** before / in the past.'

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31

NEGATIVE PARTICIPIAL NOUNS

GENERAL: See "Past Participial Nouns." The negative participial noun does not refer to a specific time. Therefore, there is only one type of negative participial noun as the counterpart of the past and the non-past affirmative participial nouns.

FORMATION: Negative participial nouns are formed by suffixation:

(i) a PNG suffix beginning with a long vowel is added directly to the bare verb stem;

(ii) **al** or **āt** is added to a bare verb stem and is subsequently followed by a PNG suffix;

(iii) **al** is added to the non-past/non-completive stem ending with **(k)k** and is occasionally followed by **āt** and a PNG suffix or is directly followed by a PNG suffix;

(iv) **il** is added to the past/completive stem of a verb and is subsequently followed by a PNG suffix.

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See "The Negative" for information on the negative participial nouns formed by using conjugated forms of the intrinsically negative root **al** 'not to be __.' See "The Past Stem" for information on the past stem, and "Person-Number-Gender" for the PNG categories.

PNG for negative participial nouns

1st person singular: **ēṉ**
1st person plural, honorific: **ām, ēm**
2nd person singular: **āy, i, ōy**
2nd person plural, honorific: **īr**
3rd person masculine singular: **avaṉ, āṉ, ōṉ**
3rd person feminine singular: **āḷ, ōḷ**
3rd person human plural, honorific: **ar, avar, ār, ōr, mār**
3rd person neuter singular: **atu**
3rd person neuter plural: **a, ā**

EXAMPLES

Formation mechanism: suffixation
bare verb stem + PNG with a long vowel
bare verb stem + **al** or **āt** + PNG
non-past stem in **(k)k** + **al** ± **āt** + PNG
past stem + **il** + PNG

PNG *Structure and Example*

a: (3rd person neuter plural)

(bare stem + **āt** + **a**)

ceyyāta colli c ciṉaval *(kali.81:27)*

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[**cey** 'to do'; **ceyyāta** < **cey** + **āt** + **a**; **ceyyāta** is the object]
'Do not be angry, saying **what** (I) **did not do.**'

atu: (3rd person neuter singular)

(bare stem + **āt** + **atu**)

niḻal pōl tiritaruvāy eṉ nī **peṟātatu** *(kali.61:8-9)*
[**peṟu** 'to get, obtain'; **peṟātatu** < **peṟu** + **āt** + **atu**;
peṟātatu is the object]
'You are wandering like (my) shadow. What is it **that** you **did not get**?'

ar: (3rd person honorific/plural)

(bare stem + **al** + **ar**)

oṉṉalar eḥkuṭai valattar māvoṭu parattara *(puṟa.274:4-5)*
[**oṉ** 'to agree, unite, match'; **oṉṉalar** (enemies) < **oṉ** + **al** + **ar**]
'those people **who are not agreeable** and who have the power of spears moved around with their horses, and ...'

poruntalar arimaṇa vāyil *(aka.266:12-13)*
[**poruntu** 'to agree, match';
poruntalar (enemies) < **poruntu** + **al** + **ar**]
'(the place) Arimaṇa Vāyil that belongs to the people **who are not agreeable / who do not match**'

avar: (3rd person honorific/plural)

(bare stem + **āt** + **avar**)

tōḷ tuṟantu **aruḷātavar** pōl *(kali.128:1)*
[**aruḷ** 'to be gracious, compassionate';

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aruḷātavar < aruḷ + āt + avar]
'like the one **who is not compassionate** and has renounced (my) shoulders'

(non-past/non-completive stem + **al** + **āt** + **avar**)

collutal uṟṟu **uraikkallātavar** *(kali.61:4)*
[**urai** 'to state, declare, speak up';
uraikkallātavar < uraikk + al + āt + avar]
'**those who** felt like telling but **were not able to speak up**'

avaṉ: (3rd person masculine singular)

(bare stem + **āt** + **avaṉ**)

karai kāṇā nōyuḷ **aḻuntātavaṉ**ai p purai tava k kūṟi k koṭumai nuvalvīr *(kali.146:25-26)*
[**aḻuntu** 'to immerse'; **aḻuntātavaṉ < aḻuntu + āt + avaṉ]**
'By saying (things) to destroy his greatness, you are talking about the cruelty of the man **who does not immerse himself** in (love)sickness that knows no bounds.'

ā(a):
(3rd person neuter singular)

(bare stem + **ā**)

uṭāa pōrā ākutal aṟintum paṭāam maññaikku ītta em kō *(puṟa.141:10-11)*
[**uṭu** 'to wear, wrap around' **pōr** 'to cover oneself with'
uṭāa < uṭu + ā; pōrā < pōr + ā]
'our king who gave a shawl to the peacock although he knew that it is (a bird) **which would not wrap** and **cover** itself (with the shawl).'

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(3rd person neuter plural)

(bare stem + glide + **ā**)

ovvā yā uḷa *(pu̱ra.167:9)*
[**o** 'to fit, be appropriate, agree, match'; **ovvā** < **o** + glide **vv** + **ā**]
'What are the things **which do not match** (you)?'

ām: (1st person honorific/plural)

(bare stem + **ām**)

a̱lāam u̱raitalum uriyam (*aka.113:23*)
[**a̱lu** 'to cry'; **a̱lāam** (hon.) < **a̱lu** + **ām**]
'We have a right to stay as **those who are not crying.**'
'I have a right to stay without crying.'

āy: (2nd person singular)

(bare stem + **āt** + **āy**)

e̱n naliyum nōy maṭamaiyā̱n **uṇarātāy** *(kali.58:11-12)*
[**uṇar** 'to understand'; **uṇarātāy** < **uṇar** + **āt** + **āy**]
'O you, **who do not understand** the (love)sickness that is hurting me.'

(non-past/non-completive stem + **al** + **āy**)

meyyai p poy e̱ṉru mayaṅkiya kai o̱ṉru **a̱rikallāy** pō̱ri kāṇ nī
(kali.95:25-26)
[**a̱ri** 'to know'; **a̱rikallāy** < **a̱rik** + **al(l)** + **āy**]
'See, you seem like someone **who** mistook false for truth and thus **do not know** about it.'

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ār: (3rd person honorific/plural)

(bare stem + **ār**)

avar **poyyār** ākutal teḷintaṉam *(kali.150:21-22)*
[**poy** 'to lie, fail'; **poyyār** < **poy** + **ār**]
'We are sure that he is **someone who would not lie.**'

eṉṟum cāṉṟōr cāṉṟōr pālar āpa **cālār** cālār pālar ākupavē *(puṟa.218:5-8)*
[**cāl** 'to be content, be noble'; **cālār** < **cāl** + **ār**]
'Always, those who are content belong in the group of those who are content. **Those who are not content** belong in the group of those who are not content.'

kūṟṟattaṉaiyai ākaliṉ **pōṟṟār** iraṅka viḷivatu kollō *(puṟa.98:17-18)*
[**pōṟṟu** 'to cherish, appreciate'; **pōṟṟār** < **pōṟṟu** + **ār**]
'Since you are like Death, is there indeed (going to be) a pitiful destruction of **those who do not appreciate** you?'

oṉṉār yāṉai ōṭai p poṉ koṇṭu *(puṟa.126:1)*
[**oṉ** 'to agree, unite, match'; **oṉṉār** (enemies) < **oṉ** + **ār**]
'taking hold of the gold from the elephants that belong to **those who would not agree**'

evvi ēval **mēvār** neṭu miṭal *(aka.266:11-12)*
[**mēvu** 'to take up, accept'; **mēvār** < **mēvu** + **ār**]
'the long (standing) strength of **those who do not accept** (the chieftain) Evvi's command'

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(non-past/non-completive stem + **āt** + **ār**)

naḷḷātār miṭal cāytta vallāḷa *(puṟa.125:5-6)*
[**naḷ** 'to befriend'; **naḷḷātār** < **naḷ** + **āt** + **ār**]
'O capable one, who defeated the strength of **those who did not befriend** you.'

(past/completive stem + **il** + **ār**)

taṉ tamiḻ **āyvantilār** koḷḷār ik kuṉṟu payaṉ *(pari.9:25-26)*
[**āyvar** 'to get close, to investigate'
< **āy** 'to look into' + **var** 'to come';
āyvantilār < **āyvant** + **il** + **ār**]
'**Those who have not investigated** pleasant Tamil will not accept the result(s) of this (Paraṅkuṉṟu) hill.'
'Those who do not understand the depth of Tamil will not appreciate the nature of this hill.'

āḷ: (3rd person feminine singular)

(bare stem + **āt** + **āḷ**)

nī nīppiṉ **vāḻātāḷ** mulai *(kali.2:13-14)*
[**vāḻ** 'to live, prosper'; **vāḻātāḷ** < **vāḻ** + **āt** + **āḷ**]
'breasts of **the woman who would not live** if you leave'

āṉ: (3rd person masculine singular)

(bare stem + **āṉ**)

aṟam cārāṉ mūppē pōl aḻitakkāḷ *(kali.38:19)*
[**aṟam** 'righteousness'; **cār** 'to lean toward'; **cārāṉ** < **cār** + **āṉ**]
'she, who is perishing like the aging of a man **who would not lean toward righteousness**'

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(bare stem + **āt** + **āṉ**)

oṟkattuḷ utaviyārkku **utavātāṉ** *(kali.149:6)*
[**utavu** 'to help'; **utavātāṉ** < **utavu** + **āt** + **āṉ**]
'the **man who does not help** those who helped (him) in poverty'

i: (2nd person singular)

(bare stem + **i**)

nāṇ **ili** nī *(kali.116:17)*
[**nāṇ** 'shame, bashfulness'; **ili** < **il** 'to be non-existent' + **i**]
'You are **someone who do not have** shame.'

īr: (2nd person honorific)

(bare stem + glide + **āt** + **īr**)

eṉ nīr **aṟiyātīr** pōla ivai kūṟal *(kali.6:7)*
[**aṟi** 'to know, understand'; **aṟiyātīr** < **aṟi** + glide **y** + **āt** + **īr**]
'your saying these things like **someone who do not understand** my nature'
'you are saying these things as if you do not understand my nature'

ēm: (1st person honorific/plural)

(bare stem + **ēm**)

yām muntuṟutal **cellēm** ... curattu alkiyēm *(aka.261:11-12)*
[**cel** 'to be possible to leave; to proceed'; **cellēm** < **cel** + **ēm**]
'We, **not being able** to leave in a rush, stayed in the forest.'
'**Without proceeding** further in a rush, we stayed in the forest.'

ēṉ: (1st person singular)

(bare stem + **āt** + **ēṉ**)

añcuvaru nōyoṭu **tuñcātēṉē** *(aka.45:19)*

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[**tuñcu** ‘to sleep’; **tuñcāte<u>n</u>** < **tuñcu** + **āt** + **ē<u>n</u>**]
‘**I who do not sleep** due to frightening (love)sickness.’

ōy: (2nd person singular)

(mutated stem + **āt** + **ōy**)

koṇka<u>n</u>ai t **tārātōyē** *(aiṅk.138:3)*
[**tār** < **tar** ‘to bring’; **tārātōy** < **tār** + **āt** + **ōy**]
‘you who have not brought the Koṇka<u>n</u> (husband)’

ōr: (3rd person honorific/plural)

(bare stem + **āt** + **ōr**)

ni<u>n</u> **uṇarātōrē** *(pati.51:24)*
[**uṇar** ‘to understand, reconcile’; **uṇarātōr** < **uṇar** + **āt** + **ōr**]
‘**those who do not understand**/reconcile with you’

i<u>n</u><u>n</u>āy peruma ni<u>n</u> **o<u>n</u><u>n</u>ātōrkkē** *(pu<u>r</u>a.94:5)*
[**o<u>n</u>** ‘to agree, unite’; **o<u>n</u><u>n</u>ātōr** < **o<u>n</u>** + **āt** + **ōr**]
‘You are not sweet, my lord, to **those who are not agreeable** to you.’
‘My lord, you are not sweet to your enemies.’

ōḷ: (3rd person feminine singular)

(bare stem + glide + **āt** + **ōḷ**)

kāntaḷ muḻu mutal … il uyttu naṭutalum **kaṭiyātōḷē** *(ku<u>r</u>u.361:4, 6)*
[**kaṭi** ‘to avoid, prevent’; **kaṭiyātōḷ** < **kaṭi** + glide **y** + **āt** + **ōḷ**]
‘mother **who does not stop**/prevent (me from) bringing the whole root of the kāntaḷ (from his mountain) to (our) house and planting it even’

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ōn̲: (3rd person masculine singular)

(bare stem + **āt** + **ōn̲**)

malai keḻīiya nāṭu uṭan̲ koṭuppavum **koḷḷātōn̲ē** *(puṟa.232:5-6)*
[koḷ 'to take hold, receive, accept'; **koḷḷātōn̲** < **koḷ** + **āt** + **ōn̲]**
'he **who would not accept** it even if (one) gives (him) the entire mountainous country.'

mār: (3rd person human plural)

(bare stem + **al** + **mār**)

makaḷir neytal **kēḷan̲mār** neṭuṅkaṭaiyān̲ē[1] *(puṟa.389:16, 17)*
[kēḷ 'to hear'**]**
'The women in your large courtyard will be **those who will not hear** the (sound of the) neytal drum (that announces death).'

[1] My analysis of **kēḷan̲mār** slightly differs from the traditional analysis. For example, Cēn̲āvaraiyar considers a similar form, **kāṇan̲mār** to be a negative personal verb meaning 'they will not see' (cf. Tolkāppiyam, collatikāram, Cēn̲āvaraiyam: 135, Rule 207).

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VERBAL NOUNS

GENERAL: The nominal form which is derived from a verb stem and which refers to the process/action or the result of the process/action is here called the "verbal noun." This specification is made in order to differentiate the verbal noun from the participial noun which refers to the doer or object of the action.[1] As an example of a verbal noun referring to a process/action or the result of the latter, consider **uṇaṅkal** (< **uṇaṅku** 'to dry up, be dehydrated' + **al**): this can refer to the process of drying up, dehydration, or the neuter object which is dried up, "fish." The literary context determines what **uṇaṅkal** refers to.

The verbal noun functions like any other nominal in that it can be declined. Two basic types of verbal noun are found in classical Tamil: affirmative and negative. See "Negative Verbal Nouns" for information on the negative type. Verbal nouns do not normally refer to a specific time.

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[1] The traditional term for verbal noun is **toḻiṟpeyar** 'action-noun' or **viṉaiyiṉ peyar** 'name of the action' (Tolkāppiyam, eḻuttatikāram, Iḷampūraṇam, Rule 297; Naṉṉūl, Rule 286). Note that in the tradition the term **toḻiṟpeyar** also refers to a participial noun (cf. commentary on *pati.19:17)*.

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However, there are a few verbal nouns which contain markers that indicate a completive or an incompletive aspect of the actions denoted by the verbs from which the verbal nouns are derived. The verbal nouns which indicate a completive aspect are here called the "past verbal nouns." See "Non-Past Verbal Nouns" for information on the non-past verbal noun.

FORMATION: The verbal noun is derived in the following ways:

(i) by using the bare verb stem;

(ii) by stem mutation;

(iii) by suffixation: adding a verbal noun suffix directly to the stem;

(iv) by "extension": using a past neuter singular finite verb form, or adding the suffix **tu**, **tai**, or **mai** to a past/completive adjectival participle;

(v) by periphrasis: the affix **um** is added to a past neuter singular finite form of a verb and is subsequently followed by conjugated forms of the verbs **il** 'not to be ...' or **uṭai** 'to have.'

Among these mechanisms, (ii) and (iii) can occur separately or together. See "The Past Adjectival Participle" for information on past adjectival participles. The verbal noun is treated like a neuter singular finite verb for syntactic purposes.

The affirmative verbal noun suffixes are: **am**, **ar**, **al**, **āl**, **u**, **uḷ**, **ai**, **kkal**, **(k)ku**, **(k)kai**, **(c)ci**, **ccu**, **(t)tal**, **ti**, **tai**, **pāṭu**, **(p)pu**, **mai**, **vi**, **vu**, and **vai**. It is not possible to predict the distribution of these suffixes with the exception of **ttal** and **tal**: **ttal** occurs in transitive/effective verbs and **tal**, in non-causative/affective verbs.

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EXAMPLES

<u>Formation mechanism</u>: using bare verb stem

vaṟaṉ orīi **vaḻaṅku** vāyppa viṭumati *(puṟa.382:15-16)*
[**vaḻaṅku** 'giving, providing' < **vaḻaṅku** 'to provide']
'Let us go, so that scarcity moves away and our (act of) **giving** becomes true / a reality.'

paruntu **aruntu** uṟṟa tāṉai *(puṟa.62:6)*
[**aruntu** 'feeding' < **aruntu** 'to feed on']
'army which experienced **the eating** by the vultures'
'dead army, eaten by the vultures'

avar nāṭu aḻiya eyil vauvi c cuṟṟamoṭu **tū** aṟuttaliṉ *(matu:186-188)*
[**tū** 'strength' < **tū** 'to be strong']
'since he besieged the (enemies') fortress as their country perished and destroyed their **strength** along with their relatives'

irum iṭai miṭainta cila col *(puṟa.243:13)*
[**irum** 'cough; coughing' < **irum** 'to cough']
'the few words mixed with **coughing**'

<u>Formation mechanism</u>: stem mutation

(a) In consonant-final stems, the stem-final consonant is normally hardened if it is not **y**, **r**, or **v**. And the short vowel in the monosyllabic stem is lengthened:[2]

[2] These are stems from Type (i) discussed in "Stem Classification on a Phonological Basis."

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ūṭṭu aṟu marapiṉ añcuvaru pēeykku **ūṭṭu** etirkoṇṭa ... ñimili
(aka.142:10-11)
[**ūṭṭu** 'feeding' < **uṇ** 'to eat']
'(the chieftain) Ñimili who voluntarily took on (a vow to perform) **the feeding** of frightening ghosts which, according to legend, are difficult to feed'

pūṭṭu aṟu vil *(aka.96:2)*
[**pūṭṭu** 'holding, fastening'< **pūṇ** 'to fasten']
'bow whose **fastening** is cut off'

ivaṉ makaṉē tōḻi eṉṟaṉaḷ ataṉ aḷavu uṇṭu **kōḷ** mati vallōrkkē
(aka.48:24-26)
[**kōḷ** 'comprehension' < **koḷ** 'to grasp, take, accept']
'She said, "My friend, he is (my) man." Those who are skilled in judgement would have an **understanding** of the extent of this (statement).'

vaṭṭu **uruṭṭu** vallāy *(pari.18:42)*
[**uruṭṭu** 'rolling' < **uruḷ** 'to roll']
'O you who are skilled in **rolling** marbles.'

(b) Stems here are non-monosyllabic and end with **u**, while the disyllabic stem has a long vowel and/or a closed syllable. The last consonant is hardened/doubled in stems with open syllables, and subsequently the short vowel in the first syllable is lengthened in the disyllabic stem. The closing consonant in the penultimate syllable is hardened in stems which have a closed syllable.[3]

[3] These are stems referred to as Type (iii) in "Stem Classification on a Phonological Basis."

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taṉ mīṉ **cūṭṭu** *(peru:282)*
[**cūṭṭu** 'flesh, roasted over an open fire' < **cuṭu** 'to bake, barbecue']
'**roasted** fresh fish'

poy vaḷam pūttaṉa pāṇā niṉ **pāṭṭu** *(pari.18:20-21)*
[**pāṭṭu** 'singing' < **pāṭu** 'to sing']
'Bard, an abundance of falsehood is spread in your **singing.**'
'Bard, your songs are full of lies.'

tōḷ nekiḻntataṉ talaiyum **māṟṟu** ākiṉṟē … naṭpē *(kuṟu.377:2-3, 5)*
[**māṟṟu** 'change, cure, remedy' < **māṟu** 'to change']
'Even when (my) shoulders have become weak, (his) friendship is a **remedy.**'

vaiyai p **perukku** *(pari.7:60)*
[**perukku** 'flooding' < **peruku** 'to flood, increase']
'the **flooding** in (river) Vaiyai'

mayakku orīi *(puṟa.362:11)*
[**mayakku** 'confusion' < **mayaṅku** 'to be confused']
'moving away from **confusion**'

accu aṟṟu ēmam āki *(pati.90:2)*
[**accu** 'fear' < **añcu** 'to fear']
'**Fear** having been cut off; security coming into being, …'

pakai ākiṉṟu avar nakai **viḷaiyāṭṭē** *(kuṟu.394:6)*
[**viḷaiyāṭṭu** 'play' < **viḷaiyāṭu** 'to play']
'His laughing / delightful **play** is becoming (a matter of) enmity.'

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(c) Stems here are monosyllabic or are disyllabic ending with **u**. The syllables are open and contain short vowels. The vowel in the first syllable is lengthened.[4]

yāṉ uḷ **nō** uraippa *(naṟṟ.106:5)*
[**nō** 'suffering' < **no** 'to suffer internally']
'as I spoke of my inner **suffering**'

mati **māṟu** ōrā naṉṟu uṇar cūḻcci *(malai:62)*
[**māṟu** 'disagreement' < **maṟu** 'to disagree']
'planning which considers (his) wellbeing and does not think of (any) **disagreement** with (his) opinion'

piṇi **vīṭu** peṟuka maṉṉavaṉ *(aiṅk.447:1)*
[**vīṭu** 'freedom, liberation' < **viṭu** 'to let go, let loose, release']
'May the king attain **freedom** from (what is) binding (him now).'

<u>Formation mechanism</u>: suffixation
bare verb stem + verbal noun suffix
mutated stem + verbal noun suffix

Suffix *Structure and Example*

am:

(mutated stem + **am**)

vevvar **ōccam** *(pati.41:20)*
[**ōccam** < **ōcc(u)** + **am** < ***ōcu** 'to surge, rise' + **am**]
'**the surge** of the heat (of war)'

[4] These are stems from Type (ii) discussed in "Stem Classification on a Phonological Basis."

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terumaral **uyakkam** *(puṟa.381:16)*
[**uyakkam** < **uyakk(u)** + **am** < **uyaṅku** 'to wilt' + **am**]
'**wilting** due to wandering'

veṟṟam *(matu:73)*
[**veṟṟam** < **veṟṟ** + **am** < **vel** 'to conquer' + **am**]
'**victory**'

mūvarum kūṭi aracavai irunta **tōṟṟam** *(poru:54-55)*
[**tōṟṟam** < **tōṟṟ(u)** + **am** < **tōṉṟu** 'to appear' + **am**]
'**the appearance** of all three (kings) being together in the royal court'

ar:

(bare stem + glide + **ar**)

vevvar ōccam *(pati.41:20)*
[**vevvar** < **ve** 'be hot; steam up' + glide **vv** + **ar**]
'the surge of **the heat** (of war)'

al:

(bare stem + **al**)

keṭal arum tiruva *(puṟa.366:17)*
[**keṭal** < **keṭu** 'to perish, rot, spoil' + **al**; **tiruva** (vocative)]
'Prosperous one, difficult **to perish.**'
'Unperishing prosperous one.'

(derived stem + **al**)

kollai kural vāṅki īṉā malai vāḻnar alla purintu **oḻukalāṉ** *(kali.39:13-14)*
[**oḻukal** < **oḻuku** 'to conduct oneself, behave' + **al**;
oḻuku < ***oḻu** + **ku** formative suffix]
'With their sheaves bent, the (millet) fields will not yield, **since** the **people** living on the mountain **behave** / live by doing things that are not good.'

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avala maṟu cuḻi **maṟukaliṉ** tavalē naṉṟu maṉ *(puṟa.238:18-19)*
[**maṟukal** < **maṟuku** 'to go around in circles, whirl' + **al**;
maṟuku < **maṟu** + **ku** formative suffix]
'It is better indeed to perish instead of **whirling** in the ripples of a whirlpool of distress.'

(bare stem + glide + **al**)

ariyal ārkaiyar *(aka.184:14)*
[**ariyal** < **ari** 'to brew' + glide **y** + **al**]
'those who drink **brewed toddy**'

maṟaval ōmpumati emmē *(aka.19:9)*
[**maṟaval** < **maṟa** 'to forget' + glide **v** + **al**]
'Avoid **forgetting** us.'

(mutated stem + **al**)

niṇa c cuṟā aṟutta **uṇakkal** *(naṟṟ.45:6)*
[**uṇakkal** < **uṇakk(u)** + **al** < **uṇaṅku** 'to dry up, dehydrate' + **al**]
'**dried** pieces of fleshy shark'

paci **pōkkal** *(puṟa.390:27)*
[**pōkkal** < **pōkk(u)** 'to make go, remove' + **al**;
< **pō(ku)** 'to go' + **al** < **pō** 'to go' + **al**]
'**removing** the hunger'

veḷḷi veṇ kalattu **ūṭṭal** *(puṟa.390:18)*
[**ūṭṭal** < **ūṭṭ** + **al** < **uṇ** 'eat' + **al**]
'**feeding** from white silver vessels'

ilampāṭu **akaṟṟal** *(puṟa.381:15)*
[**akaṟṟal** < **akaṟṟ** + **al** < **akal** 'to move away' + **al**]
'**removing** (our) state of having nothing'

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āl: It is a variant of **al**.

(bare stem + **āl**)

pālum **koḷālum** vallōy *(pati.16:19)*
[**koḷāl** < **koḷ** 'to receive, take hold of' + **āl**]
'You are skilled in both sharing and **taking hold / grasping**.'

u: Stems that take this suffix are disyllabic with open syllables, end in **u**, and have **r** or **ḻ** preceding the stem-final **u**.

(bare stem + **u**)

kuḻūu k kaḷiṟṟu *(puṟa.97:9)*
[**kuḻūu** 'crowd' < **kuḻu** 'to crowd as a group' + **u**]
'of a **crowd** of male elephants'

uḷ:

(bare stem + glide + **uḷ**)

vēy p peyal **viḷaiyuḷ** tēkkaḷ tēṟal *(malai:171)*
[**viḷaiyuḷ** < **viḷai** 'to mature' + glide **y** + **uḷ**]
'sweet thin toddy, poured inside a (piece of) bamboo and **matured**'

ai:

(bare stem + **ai**)

vēṉil ōti p pāṭu **naṭai** vaḻalai *(naṟṟ.92:2)*
[**naṭai** < **naṭa** 'to walk, move around' + **ai**]
'the slippery chameleon **moving** with difficulty in the summer'

kkal:

(bare stem + **kkal**)

oru kāḻ viral muṟai cuṟṟi **mōkkalum** mōntaṉaṉ *(kali.54:7-8)*
[**mōkkal** < **mō** 'to sniff' + **kkal**]

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'He wound one string (of flowers) properly around his finger and even had **a sniff.**'

iṉmai uraittārkku atu **niṟaikkal** āṟṟākkāl *(kali.43:26)*
[**niṟaikkal** < **niṟai** 'to fill up, fulfill' + **kkal**]
'when (he is) not able to bring **fulfillment** for those who spoke of their having nothing'

(k)ku:

(bare stem + **kku**)

toḻiṟ **cerukku** aṉantar *(aka.37:6)*
[**cerukku** < **ceru** 'to exult' + **kku**]
'drowsiness due to the **exultation** of work'

(bare stem + **ku**)

iralai ... **melkiṭu** kavuḷa *(aka.34:4, 8)*
[**melkiṭu** < **melku** 'cud' + **iṭu** 'to drop';
melku 'that which was chewed' < **mel** 'to chew' + **ku**]
'deer whose mouths **drop the cud**'

(k)kai:

(bare stem + **kkai**)

uyar ciṉai muṭai nacai **irukkai** p peṭai *(aka.51:3-4)*
[**irukkai** < **iru** 'to be, remain' + **kkai**]
'the female (bird) **sitting** on a high branch with a desire for flesh'

(bare stem + **kai**)

tīrkai viṭukkum paṇpu *(puṟa.391:9)*
[**tīrkai** < **tīr** 'to end, leave, vanish' + **kai**]
'the nature of giving up (the idea of) **vanishing**'

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cārikai maṟuttu t taṇṭā **uṇṭikai** *(pari.6:36)*
[**uṇṭikai** 'crowd, lump' < **uṇṭai** + **kai**;
uṇṭai 'globe, sphere' < **uruṇṭai**
< **uruḷ** 'to become round, globular' + **tai**]
'unrestrained **crowd** (of elephants and horses) which gave up moving on'

(bare stem + **i** + **kai**)

cārikai maṟuttu t taṇṭā uṇṭikai *(pari.6:36)*
[**cārikai** 'moving on' < **cār** 'to lean, move on' + **i** + **kai**]
'unrestrained crowd (of elephants and horses) which gave up **moving on**'

(mutated stem + **i** + **kai**)

kārikai nīr nōkkiṉai *(pari.7:65)*
[**kārikai** < **kār** 'dark' (< **karu** 'to be dark') + **i** + **kai**][5]
'the glance that has the quality of **being dark**'
'the glance of brown eyes'

(c)ci:

(bare stem + **cci**)

mati māṟu ōrā naṉṟu uṇar **cūḻcci** *(malai:62)*
[**cūḻcci** < **cūḻ** 'to plan' + **cci**]
'planning which considers (his) wellbeing and does not think of disagreement with (his) **opinion**'

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[5] Note that in later Tamil, **kārikai** refers to a woman, probably to a dark one, by metonymy.

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(bare stem + **ci**)

vēṟu al **kāṭci** iruvēm *(aka.73:9-10)*
[**kāṭci** < **kāṇ** 'to see, view' + **ci**]
'we two with **views** that are not different'

ccu:

(bare stem + **ccu**)

cāṭiyiṉ **vaḻaiccu** aṟa viḷainta ... naṟum piḻi *(peru:280, 281)*
[**vaḻaiccu** < **vaḻu** 'be tender, slimy' + **ccu**]
'good smelling extract/liquor that matured in a jar without being **slimy**'

(t)tal:

(bare stem + **ttal**)

neṭum perum kuṉṟam emmoṭu **iṟattal** *(aka.19:5-6)*
[**iṟattal** < **iṟa** 'to pass' + **ttal**]
'**passing beyond**/through the tall big hill with us'

(bare stem + **tal**)

taṉ citaivu **aṟital** añci ... eṉ makaḷ i-c-curam paṭartantōḷē
(aka.7:9, 12-13)
[**aṟital** < **aṟi** 'to know' + **tal**]
'Afraid of me **knowing** about her blemish, my daughter proceeded to this forest.'

ti:

(bare stem + **ti**)

koṇṭi uṇṭi *(peru:454)*
[**koṇṭi** < **koḷ** 'to take hold of, grab' + **ti**]
'food/consumption made out of **looting**'

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niṉ ārvalar toḻuta kai **amaitiyiṉ** amarntōyum nīyē *(pari.4:70-71)*
[**amaiti** < **amai** 'to settle, stay undisturbed' + **ti**]
'You are the one who sat/settled in an **undisturbed state** of the worshipping hands of your devotees.'

veṉṟiyoṭu vil alaittu uṇṇum val āṇ vāḻkkai *(aka.31:12-13)*
[**veṉṟi** < **vel** 'to conquer, defeat' + **ti**]
'life of skilled men who eat **successfully** by hustling with their bows'

tai:

(bare stem + **tai**)

pulavar ... nāvil puṉainta naṉ **kavitai** *(pari.6:7, 8)*
[**kavitai**
< **kavi** 'to overspread, inundate, surpass, extend' + **tai**][6]
'the good **spontaneity**/poetry of the poets'

(mutated stem + **tai**)

muṭantai nel *(pati.29:3)*
[**muṭantai** < **muṭam** + **tai** < **muṭa** 'to be bent, crooked' + **am** + **tai**]
'paddy (sheaves) which **are bent**'

pāṭu: This is not a suffix. It is a verbal noun meaning 'experience' derived from the verb **paṭu** 'to befall, experience.' It is added like a suffix to a nominal stem to derive a larger verbal noun.

(bare stem + **pāṭu**)

nī cellā viṭuvāyēl ... neṭṭirum kūntal kaṭavuḷar ellārkkum **muṭṭuppāṭu** ākalum uṇṭu *(kali.93:33, 35-36)*

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[6] Compare **kaviṉ** 'fascinating beauty; abundance of beauty.'

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[**muṭṭuppāṭu** 'obstacle'
< **muṭṭu** 'to knock against something' + **pāṭu**]
'If you do not go, **an obstacle** might arise for all those goddesses with long dark tresses.'

(derived stem + **pāṭu**)

oṇ cuṭar **vaḷappāṭu** *(pari.2:64)*
[**vaḷappāṭu** < **vaḷam** 'abundance' + **pāṭu**]
'**the abundance** of bright flames'

(mutated stem + **pāṭu**)

ilampāṭu akaṟṟal *(puṟa.381:15)*
[**ilampāṭu** < **ilam** 'absence' + **pāṭu**;
il 'to be non-existent, absent' + **am** + **pāṭu**]
'removing (our) **state of having nothing**'

(p)pu:

(bare stem + **ppu**)

maṟappu iṉṟu *(puṟa.381:24)*
[**maṟappu** < **maṟa** 'to forget' + **ppu**]
'without **forgetting**'

(bare stem + **pu**)

nam **piripu** aṟiyā ... naṟṟōḷ *(aka.41:11, 12)*
[**piripu** < **piri** 'to separate self' + **pu**]
'lovely shoulders/arms which do not know **separation** from us'

mai:

(bare stem + **mai**)

ceḻunakar naṭuvaṇ **aṭumai** y eḻunta aṭu ney āvuti *(pati.21:12-13)*
[**aṭumai** < **aṭu** 'to cook, kill' + **mai**]

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'smoke that arose from the offering of ghee (to the gods) in the center of the wealthy house due to **cooking**'

ē̱laittaṉmai *(kali.55:23)*
[ē̱laittaṉmai
< **ē̱lai** + **taṉmai** (**taṉ** oblique of **tāṉ** 'self' + **mai** 'ness')]
'the nature of being poor'

vi:

(bare stem + **vi**)

vēḷvi muṟṟiya ... vēntē *(puṟa.26:15)*
[vēḷvi < vēḷ 'to wish for' + **vi]**
'O king who have completed/accomplished (your) **wish.**'
'O king who completed the Vedic sacrifice.'

vu:

(bare stem + **vu**)

ampu **kaḷaivu** *(pati.24:13)*
[kaḷaivu < kaḷai 'to remove' + **vu]**
'**removal** of the arrows'

vai:

(bare stem + **vai**)

vēyvai kāṇā viruntiṉ pōrvai *(puṟa.369:20)*
[vēyvai < vēy 'to bend, warp' + **vai]**
'new face of the harp (pōrvai) which does not know (any flaw due to) **bending**'

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Formation mechanism: Extension — using a past neuter singular finite verb form; or adding **tu**, **tai**, or **mai** to a past/completive adjectival participle. This type of verbal noun can be construed as the "past verbal noun."

Suffix *Structure and Example*

(a)tu:

(past/completive stem + **atu**)
or (past adjectival participle + **tu**)

iṉitākiṉṟāl ... nī vantu **niṉṟatu** *(aka.184:4, 19)*
[**nil** 'to stand']
'Your coming and **standing** (there) have become (a) pleasant (matter).'
'It is nice that you came and stood (there).'

(a)tai:

(past/completive stem + **atai**)
or (past adjectival participle + **tai**)

tēṟṟiya ciṟappaṉṟō ... nirai vaḷai **nekiḻntatai** *(kali.132:13, 15)*
[**nekiḻ** 'to loosen']
'The (reason for the) **looseness** of the row of (my) bangles is the excellence of his reassurance, is it not?
'The reason my bangles are loose is that he reassured me nicely but did not keep his promise, is it not?'

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puruvattu k karu val kantattāl tāṅki iv ulakam tantu **aṭippaṭuttatai**
naṭuvaṇ ōṅkiya palar pukaḻ kuṉṟiṉōṭu okkum *(pari.4:22-24)*

[**aṭippaṭu** ‘to fall at someone’s feet’
< **aṭi** ‘feet’ + **paṭuttu** ‘to cause X to fall at Y’]
‘**Causing the world to be at** (your) **feet** (when it was immersed in the flood) in the past by bringing it (back) carrying it on (your) strong dark nape, is similar to (the act of) the tall (Mēru) mountain which emerged from the flood and is praised by many.’

mai:

(past adjectival participle + **mai**)

piḻaittamai ‘wrong doing’ (*aka.366:15*)
[**piḻaittamai** ‘wrong doing’
< **piḻaitta** adjp of **piḻai** ‘to wrong’ + **mai**]

Formation mechanism: Periphrasis

past/completive stem + **aṉ/iṉ** + **tu** + **um/ō**

um or **ō** is added to the neuter singular finite form of a verb, and the **u** in **tu** is morphophonemically deleted from the structure — past/completive stem + **aṉ/iṉ** + **tu** + **um/ō**. This structure is invariably followed by conjugated forms of the verbs **uṭai** ‘to have, be with’ or **il** ‘to be non-existent, absent.’ This type of verbal noun can be construed as the “past verbal noun.”

Structure and Example

(past/completive stem + **aṉ** + **tu** + … **ō ilam**)

muṉitaku paṇpu yām **ceytaṉṟō ilamē** *(aka.101:18)*
[**cey** ‘to do’; **ceytaṉṟō** < **ceytaṉṟu** ‘the act of doing’ + **ō** (particle)
ceytaṉṟu < **ceyt** + **aṉ** + **tu**; it is like **ceytatu** ‘the act of doing’]

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'**We have not done** anything that has the nature of being frustrated about.'

(past/completive stem + **aṉ** + **tu** + **um** + **ilaṉ**)

iḷamaiyiṉ **ikantaṉṟum ilaṉē** vaḷamaiyiṉ taṉ nilai **tīrntaṉṟum ilaṉ** *(kuṟi:244-245)*
[**ika** 'to despise, move away'; **tīr** 'to swerve, deviate from, depart, vanish'
ikantaṉṟum < **ikant + aṉ + tu + um**;
tīrntaṉṟum < **tīrnt + aṉ + tu + um**]
'**He has not despised** (us) because of his youth; **neither has he swerved** from his (normal) state because of (the abundance of) his wealth.'

(past/completive stem + **iṉ** + **tu** + **um** + **ilaṉ**)

eṉ vayiṉ colla **valliṟṟum ilaṉē** *(aka.32:14-15)*
[**val** 'be capable'; **valliṟṟum** < **valli + iṉ + tu + um**]
'**He was not able** to speak out to me either.'

(past/completive stem + **iṉ** + **tu** + **um** + **ilai**)

nīṭiṉar eṉṉum pulavi uṭkoṇṭu **ūṭiṉṟum ilaiyō** *(naṟṟ.237:4-5)*
[**ūṭu** 'to sulk'; **ūṭiṉṟum** < **ūṭi + iṉ + tu + um**]
'**Have you not been sulking either**, holding back within yourself the anger that he has delayed (to return)?'

(past/completive stem + **iṉ** + **tum** + **uṭai**)

emmoṭu varutiyō ... eṉa k **kūṟiṉṟum uṭaiyar** *(naṟṟ. 274:6-7)*
[**kūṟu** 'to say, state'; **kūṟiṉṟum** < **kūṟi + iṉ + tu + um**]
'**He even said** "Will you come with me?" '

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NON-PAST VERBAL NOUNS

GENERAL: Verbal nouns do not normally indicate any specific time. A few verbal noun forms conclusively indicate a completive or incompletive aspect of the actions indicated by the verbs from which the verbal nouns are derived.[1] Among them, the non-past verbal noun form can be construed as signifying the present or the future. Context determines whether this verbal noun is to be understood as present or future. See also "Verbal Nouns," and the chapters on participial nouns and "The Non-Past Stem."

FORMATION: The non-past verbal noun is derived by suffixation: **atu** or **atai** is added to a non-past/non-completive stem that ends with **(p)p** or **v**. Alternatively stated, a non-past neuter participial noun in **atu** or **atai** is used. This type of verbal noun, which bears a similarity to the

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[1] E.g., vantu **ni<u>nr</u>atu** 'waiting; having arrived' *(nar̲r̲.229:11)*, **varuvatu** 'that which will come/happen' *(pur̲a.366:12)*, **ki<u>l</u>ippatu** 'the tearing' *(aka.72:1)*.

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participial noun, is sometimes used to convey the sense of a neuter singular personal verb. An example is given below.

EXAMPLES

Formation mechanism: non-past/non-completive stem + **atu** or **atai**

Suffix *Structure and Example*

atu:

(non-past/non-completive stem + **atu**)

iruḷ **kiḻippatu** pōl miṉṉi *(aka.72:1)*
[**kiḻi** 'to tear'; **kiḻippatu** < **kiḻipp** + **atu**]
'lightning as if **tearing** the sky'

iravu k **kāṇpatu** pōla p perum kaṭal ōta nīr vīṅkupu karai cēra *(kali.134:5-6)*
[**kāṇ** 'to see; look at'; **kāṇpatu** < **kāṇp** + **atu**]
'the big ocean's foamy water swelled up and reached the shore as if the night (opened its eyes and) was **looking**'

varuvatu nāṭi *(puṟa.366:12)*
[**var** 'to come, arrive, happen'; **varuvatu** < **varuv** + **atu**]
'seeking / looking for **what is coming** / about to happen'

vicumpu **urivatu** pōl viyal iṭattu oḻuki maṅkul mā maḻai teṉpulam paṭarum paṉi irum kaṅkul *(aka.24:7-9)*
[**uri** 'to peel'; **urivatu** < **uriv** + **atu**]
'cold dark midnight, when the dark rain cloud is moving southword in the vast space as if the sky **is peeled**'

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muṭintatum **muṭivatum mukiḻppatum** avai mūṉṟum *(pari.13:46)*
[**muṭi** 'to come to an end'; **mukiḻ** 'to emerge, bud'
muṭivatu < **muṭiv** + **atu**; **mukiḻppatu** < **mukiḻpp** + **atu**]
'those three such as that which has ended, **that which is coming to an end,** and **that which will emerge**'

iṉimai evaṉ **ceyvatu** poymmoḻi emakkē *(aka.6:22)*
[**ceyvatu** 'the doing' (verbal noun) < **cey** 'to do']
'What sweetness **will** (your) false words **do** for me?'
(Note that the verbal noun is used to convey the sense of a finite verb meaning 'will do.')

atai:

(non-past/non-completive stem + **atai**)

iṉṉātē ... kaḷiṟu iyaṅku āriṭai īṅku nī **varuvatai** *(kali.49:19, 21)*
[**var** 'to come, arrive'; **varuvatai** < **varuv** + **atai**]
'Your **arrival** through the difficult forest, where male elephants move around, is not pleasing.'

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NEGATIVE VERBAL NOUNS

GENERAL: See "Verbal Nouns."

FORMATION: Negative verbal nouns are formed by suffixation, by first adding **ā** to the bare verb stem if the verb is not intrinsically negative (**al** 'not to be ... ' or **il** 'to be non-existent') and subsequently adding the verbal noun suffix **mai**. If the verb is intrinsically negative, the verbal noun suffix **mai** is directly added to the stem.

Neither the affirmation-negation distinction nor the distinction in person-number-gender is made by the verbal noun suffix **mai**. Verbal nouns are treated like neuter singular verbs for syntactic purposes.

EXAMPLES

<u>Formation mechanism</u>: suffixation

bare stem + **ā** + **mai**
negative **al** or **il** + **mai**

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Suffix *Structure and Example*

mai:

(bare stem + ā + **mai**)

avaṉ **nalkāmaiyiṉ** ampal āki *(aka.102:16, 17)*
[**nalku** 'to be gracious, compassionate';
nalkāmai < nalk(u) + ā + mai]
'since he **did not show** compassion, rumor developed and ...'

(bare stem + glide + ā + **mai**)

yāṇar ūraṉ kāṇunaṉ āyiṉ **varaiyāmaiyō** aritē *(naṟṟ.390:7-8)*
[**varai** 'to choose, marry'; **varaiyāmai < varai** + glide **y + ā + mai**]
'If the Ūraṉ from the bounteous town sees her, it would be impossible (for him) **not to choose** (her for his bride).'

(negative **al** or **il + mai**)

avai niṉakku **iṟumpūtu aṉmai** naṟku aṟintēm *(pari.4:3-4)*
[**iṟumpūtu** 'wonder'; **aṉmai < al** 'not to be ... ' + **mai**]
'We know well that those things **are not wonders** for you.'

pāyal iṉmaiyiṉ pāciḻai ñekiḻa *(pati.68:15)*
[**pāyal** 'sleep'; **iṉmai < il** 'to be non-existent' + **mai**]
'as the women's bright ornaments become loose **since** there is **no sleep** (and consequently she is growing thin)'

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SECTION 5

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A NOTE ON PARTICIPLES

GENERAL: Participles are derived from verb stems and, so far as classical Tamil is concerned, can be divided into two types: the nominal and the verbal.[1] In this study, the nominal participle is referred to as the "adjectival participle." The verbal participles are here sub-divided into several categories: the adverbial participle, the infinitive, the conditional, the causal, the concessive of fact, and the concessive of supposition.[2]

The participle is like a verb in that it contains a past/completive marker or a non-past/non-completive marker. It is never declined; that is, case markers are never added to a participle, but certain postpositions (**aḷavai, uḻi, kaṭai, kaṇ, kāl**, and **piṉ**) can follow or be added to an adjectival participle. See under the chapters on the adjectival participles and the case markers and postpositions.

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[1] The traditional terms are **peyar eccam** (nominal participles) and **viṉai eccam** (verbal participles).

[2] The tradition does not employ different names for the sub-categories of the verbal participle.

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The Nominal Participle: In classical Tamil, the past adjectival participle and the non-past adjectival participles are derived respectively from the past/completive stem and the non-past/non-completive stem of a verb. The affirmative adjectival participle indicates a completive or an incompletive phase of the action/state indicated by the verb from which it is derived. When the participle is negative, it signifies the absence or "non-happening" of the state/action indicated by the verb from which it is derived. In either case, the subject of that verb is a nominal which is the "completing nominal" or the "head noun." The completing nominal need not be the subject of the main sentence. However, the adjectival participle and its head noun / completing nominal reside in the same clause in the sentence, with the participle preceding the completing nominal. A sentence may have many clauses, with a nominal participle and its respective completing nominal co-residing in any clause. See the chapters on adjectival participles for examples.

The Verbal Participle: The affirmative verbal participle indicates a completive or an incompletive phase of the action/state indicated by the verb from which it is derived. When the participle is negative, it signifies the absence or "non-happening" of the action/state indicated by the verb from which it is derived. Whether affirmative or negative, the occurrence or the absence of the action/state indicated by the verbal participle precedes, follows, or takes place simultaneously with another action/state, which can be called the "completing/concluding action/state." The completing action/state is the action/state of the main verb in the same clause as that of the verbal participle, but need not be the one indicated by the main verb in the main sentence. Moreover, the completing action/state can be affirmative or negative, even when the participle is negative.

A verbal participle and the verb of its completing action/state reside in the same clause. Also the participle does not always share its subject

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with that of its completing action/state. A sentence may have many clauses, with a verbal participle and its respective completing action/state co-residing in any clause.

There are two factors to be considered for understanding the relation between the action/state indicated by the verbal participle and its completing action/state: the sequence in which these two actions/states happen and how they affect each other. When the action/state of the verbal participle and its completing action/state do not co-occur, the action/state of the participle may be a result, a purpose, a condition, or a cause with regard to its completing action/state.

The positive adverbial participle and a few conditionals are derived from the past/completive stem of a verb, whereas the infinitive, the negative adverbial participle, and some conditionals are derived from the non-past/non-completive stem of a verb. The causal is derived from certain verbal nouns. The concessive of fact and the concessive of supposition are derived from the bare verb stem, certain non-past/non-completive stems, the past/completive stem, the adverbial participle, or the conditional. For the specifics, see "The Concessive of Fact" and "The Concessive of Supposition."

The infinitive translates as 'to do verb.' The "verb" is the verb from which the infinitive is derived. The action/state indicated by the infinitive co-occurs, precedes, or follows its completing action/state; when they do not co-occur, the action/state of the infinitive is the result or the purpose of the completing action/state and vice versa. The adverbial participle translates as 'X having done verb . . .' or 'X did verb and ... .' The "X" is the subject of the verb. The action/state indicated by an adverbial participle precedes and results in its completing action/state. The conditional translates as 'if X verb(s/ed/en).' The action/state indicated by the conditional precedes and is a condition for its completing action/state. The causal translates as 'since X verb(s/ed/en).' The action/state indicated by the causal precedes and is a cause for its completing action/state. The concessive of fact can

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be translated as 'even though X verb(s/ed/en).' It provides a sense of actual occurrence or materalizing of the action/state indicated by the verb underlying it. The action/state indicated by the concessive of fact precedes and results in its successive action/state. The concessive of supposition can be translated as 'even if X verb(s/ed/en).' It provides a sense of an assumed occurrence or materalizing of the action/state indicated by the verb underlying it. The action/state indicated by the concessive of supposition also precedes and results in its successive action/state.

In all these cases, the verbal participle is followed by a completing/concluding/successive action/state denoted by a verb in the same clause. See all the chapters on these participles for examples.

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THE PAST ADJECTIVAL PARTICIPLE

(Past Relative Participle)

GENERAL: See "A Note on Participles" for more general information. The adjectival participle is derived from a verb and indicates the completive or non-completive state/action of the verb while modifying a nominal which follows the verb. The nominal modified by the adjectival participle is the participle's own subject but need not be the subject of the finite verb in the main sentence. It can be anywhere to the right of the participle in the same clause, not necessarily to the immediate right.[1]

Two types of adjectival participles are found in classical Tamil — the affirmative and the negative. Only the affirmative kind can be divided into the "past" and the "non-past" adjectival participles. See "The Negative Adjectival Participle" for information on the negative type, and "Adjectives or Noun Modifiers" for the relation between the adjective and the adjectival participle.

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[1] The traditional term for an adjectival participle in Tamil is **peyareccam**, literally, 'remains of a nominal.'

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FORMATION: The past affirmative adjectival participle is derived by suffixation. The suffix **a** is added to the past stem of the verb. See "The Past Stem" for information on the notion of "the past" and "the past stem."

While no person-gender distinction is made, a distinction between the singular and the plural is rarely made by the past adjectival participle suffix indicating negation.

EXAMPLES

Formation mechanism: past/completive stem + **a**

Suffix *Structure and Example*

a:

(past stem + **a**)

vēṅkai tāaya tēm pāy **tōṟṟam** *(aka.12:10)*
[**tā** 'to scatter, spread'; **tāaya** < **tāy** + **a**; **vēṅkai** 'veṅkai flowers'; **tōṟṟam** 'view']
'the honey-filled **view of scattered vēṅkai** flowers'

uḻuta nōṉ **pakaṭu** *(puṟa.125:7)*
[**uḻu** 'to plow'; **uḻuta** < **uḻut** + **a**]
'strong **bull which plowed** (the land)'

kēṇi uṇ tuṟai t **tokka pāci** *(kuṟu.399:1-2)*
[**toku** 'to collect'; **tokka** < **tokk** + **a**; **pāci** 'algae']
'the **algae which has collected** in the section (allocated) for drinking water from the well'

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kaṭu vaḷi **tokutta** neṭu veṇ **kuppai** *(kuṟu.372:2)*
[**toku** 'to collect'; **tokutta < tokutt + a**; **kuppai** 'pile']
'tall white **pile** (of sand) **which** the gusty wind **collected'**
'tall white pile (of sand) which was collected by the gusty wind'

maṇṭu amar **aṭṭa** mataṉ uṭai **nōṉṟāḷ** *(puṟa.213:1)*
[**aṭu** 'to kill, destroy'; **aṭṭa < aṭṭ + a**; **nōṉṟāḷ** 'diligent effort']
'strong **diligent effort which destroyed** the upsurging war'

nī **kātta nāṭu** *(pati.13:28)*
[**kā** 'to protect, shield'; **kātta < kātt + a**; **nāṭu** 'country']
'the country which you **protected'**

puli p **pal kōtta** pulampu maṇi t **tāli** *(aka.7:18)*
[**kō** 'to string'; **kōtta < kōtt + a**; **tāli** 'talisman';
pulampu 'to resound, to be alone']
'the **tāli** (talisman) **in which** a tiger's **teeth are strung** together with jingling bells'
'the tāli (talisman) in which a tiger's teeth are strung together with a single bell'

taṭakkai **uyartta yāṉai** *(tiru:158)*
[**uyar** 'to rise'; **uyartta < uyartt + a**; **yāṉai** 'elephant'][2]
'the **elephant which raised** its big strong trunk'

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[2] Note that in modern Tamil, it is **uyarttiya < uyarrttu** 'raise' + **i** past marker + glide **y** + **a** adjp suffix.

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uyarnta utavi *(matu:743)*
[**uyar** 'to be lofty, noble'; **uyarnta < uyarnt + a; utavi** 'help']
'**noble help**'

mā malai **payanta** kāmaru **maṇi** *(pura.218:2)*
[**paya** 'to yield'; **payanta < payant + a; maṇi** 'gem']
'desirable **gem which** the dark mountain **yielded**/released'

avarai **arunta manti** *(aiṅk.271:1)*
[**aruntu** 'to eat'; **arunta < aruntiya < arunti** + glide y + **a**;
manti 'female monkey']
'the **monkey which ate** pea pods'

vaṇṭu paṭa **olinta kūntal** *(pati.31:23-24)*
[**oli** 'to bring forth the inner life; shine'; **olinta < olint + a**;
kūntal 'tresses']
'**hair that grew brilliantly** attracting the bees'
'shiny hair that attracts the bees'

tēṟal aṟiyātu **uṇṭa kaṭuvan̲** *(aka.2:5)*
[**uṇ** 'to eat'; **uṇṭa < uṇṭ** + a; **kaṭuvan̲** 'male monkey']
'the male **monkey which ate** the nectar unknowingly'

taṇ tuḷikku **ēṟṟa** paiṅkoṭi **mullai** *(kuṟu.382:1)*
[**ēl** 'to respond by accepting'; **ēṟṟa < ēṟṟ** + a; **mullai** 'jasmine']
'the **jasmine** in the green vine **which responded** to the cool raindrops'

koṭaikkaṭan̲ **ēn̲ṟa** kōṭā neñcin̲ **utiyan̲** *(aka.168:6-7)*
[**ēl** 'to take on'; **ēn̲ṟa < ēn̲ṟ + a; utiyan̲** a personal name]
'**Utiyan̲**, with a non-devious heart, **who took on** the duty of giving'
'non-devious Utiyan̲ who accepted the duty of giving'

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uḷ āṉṟa oli *(kali.126:8)*
[**āṉ** 'to be content, contained'; **āṉṟa** < **āṉṟ** + **a**; **oli** 'sound']
'**sound** (of the bell) **which is contained**'
'muffled sound'

(past stem + **iṉ** + **a**)

nī vāḻtal īyā vaḷaṉ aṟu **paitiram aṉṉa āyiṉa paḻaṉam** tōṟum ...
tāmarai āmpaloṭu malarntu nelliṉ ceṟuvil neytal pūppa
(pati.19:17-21)
[ā 'to be'; **āyiṉa** 'that which became ...' < **āy** + **iṉ** + **a**
paitiram 'green fields'; **aṉṉa** 'like'; **paḻaṉam** 'field']
'Lotus flowers and water-lilies bloomed in every **field which turned into an unfertile green field** upon which you did not bestow (the gift of) life, while the neytal flowers bloomed in paddy fields, and... '

pōṉa nilam ellām *(pari.22:11)*
[**pō** 'to go'; **pōṉa** < **pōyiṉa** < **pōy** + **iṉ** + **a**;
nilam 'land, region'][3]
'all the **lands where** (the flood) **went/entered**'

tuvariṉa vāṅku tuḷai t **tukiriṉ** īṅkai pūppa *(aka.243:1-2)*
[**tuvar** 'to be divided/coiled, to turn red';
tuvariṉa < **tuvari** + **iṉ** + **a**]

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[3] Compare **pōyiṉāḷ** *(kali.115:12)* and **pōyiṉṟu** *(naṟṟ.56:10)*. See also "The Past Stem" and "A Note on the Verb **āṉ**."

Some might treat the **ṉ** in **pōṉa** as a "hiatus filler" and derive **pōṉa** thus: **pō-k(u)-i-ṉ-a** > **pōyiṉa** > **pōṉa**, and hold that the past tense suffix has a zero-allomorph in **pōṉa** (cf. Zvelebil 1970:41).

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'The īṅkai bloomed like **coral which turned red** with curved hollow stems.'

(past stem + glide + **a**)

ki̤ḻḻi **pōkiya ... maṉṟam** *(puṟa.220:6, 7)*
[**pō(ku)** 'to go, depart, leave for'; **pōkiya** < **pōki** + glide **y** + **a**; **maṉṟam** 'courtyard']
'the **courtyard which** Kiḻḻi **went** from'
'the courtyard which Kiḻḻi left'

ciṟukārōṭaṉ payiṉoṭu **cērttiya kal** *(aka.1:5, 6)*
[**cērttu** 'to make join, unite'; **cērttiya** < **cērtti** + glide **y** + **a**][4]
'the **stones** which the man who sharpens objects **joined together** with glue/paste'

kuṉṟa vaippiṉ kāṉam ceṉṟu cēṇ akaṟal **valliya nī** *(naṟṟ.137:9-10)*
[**val** 'be capable'; **valliya** < **valli** + glide **y** + **a**; **nī** 'you']
'**you who are capable** of departing (to a) faraway (place) (by) going through the hilly forest'

perum kai yāṉai k kōḷ piḻaittu **irīiya** aṭu **puli** *(aka.118:8-9)*
[**iri** 'to flee'; **irīiya** < **irīi** + glide **y** + **a**; **puli** 'tiger']
'destructive **tiger which** escaped from being caught by an elephant with a big trunk and **fled**'
'destructive tiger which escaped from the grasp of an elephant with a big trunk and fled'

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[4] In modern Tamil, the adjectival participle giving the sense 'joined' is **cērtta**, which should be derived from **cēr** 'to join' (**cēr** + **tt** + **a**).

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THE NON-PAST ADJECTIVAL PARTICIPLE

(The Present and Future Relative Participles)

GENERAL: For more general information on participles, see "A Note on Participles" and "The Past Adjectival Participle." There is a participle form, the "non-past" adjectival participle, which can be interpreted as either the "present" or the "future" adjectival participle. The context determines which is appropriate.

There is only one type of the non-past adjectival participle, namely the affirmative. For the negative type, see "The Negative Adjectival Participle" and "Adjectives or Noun Modifiers" for the relation between the adjective and the adjectival participle.

FORMATION: The non-past adjectival participle is derived by suffixation:

(a) the suffix **a** is added to a periphrastic non-past/non-completive stem;

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(b) the suffix **ūu** is added directly to a bare verb stem while **um** is added directly to a bare verb stem or to a non-past/non-completive stem ending with **(k)k** or **pp**.

No person-number-gender distinction is made by the non-past adjectival participle suffix. See "The Non-Past Stem" for information on the non-past/non-completive stem.

EXAMPLES

Formation mechanism: suffixation

periphrastic non-past/non-completive stem + **a**
non-past/non-completive stem ending with **(k)k** or **pp** + **um**
bare verb stem + **ūu/um**

Suffix *Structure and Example*

a:

(periphrastic non-past/non-completive stem + **a**)[1]

tīramum vaiyaiyum **cērkiṉṟa** kaṇ **kaviṉ** *(pari.22:35)*
[**cēr** 'to join, unite'; **cērkiṉṟa** < **cērkiṉṟ** + **a**;
kaviṉ 'fascinating beauty, abundance of beauty']
'the eye-soothing **beauty** (that arises) **where / when** (the river) Vaiyai **joins** the bank'

paṉi **aṭūuniṉṟa** pāṉāḷ **kaṅkul** *(aka.125:11)*
[**aṭu** 'to destroy, kill';
aṭūu nil 'to stand destroying, continue to destroy/kill'

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[1] See "The Non-past Stem" for obtaining the periphrastic non-past/non-completive stem.

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aṭūu ni̲n̲r̲a < **aṭūu ni̲n̲r̲** + **a**; **kaṅkul** 'midnight']
'**midnight** when the cold **is killing**'

kūr̲r̲u **aṭūu ni̲n̲r̲a yākkai** *(pati.13:11)*
[**yākkai** 'body'; see above example]
'**bodies which** Death **continues to destroy**'

maṭa mān̲ viḻikkaṇ pētaiyoṭu in̲an̲ irintu ōṭa k kāmar neñcamoṭu ...
tēṭūu ni̲n̲r̲a iralai ēr̲u *(nar̲r̲.242:7-10)*
[**tēṭūu nil** 'to stand searching, continue to search';
tēṭūu ni̲n̲r̲a < **tēṭūu ni̲n̲r̲** + **a**; **iralai ēr̲u** 'stag']
'the **stag which continues to search** for its mate which ran away from its group along with its innocent-looking young one'

um:

(bare stem or non-past/non-completive stem + **um**)

i-n-nōy poṟukkal **ām varaittu** an̲r̲i p peritu āyin̲ *(kali.58:20-21)*
[**ā** 'to be'; **ām** < **ā** + **um**; **varaittu** 'it is in the limit'][2]
'if this (love)sickness becomes big/chronic without **being in the limit** of bearing'
'if this lovesickness becomes chronic without control'

kaḻir̲u ... tēr nīrkku **avāam kān̲am** *(kali.7:1, 2-3)*
[**avā** 'to desire'; **avāam** < **avā** + **um**; **kān̲am** 'forest']
'**forest where** the male elephant(s) **desire(s)** the mirage'

tan̲ tuṇai p pirintu **ayāam** tan̲i k **kuruku** *(kali.121:16)*
[**ayā** 'to agonize'; **ayāam** < **ayā** + **um**; **kuruku** 'heron']

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[2] Some might consider **ām** to be a contracted form of **ākum** 'it will be.'

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'lonesome **heron which is agonizing**, being separated from its mate'

irum kaḻi mutalai **mēen tol** *(aka.3:1)*
[**mē** 'to cover, spread'; **mēen** < **mēem** < **mē** + **um**; **tōl** 'skin, hide';
The stem-final **m** changes to **n.**][3]
'**hide covering** the crocodile in the deep backwaters'

vēḻam ... tam kuḻuvoṭu puṇarntu **pōm kuṉṟu** *(kali.25:9, 10-11)*
[**pō** 'to go'; **pō** < **pō** + **um**; **kuṉṟu** 'hill']
'**hill where** the elephants **go** with their group'

maḻai **vēṇṭu pulattu** māri niṟpa *(pati.13:26)*
[**vēṇṭu** 'to wish for'; **vēṇṭu** < **vēṇṭu** + **um**; **pulattu** 'in the region']
'as the rain clouds stayed in the **regions where** the rain was **needed**'
'as the rain clouds stay in the regions where the rain is needed'

kuṉṟattu p paḻaṅkuḻi akaḻnta kāṉavaṉ kiḻaṅkiṉoṭu kaṇṇakaṉ tū maṇi
peṟūu nāṭaṉ *(kuṟu.379:1-3)*
[**peṟu** 'to obtain, get';
peṟūu < **peṟu** + **um**; **nāṭaṉ** 'man from the country']
'the man from the **country**, **where** the hill-man when digging an old ditch in the hill **gets** pure big gems together with tubers'

naṉ kalam **tarūum** maṇ paṭu **mārpa** *(pati.21:19)*
[**tar** 'to bring'; **tarūum** < **tar** + **um**; **mārpa** 'O man with ... chest']
'**O man with a chest** tainted with (the enemies') soil, **who brings** lovely treasure (from enemy countries).'

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[3] Some might treat **mē(m)** as an adjective meaning 'top.'

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varūum amayam *(matu:477)*
[**var** 'to come, emerge'; **varūum** < **var** + **um**; **amayam** 'time']
'the **time which is** (forth)**coming**'

kaṉṟu tantu … nallūr maṉṟattu p **piṇikkum** … vēṅkaṭaṅkiḻavōṉ
(puṟa.389:9-10, 11)
[**piṇi** 'to bind, tie up'; **piṇikkum** < **piṇikk** + **um**;
vēṅkaṭam 'Vēṅkaṭam hills']
'he who has a claim for the Vēṅkaṭam **where** they bring and **tie up** elephant calves in the good village courtyard'

pataviṉ vār kural **kaṟikkum** … **varai ā** *(kuṟu.363:2, 3)*
[**kaṟi** 'to nibble'; **kaṟikkum** < **kaṟikk** + **um**;
varai ā 'mountain cow']
'the **mountain cow which nibbles** on the long bunches of the patavu-grass'

cuṭar tuyar **eṭuppum** … **mālai** *(kuṟu.398:5)*
[**eṭu** 'to arouse'; **eṭuppum** < **eṭupp** + **um**; **mālai** 'evening']
'**evening** when the flames (of the lamps) **arouse** the grief (of separation)'

niṉaikkum kālai maruṭkai uṭaittē *(puṟa.217:1)*
[**niṉai** 'to think'; **niṉaikkum** < **niṉaikk** + **um**; **kālai** 'at the time']
'**When thinking** about it, it seems amazing.'
'Come to think of it, it is amazing.'

kōṭiyar tūmpiṉ **uyirkkum** atta k **kēḻal** *(aka.111:9-10)*
[**uyir** 'to breathe, gasp'; **uyirkkum** < **uyirkk** + **um**;
kēḻal 'boar']
'the wild **boar which gasps** like the horns of the Kōṭiyar'

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kuḷaviyoṭu pacumaral **kaṭkum** kāntaḷ vēli c **ciṟukuṭi** *(kuṟu.100:2-3)*
[**kaḷ** 'to weed, pick'; **kaṭkum** < **kaṭk** + **um**;
ciṟukuṭi 'small residences']
'**small residences** with kāntaḷ for fence where (people) **weed out** the wild jasmine together with the green maral-vines'

(non-past/non-completive stem + glide + **um**)

kayam **kaḷiyum kōṭai** *(puṟa.389:3)*
[**kaḷi** 'to dry up to become clay'; **kaḷiyum** < **kaḷi** + glide **y** + **um**;
kōṭai 'summer']
'**summer when** the ponds **dry up** (into clay)'

ōmpātu **īyum** āṟṟal em **kō** *(puṟa.22:33)*
[**ī** 'to bestow'; **īyum** < **ī** + glide **y** + **um**; **kō** 'king']
'our skillful **king** who bestows without hiding (what he has)'

niṉaiyum kālai nīyum maṟṟu avarkku aṉaiyai allai *(puṟa.213:7-8)*
[**niṉai** 'to think, consider'; **niṉaiyum** < **niṉai** + glide **y** + **um**;
kālai 'at the time']
'**When thinking** about it, you are not like that toward them either.'
'Come to think of it, you are not their enemy either.'

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ūu[4]**:**

(bare stem + **ūu**)

etirkoḷḷūu ñālam tuyil ārātu āṅkaṇ mutirpu eṉ mēl muṟṟiya vennōy uraippiṉ ... matiyum atirvatu pōl ōṭi c cuḻalvatumaṉ

(kali.146:38-41)

[**etirkoḷ** 'to welcome'; **ñālam** 'the earth']

'If I talk about my chronic (love)sickness, even the moon will run around in circles as if it is shaking, and **the earth which welcomes** it (the moon) will not get any sleep.'

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4 Note that **ūu** is also an infinitive suffix, which means that it signifies a non-past/non-completive aspect.

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THE NEGATIVE ADJECTIVAL PARTICIPLE

(Negative Relative Participle)

GENERAL: For general information on the adjectival participle, see "A Note on Participles" and "The Past Adjectival Participle," and "The Negative" for general information on negative forms.[1]

The negative adjectival participle does not refer to a specific time. The context determines what time is meant by the negative adjectival participle. Therefore, there is only one type of negative adjectival participle as the counterpart of the "past" and the "non-past" affirmative adjectival participles.

FORMATION: The negative adjectival participle is derived by suffixation.

(i) adding **ā** or **āta** directly to the bare verb stem or to a non-past/non-completive stem ending with **(k)k**. See "A Note on the Verb **ā**" for the use of **ā** as a negative suffix;

[1] The traditional term for the negative adjectival participle is **etirmaṟai p peyareccam** "nominal participle signifying negation."

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(ii) adding **al** before adding **ā** or **āta** to a non-past/non-completive stem ending with **(k)k**.

While no person-gender distinction is made, a distinction between the singular and the plural is sometimes made by the negative adjectival participle suffix. The participle with the suffix **āta** modifies a singular noun, whereas such a restriction is absent in the case of **ā**.

EXAMPLES

Formation mechanism: suffixation

bare stem + **ā(ta)**
non-past stem ending with **(k)k** + **ā(ta)**
non-past stem ending with **(k)k** + **al** + **ā(ta)**

Suffix *Structure and Example*

ā:

(bare stem + **ā**)

kalaṅkā c **ceṅkōl** *(puṟa.230:4)*
[**kalaṅku** 'to be agitated, be confused'; **kalaṅkā** < **kalaṅku** + **ā**
ceṅkōl 'perfect staff']
'**perfect staff**/sceptre **which does not swerve**'

poyyā eḻiṉi *(puṟa.230:6)*
[**poy** 'to lie, fail'; **poyyā** < **poy** + **ā**; **eḻiṉi** a personal name]
'**Eḻiṉi who does not fail**'

koṭāa uru keḻu **maṉṉar** *(puṟa.392:5-6)*
[**koṭu** 'to give'; **koṭāa** < **koṭu** + **ā**; **maṉṉar** 'kings']

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'frightening **kings who do not give** (to the suppliants)'
(See "Lengthening of Sounds [**aḷapeṭai**] and Vowel Clusters" for information on vowels like **āa**.)

(bare stem + glide + ā)

nī vāḻtal **īyā** vaḷaṉ aṟu **paitiram** *(pati.19:17-18)*
[**ī** 'to bestow, provide'; **īyā** < **ī** + glide **y** + **ā**;
paitiram 'green fields']
'unfertile enemy **lands for which** you **do not provide** a (good) life'

niṉaiyā mākkaḷ *(aka.305:16)*
[**niṉai** 'to think, consider'; **niṉaiyā** < **niṉai** + glide **y** + **ā**;
mākkaḷ 'people']
'people who do not consider'
'inconsiderate people'

cāvā marapiṉ **amarar** *(pari.2:71)*
[**cā** 'to die, wither'; **cāvā** < **cā** + glide **v** + **ā**;
amarar 'gods, immortals']
'**gods** with a legend of **not dying** / not being weary'
'immortal gods'

(non-past/non-completive stem in **k** + **ā**)

īrkku iṭai **pōkā** ēr iḷa vaṉa **mulai** *(poru:36)*
[**pō** 'to go, enter'; **pōkā** < **pōk** + **ā**; **īrkku** 'straw'; **mulai** 'breasts']
'beautiful young **breasts between which** (even) a **straw cannot go**'

(non-past/non-completive stem in **kk** + **al** + **ā**)

paruntu **paṟakkallā** p pārval **pācaṟai** *(matu:231)*

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[**paṟa** 'to fly'; **paṟakkallā** < **paṟakk** + **al(l)** + **ā**;
pācaṟai 'war camp']
'**war camp** with a view **where** vultures **cannot fly**'
(Note that the word **pārval** in this example can also be analyzed as **pār** 'seeing' + **val** 'capable.')

(non-past/non-completive stem in **k** + **al** + **ā**)

katir **nuḻaikallā** maram payil kaṭi **miḷai** *(puṟa.21:5)*
[**nuḻai** 'to penetrate, enter'; **nuḻaikallā** < **nuḻaik** + **al** + **ā**; **miḷai** 'barrier forest']
'guarded forest, a barrier filled with trees, **through which** the rays (of the sun) **cannot enter**'

āta:

(bare stem + **āt** + **a**)

oru tiṟam **olkāta** nērkōl *(kali.42:14)*
[**olku** 'to sway, swerve'; **olkāta** < **olku** + **āt** + **a**;
nēr**kōl** 'perfect scale']
'perfect **scale which does not sway** to one side'

(bare stem + glide + **āt** + **a**)

veyil oḷi aṟiyāta ... taṇ kā *(kali.30:7)*
[**aṟi** 'to know'; **aṟiyāta** < **aṟi** + glide **y** + **āt** + **a**]
'cool grove **which does not know** sunlight'

(non-past/non-completive stem in **k** + **al** + **āt** + **a**)

kaṇai **kaḻikallāta** kal piṟaṅku **āriṭai** *(kali.20:21)*
[**kaḻi** 'to pass through'; **kaḻikallāta** < **kaḻik** + **al** + **āt** + **a**;
āriṭai 'difficult path']
'difficult rocky **path through which** an arrow **cannot pass**'

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THE ADVERBIAL PARTICIPLE[1]

GENERAL: See "A Note on Participles" for more general information on participles and "Adverbs" for the use of the adverbial participles as adverbs. The adverbial participle translates as 'X having done verb ...' or 'X did verb and ... .' The "X" is the subject of the verb underlying the adverbial participle. The action/state indicated by an adverbial participle precedes and results in its successive/completing action/state.

FORMATION: The adverbial participle is derived by suffixation.

(a) **i/y** is added to a bare stem;

(b) **u** is added to the past/completive stem ending with a consonant[2]

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[1] "Converbial" is another modern term referring to the adverbial participle (cf. Hart and Hart 1979:142-143).

[2] The only exception seems to be that the past/completive stem of the intrinsically negative verb **il** 'to be non-existent' takes the adverbial participle suffix **i** or **u**.

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There are two types of adverbial participle suffixes — affirmative and negative. See "The Negative Adverbial Participle" for the negative type. No person-number-gender distinction is made by the adverbial participle suffix. The affirmative adverbial participle suffixes are **i**, **y**, and **u**.[3]

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[3] In some modern analyses, "the adverbial participle has no morpheme at all" (cf. Zvelebil 1970:41; also Ananthakrishna Pillai 1972:369 and Tokunaga 1981:25). In Zvelebil's system of analysis, forms like **ōṭ-i** 'having run' are segmented as root **ōṭ/u-** + past morpheme **-i**; forms like **makiḻ-ntu** 'having exulted', as root **mak-** + derivative suffix **iḻ** + past morpheme **-nt/u**, where **-u** is an automatic non-morphemic phoneme. Thus, the "... adverbial participle is identical with the past stem (past theme of the verb)."

There is no doubt that some adverbial participle forms (i.e., those ending with **i/y**) are identical with their corresponding past/completive stems. Nevertheless, I deliberated over the concepts of past/completive stem and adverbial participle, and finally decided to treat the adverbial participle as distinct from the past stem largely for the practical purposes of this study and specifically because the past/completive stem has a wider use than the adverbial participle.

The past/completive stem serves as a base for deriving certain forms while the adverbial participle does not. For example, consider irumpu **vaṭittaṉṉa** karum kai-k-kāṉavaṉ 'the forest man who has strong/dark arms **as if** (they are) **cast** in iron' *(aka.172:6)*, where **vaṭittaṉṉa** < **vaṭitt** past/completive stem + **aṉṉa** 'like' (particle of comparison). The adverbial participle form in this case would be **vaṭittu**, which would not be the base for a particle like **aṉṉa**. In some editions of classical Tamil poetry, one may find **vaṭittaṉṉa** printed as **vaṭittu aṉṉa** for the sake of clarity. But one should remember that **vaṭittu aṉṉa** would not provide the right metrical pattern unlike the right form **vaṭittaṉṉa**. Now, consider vēṅkai koykuvam **ceṉṟuḻi** '**when** we **went** to pick vēṅkai flowers' *(aka.48:6)*. Here, **ceṉṟuḻi** < **ceṉṟ** past/completive stem of **cel** 'to go' + **uḻi** postposition. The adverbial participle form of **cel**, which is **ceṉṟu**, cannot be considered as the base for **ceṉṟuḻi**. If any, the adjectival participle form **ceṉṟa** might be taken as the base for **ceṉṟuḻi**.

As illustrated in these examples, the past/completive marker in some cases is consonantal: **t**, **tt**, or **nt**. The adverbial participle of verbs that take this consonantal marker ends with the suffix **u** which is normally considered as an enunciative vowel or as an "automatic non-morphemic **-u**" (cf. Zvelebil 1967:101, note 78). Nevertheless, for practical purposes, it would not be wrong to consider the past/completive stem (e.g., **vaitt** or **ceṉṟ**) and the adverbial participle (e.g., **vaittu** or **ceṉṟu**) as distinct in these cases.

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EXAMPLES

Formation mechanism: suffixation

bare verb stem + **i/y**
past/completive stem ending with a consonant + **u**

Suffix *Structure and Example*

i:

(bare stem ± glide + **i**)

aṉṉai ... māṇ kaviṉ paṇṭaiyiṉ ciṟakka eṉ makaṭku eṉa p **paraii** ... kaḷaṉ iḻaittu ... vēlaṉ ... tūṅkal vēṇṭiṉ ... eṉ ām kollō *(aka.98:6, 12-13, 14, 18, 20-21)*

[**para** 'to pray'; **paraii** < **para** + **i**]

'What will happen, I am afraid, if mother **prays** "May my daughter's elegant beauty get better than before" and prepares the arena (for

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Adverbial participle forms ending with **i/y**, on the other hand, are identical with their corresponding past stems, and therefore they can be properly said to have a zero participle suffix. When one finds examples like **ūṭṭi aṉṉa** oṇ taḷir-c-ceyalai 'ceyalai leaves which **look** like they are **painted**' *(aka.68:5)* or **eḻuti aṉṉa** tiṇ nilai k katavam 'the doorway which **looks** like it was **drawn/painted**' *(aka311:3)*, one realizes that **ūṭṭi** and **eḻuti**, derived respectively from **ūṭṭu** 'to paint, feed color' and **eḻutu** 'to write, draw, paint' can be labelled either as past/completive stems or as adverbial participles.

Even in these cases, if the adverbial participle suffix is assumed to be **i/y**, which would trigger the process of haplology when added to the past stem in **i/y**, one could have the merit of reducing all adverbial participles to a single formula: past stem + adverbial participle suffix, which would apply to modern Tamil also (cf. Hart and Hart 1979:142). Otherwise one would have to have two derivations for the adverbial participle in classical Tamil: bare stem + **i/y**; past/completive stem + **u**.

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the ritual dance) and wants Vēlaṉ (the priest of Murukaṉ) to (perform the ritual) dance?'

mulai p pūṇoṭu ... mārpaṇi **kalavi** arivaiyar amirta pāṉam urimai mākkaḷ uvakai amirtu uyppa ... āṅku ... kātalarum allārum **kūṭi** k kaṭampu amar celvaṉ kaṭi nakar pēṇa
(pari.8:118-121, 124-126)
[**kala** 'to mingle, mix' (intransitive); **kūṭu** 'to gather; get together'; **kalavi** < **kala** + glide v + **i**; **kūṭi** < **kūṭu** + **i**]
'(While they bathed in the river), the jewelry on women's breasts **mixed** with the ornaments on their lovers' chests; and the nectar (on the lips) of young women triggered the ecstatic nectar of their men. Thus, the lovers and others **gathered** there and worshipped the shrine of the lord (Murukaṉ) who resides in the kaṭampu tree.'

vīṅku piṇi nōṉ kayiṟu **arīi** itai puṭaiyūu ... neṭuñ cuḻi p paṭṭa nāvāy pōla *(matu:376, 379)*
[**ari** 'to sever'; **arīi** < **ari** + **i**]
'like a ship which was caught in a whirlpool, **having severed** its strong taut mast rope, and with its mast fluttering'

kaṇicci pōl kōṭu **cīi** ēṟu toḻūu p pukuttaṉar *(kali.101:8-9)*
[**cī** 'to whittle, sharpen'; **cīi** < **cī** + **i**]
'They **sharpened** the horns (to look) like a trident and drove the bulls into the stall.'

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uṭumpu **korīi** vari nuṇal akaḻntu … muyal eṟinta vēṭṭuvaṉ *(naṟṟ.59:1, 3)*

[**koru** 'to kill'; **koru + i**][4]

'the hunter who **killed** a mountain lizard (uṭumpu), dug out tadpoles, **and** shot (arrows at the) rabbits'

netun tēr kaḷiṟṟoṭum **vīci** … ariya tantu kuṭi **akaṟṟi** p periya kaṟṟu icai **viḷakki** … nāḷum makiḻntu iṉitu uṟaimati peruma *(matu:752, 766, 777, 780-782)*

[**vīcu** 'to provide abundantly, give away'; **akaṟṟu** 'to make spread, expand'; **viḷakku** 'to make … brilliant'; **vīci < vīcu + i; akaṟṟi < akaṟṟu + i; viḷakki < viḷakku + i]**

'O lord, may you always exult and live well, **giving away** tall chariots together with male elephants, bringing in (to your land) precious things, **expanding** (the families of) your subjects, and **making** your **reputation brilliant** by learning great things.'

vaṇṇamum tuṇaiyum **porīi** eṇṇātu emiyēm tuṇinta ēmam cāl aru viṉai *(kuri:31-32)*

[**poru** 'to match, compare'; **porīi < poru + i]**

'a rare secure act, which we ourselves deliberated without thinking of **comparing** qualities and kinship'

eṉṉai p poṟukkallā nōy ceytāy **poṟīi** niṟukkallēṉ *(kali.94:10-11)*

[**poṟu** 'to tolerate, bear with'; **poṟīi < poṟu + i]**

'You gave me unbearable (love)sickness. I am not able **to bear with** it and sustain.'

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[4] This is the only attested example of this verb. It could be a corrupted form of **kol** 'to stab.'

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puṉal maṇṭi āṭal purivāṉ caṉam maṇṭi ... mēkalai ēṇi p paṭu kāl iṟukiṟuka t tāḷ **iṭīi** ... parūu k karai naṇṇi ... nīraṇi kāṇpōr
(pari.10:9, 10-11, 26, 27)

[**iṭu** 'to let down, drop'; **iṭīi** < **iṭu** + **i**]

'People were crowded in order to rush to the flood (in the river Vaiyai). Among them (were) those who **let** the locket on their mēkalai (i.e., waist ornament) **down** and tightened its several strands and proceeded to the big river bank, and watched the beauty of the water ...'

aḻuta kaṇṇē ... kuvaḷai vaṇṭu payil pallitaḻ **kalaii** t taṇ tuḷikku ēṟṟa malar pōṉṟaṉavē *(kuṟu.291:5, 6-8)*

[**kalai** 'to be in disarray'; **kalaii** < **kalai** + **i**]

'Her eyes, which shed tears, looked like kuvaḷai flowers whose many petals, having been swarmed by the honeybees, **were disarrayed and** responded to cool fresh raindrops.'

māya varaviṉ iyalpu **niṉaii** t tēṟṟi ... īriya kaliḻum ivaḷ ... kaṇ
(kuṟi:246, 248)

[**niṉai** 'to think, consider'; **niṉaii** < **niṉai** + **i**]

'tear-filled eyes of this woman who is reconciled, **having considered** the uncertain nature of (her lover's) visit'

kaṭi naṟai **pukaii** k kākkam vammō kātal am tōḻi *(puṟa.281:6-7)*

[**pukai** 'to smoke; burn and raise smoke'; **pukaii** < **pukai** + **i**]

'My dear friend, come, let us (raise) **smoke** (by burning) the protective fragrance and shield (the warrior's wounds from the animals).'

ciṟu tiṉai **uṇīi** ... uyar cimai k kēḻal uṟaṅkum naṉ malai
(aiṅk.268:2, 3-4)

[**uṇ** 'to eat'; **uṇīi** < **uṇ** + **i**]

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'the good mountain where pigs, **having eaten** the small millet, sleep on the tall peak'

eḻuvaroṭu **muraṇi** c ceṉṟu amar kaṭantu niṉ āṟṟal tōṟṟiya aṉṟum pāṭunarkku ariyai *(puṟa: 99:9-11)*
[**muraṇ** 'to contradict'; **muraṇi** < **muraṇ** + **i**]
'You were difficult for the singers (to sing about) even on that day when you revealed your skills by **contradicting** the seven (kings) and going and defeating (them) in the war.'

vaḷai nīr mēyntu kiḷai mutal **celīi** vāppaṟai virumpiṉai āyiṉum ... ciṟitu iruntu ... veṇkuruku eṉava kēṇmati *(naṟṟ.54:1-2, 3, 4)*
[**cel** 'to leave for a destination'; **celīi** < **cel** + **i**]
'O white heron, although you want to feed on the (fish in the) wavy water and **reach** your kith and kin and fly away, wait a little and listen to what I say.'

elli vantaṉṟō tēr eṉa c **colli** alar eḻuntaṉṟu iv-ūrē *(naṟṟ.191.6-7)*
[**col** 'to reveal, state'; **colli** < **col** + **i**]
'Gossip arose in this town **saying** that a chariot came (to town) last night.'

vaiyai akam ... cīr amai pāṭal payattāl kiḷar cevi **tevi** ... ampi karavā vaḻakkiṟṟu *(pari.11: 61, 69, 67)*
[**tev** 'to snatch, grab'; **tevi** < **tev** + **i**]
'The middle of Vaiyai does not conceal the movement of the boats (because of) **snatching** (everyone's) ears by the effect of rhythmic songs (of the women in the boats).'

cēvalum nakai vāy k **koḷīi** nakutoṟum viḷikkum *(naṟṟ.218:3-4)*
[**koḷ** 'to have, take hold'; **koḷīi** < **koḷ** + **i**]

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'And the rooster, **holding** joy in its mouth, calls whenever it rejoices.'
nal il pal vēṟu paṇṭamōṭu ūṇ malintu **kaviṉi** malaiyavum nilattavum nīṟavum piṟavum

pal vēṟu tiru maṇi muttamoṭu poṉ koṇṭu ciṟanta tēettu p paṇṇiyam pakarnar *(matu:502-506)*
[**kaviṉ** 'to be abundant in beauty, decorative, fascinating'; **kaviṉi** < **kaviṉ** + i]
'merchants who **are attractive/fascinating** because they live in households filled with many different things and foods and who sell in excellent countries many different rich gems, pearls, and gold which come from the mountains, land, sea, and other places'

u[5]:

(past/completive stem + **u**)

tā ciṉai **piḷantu** tāṟu aṭu kaḷiṟṟiṉ vīṟu peṟa ōcci k kal eṉ cuṟṟa k kaṭuṅ kural avittu em collal pāṇi niṉṟaṉaṉ *(kuṟi:149-152)*
[**piḷa** 'to split, break'; **piḷantu** < **piḷant** + **u**]
'He **broke** a wide branch, raised it high majestically like a male elephant that is destroying the mahout's spear and controlled the harsh barking of the hounds, and stood for the moment of our talking.'

puli añci k kuṟu naṭai k kaṉṟu uṭai vēḻam niṉṟu **kāttu** alkum ... neṟi *(naṟṟ.85:4-6)*
[**kā** 'to shield, protect'; **kāttu** < **kātt** + **u**]

[5] Zvelebil considers this **u** to be an "automatic non-morphemic -**u**" (cf. Zvelebil 1967:101, note 78).

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'the path where the elephant, being afraid of the tiger, stands and **shields** its toddler-calf'

irantōr vēṇṭiya **koṭuttu** avai tā eṉ colliṉum iṉṉātō nam iṉ uyir iḻappē
(kuṟu.349:5-7)
[**koṭu** 'to give away'; **koṭuttu < koṭutt + u**]
'Is losing our sweet life more unpleasant than **giving** what the suppliants wanted and saying "Give them back" ?'

tāḷ niḻal maruṅkil aṇukupu kuṟuki **toḻutu** muṉ niṟkuvir āyiṉ
(poru:149-150)
[**toḻu** 'to worship, bow'; **toḻutu < toḻut + u**]
'If you would get close to the vicinity of (his) feet's shadow, **bow in worship**, and stand in front (of him) ... '

māṟu **porutu** ōṭṭiya pukalviṉ *(kuṟi:135)*
[**poru** 'to fight back, match'; **porutu < porut + u**]
'like the bull which **fought back and** drove away its opponent'

irum puṉam niḻattaliṉ ... nōy **mikku** ... vīḷaiyar veṭi paṭuttu etira
(kuṟi:157, 158, 161)
[**miku** 'to increase'; **mikku < mikk + u**]
'since it destroyed the dark millet field, men whistling, their anger **having increased**, created a huge commotion (in the field) and came in front (of the elephant), and ... '

ventu āṟu poṉṉiṉ anti pūppa *(aka.71:6)*
[**ve** 'to boil, steam up'; **ventu < vent + u**]
'as the (light of the) dusk spread like gold that is cooling off, **having been** boiled/**melted**'

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nontu nontu eḻutu eḻil uṇkaṇ pāvai … veḷḷam nīntum nāḷ *(naṟṟ.177:8-10)*
[**no** 'to suffer internally'; **nontu < nont + u**]
'the day when I **suffer again and again and** the apple of my beautiful decorated attractive eye would swim in the flood (of tears)'

āṭavar … viḻuppuṇ kāṇiya puṟam **pōntu** … tiritarum vēntaṉ *(neṭu:171, 172, 187)*
[**pō** 'to go'; **pōntu < pōnt + u**]
'the king who **went outside** in order to look at the warriors' wounds of war and walks around'

nīyum **kaṇṭu** numaroṭum eṇṇi aṟivaṟintu aḷaval vēṇṭum *(naṟṟ.32:5-6)*
[**kāṇ** 'to see/think over'; **kaṇṭu < kaṇṭ + u**]
'You must **see** for yourself, consider it along with your kin, know all that must be known, and evaluate.'

veṇ pal nakai **māṇṭu** ilaṅku nalam keḻu tuvar vāy *(aka.162:12-13)*
[**māṇ** 'to be perfect, elegant'; **māṇṭu < māṇṭ + u**]
'shining coral-like mouth, filled with loveliness and **elegant** with the brightness of the smile of (her) white teeth'
'her lovely shiny coral-like red mouth which is elegant with bright smile'

nuṇ pul … eyiṟṟiyar … nila ural **peytu** … ulakkai ōcci … vārātu aṭṭa puḻukkal *(peru:94, 96, 97, 100)*
[**pey** 'to pour'; **peytu < peyt + u**]
'cooked rice, the fine grains of which the hunter-women **poured** into the mortar made in the ground and pounded with a pestle and cooked without washing'

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murrā iḷantaḷir koytu koṇṭu uppu **inru** nīr ulai āka ērri mōr **inru** avilp patam marantu pācaṭaku micaintu ... tuvvāḷ ākiya en veyyōḷ
(pura.159:10-12, 14)
[**il** 'to be absent, not to exist'; **inru** < **inr** + **u**]
'my wife who picks and takes the young tender leaves, cooks them in water **without** salt, eats the greens **without** buttermilk and forgetting the rice, and does not enjoy (life)'

neṭun tēr kaḷirroṭum vīci ... ariya tantu kuṭi akarri p periya **karru** icai viḷakki ... nāḷum makiḻntu initu uraimati peruma
(matu:752, 766-767, 780-781)
[**kal** 'to mature by experience, learn'; **karru** < **karr** + **u**]
'O lord, may you always exult and live well, giving away tall chariots together with male elephants, bringing in precious things (to your land), expanding (the families of) your subjects, and making your reputation brilliant by **learning** great things.'

aruṅkarai kaviya k kutti kuḻi **konru** perum kai yānai piṭi pukkāṅku
(paṭṭ:223-224)
[**kol** 'to stab'; **konru** < **konr** + **u**]
'as if a trapped elephant with a big trunk (escaped and) united with its mate, by **stabbing** the trench so that the complicated steps (in the trench) caved in'
'as if a trapped elephant with a big trunk **destroyed** the trench making the complicated steps (in the trench) cave in and united with its mate '
(Note that **kol** does not mean 'to take away one' s life.')

uṭumpu korīi vari nuṇal **akaḻntu** ... muyal erinta vēṭṭuvan
(narr.59:1, 3)
[**akaḻ** 'to dig (out)'; **akaḻntu** < **akaḻnt** + **u**]

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'the hunter who killed a mountain lizard, **dug out** tadpoles **and** chased rabbits'

tuvarai **āṇṭu** nāṟpattu oṉpatu vaḻi muṟai vanta vēḷiruḷ vēḷē
(puṟa.201:10-12)
[**āḷ** 'to rule over'; **āṇṭu** < **āṇṭ** + **u**]
'O the best Vēḷ (chieftain) among the group of Vēḷir who **ruled over** the city of Tuvarai and lasted for forty nine generations.'

muṟṟā iḷantaḷir koytu **koṇṭu** uppu iṉṟu nīr ulai āka ēṟṟi mōr iṉṟu avil p patam maṟantu pācaṭaku micaintu ... tuvvāḷ ākiya eṉ veyyōḷ
(puṟa.159:10-12, 14)
[**koḷ** 'to take, draw toward self'; **koṇṭu** < **koṇṭ** + **u**]
'my wife who picks and **holds** the premature tender leaves, cooks them in water without salt, eats the greens without buttermilk and forgetting the rice, and does not enjoy (life)'

nīṭu vāḻka eṉṟu yāṉ neṭum kaṭai kuṟuki p pāṭi niṉṟa paci nāḷ
(puṟa.237:1-2)
[**nīḷ** 'to be long; extend'; **nīṭu** < **nīṭ** + **u**]
'hungry day(s) when I approached (his) tall doorway and stood singing "May you live **long**."'

ēṟu kaṇṭai ... veruvaru tūmam eṭuppa **vekuṇṭu** tiritarum kol kaḷiṟum pōṉm *(kali.104:42, 43-44)*
[**vekuḷ** 'to be enraged; be roused'; **vekuṇṭu** < **vekuṇṭ** + **u**]
'Look at this bull. It is like an elephant which **is enraged and** wanders when frightening smoke rises.'

pōr **vēṭṭu** ... muṉai keṭa c ceṉṟu ... ūr kaviṉ aḻiya p perum pāḻ ceytum amaiyāṉ *(paṭṭ:234, 238, 269, 270)*

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[**vēḷ** 'to wish for'; **vēṭṭu** < **vēṭṭ** + **u**]
'**Wishing for war** and going through the battle-front as it perished, he would not stay calm even after making great destruction to towns which lose their beauty/attraction.'

īttu **ā<u>n</u>ṟu** ā<u>n</u>ā iṭa<u>n</u> uṭai vaḷa<u>n</u> *(pati.32:6)*
[**ā<u>n</u>** 'to be content with'; **ā<u>n</u>ṟu** < **ā<u>n</u>ṟ** + **u**]
'wealthy bounty that does **not cease** (to exist even) when the (act of) giving (has) stopped'

kiḷai k **kavi<u>n</u>ṟu** eḻutaru kiḻ nīr c cev arumpu *(tiru:29)*
[**kavi<u>n</u>** 'to be decorative; fascinate'; **kavi<u>n</u>ṟu** < **kavi<u>n</u>ṟ** + **u**]
'the red buds which rise up from the low-waters **decorating** the branches'

y:

(bare stem + **y**)

peru nal vā<u>n</u>attu p paruntu **ulāy** naṭappa *(paṭṭ:233)*
[**ula** 'to move around'; **ulāy** < **ula** + **y**]
'as the vultures **move around** and fly in the lovely big sky'

kāl e<u>n</u><u>n</u>a k kaṭitu **urāay** nāṭu keṭa eri parappi ... aracu paṭa amar uḻakki kaḷam vēṭṭa ... vēntē *(matu:125-126, 128, 129)*
[**ura** 'to spread'; **urāay** < **ura** + **y**]
'O king, who performed the war sacrifice by **spreading** (your army) fast like the wind and spreading fire so that (enemy) countries are destroyed, and stirring up the war so as the (enemy) kings are killed.'

kāay k koṇṭa num iyam toypaṭāmal *(malai:365)*
[**kā** 'to lift by hanging'; **kāay** < **kā** + **y**]

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'so that your instruments, which you are carrying by **hanging**, do not sag'

katum eṉa k karaintu vam eṉa k **kūuy** ataṉ muṟai kaḻippiya piṉṟai *(poru:101-102)*

[**kū** 'to call out'; **kūuy** < **kū** + **y**]

'He invited us immediately and **called out** "Come," and went through the conventions (related to the invitation). After that, ...'

kaṭampiṉ kaṭi uṭai muḻu mutal tumiya **ēey** veṉṟu eṟi muḻaṅku paṇai ceyta vel pōr *(pati.11:12-14)*

[**ē** 'to command, order'; **ēey** < **ē** + **y**]

'the war at which (the king) **commanded** (his warriors) to chop the bulky trunk of the enemies' well-guarded kaṭampu tree and conquered and made a roaring drum (out of the tree)'

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40

THE NEGATIVE ADVERBIAL PARTICIPLE

GENERAL: See "A Note on Participles" and "The Adverbial Participle." The negative adverbial participle translates as 'X, without doing verb ...' or 'X did not do verb and ... .' The "X" is the subject of the verb underlying the adverbial participle. That is to say that when the participle is negative, it signifies the absence or "non-happening" of the action/state indicated by the verb from which it is derived.

FORMATION: The negative adverbial participle is derived by suffixation in the following ways:

(i) adding just **ā** directly to the bare stem or following the **ā** with **mai** or **mal**;

(ii) adding **āt** to the bare stem and following it with **u** or **ē**;

(iii) adding **al** to the non-past/non-completive stem ending with **(k)k** and subsequently following it with **āt** + **u**;

(iv) adding **i** directly to the intrinsically negative verb **il** or to the past/completive stems of the intrinsically negative verbs **al** and **il**;

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(v) adding **u** to the past/completive stem of the intrinsically negative verb **il**.

No person-number-gender distinction is made by the negative adverbial participle suffix.

EXAMPLES

Formation mechanism: suffixation. See above in "Formation."

Suffix *Structure and Example*

ā(a)[1]:

(bare stem ± glide + **ā**)

pūvē … tan̲ ur̲u viḻumam **ar̲iyā** men̲ mela t ter̲u katir in̲ tuyil pacu vāy tir̲akkum *(narr.275:2, 4-5)*
[**ar̲i** 'to know, realize'; **ar̲iyā** < **ar̲i** + glide **y** + **ā**]
'The flowers, **without realizing** the grief that they are about to experience, slowly and gently open their fresh mouths in their pleasant sleep in the light of the destructive rays (of the sun).'

pākan̲um nīṭṭittāy en̲r̲u kaṭāam kaṭum tiṇ tēr pūṭṭu **viṭāa** nir̲uttu *(kali.66:23-25)*
[**viṭu** 'to let go, release'; **viṭāa** < **viṭu** + **ā**]
'And the chariot driver would rush the strong fast chariot (even) **without releasing** its lock because you were delayed (here).'

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[1] Note that **ā** occurs as an infinitive suffix also, but giving a positive sense. See "The Infinitive" and "A Note on the Verb **ā**."

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ā(a)tu:

(bare stem + **āt** + **u**)

vaḷaimakaḷ **kuṟāatu** malarnta āmpal *(pati.23:23-24)*
[**kuṟu** 'to pick'; **kuṟāatu** < **kuṟu** + **āt** + **u**]
'water-lilies which opened up **without** the woman with bangles **picking** them'
'water-lilies which opened up and were left (in the field) without being picked by the woman wearing bangles'

kuḻici vāṉ kēḻ irum puṭai **kaḻāatu** ēṟṟi c cānta viṟakiṉ uvitta puṉkam *(puṟa.168:9-11)*
[**kaḻu** 'to wash'; **kaḻāatu** < **kaḻu** + **āt** + **u**]
'the meal which was cooked with sandalwood as firewood in a big pot whose dark sides were **not washed**'

puṇai **peṟātu** aru nilai nīriṉ avaḷ tuyar *(pari.21:42-43)*
[**peṟu** 'to get, obtain'; **peṟātu** < **peṟu** + **āt** + **u**]
'her distress in the dangerous water, **because she does not** hold on (to the bamboo)'

koḻuṅkuṟai kuy iṭutōṟum **āṉātu** ārppa *(pati.21:10-11)*
[**āṉ** 'to be content'; **āṉātu** < **āṉ** + **āt** + **u**]
'as the fat bits (of flesh) make noise **endlessly** whenever the seasoning is put/added'

(bare stem + glide + **āt** + **u**)

pāṟai neṭuñ cuṉai viḷainta tēṟal **aṟiyātu** uṇṭa kaṭuvaṉ *(aka.2:4-5)*
[**aṟi** 'to know, realize'; **aṟiyātu** < **aṟi** + glide **y** + **āt** + **u**]
'the male monkey which drank **without knowing** the nectar that fermented in the large pool among the rocks'

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(non-past/non-completive stem in **kk + al + āt + u**)

karanta kāmam kai n **niṟukkallātu** nayantu nām viṭṭa naṉmoḻi *(aka.198:2-3)*

[**niṟu** 'to make stay, check, hold';
niṟukkallātu < **niṟukk + al + āt + u**]

'good words which we expressed willingly **without being able to hold** the passion which (we) had concealed (earlier)'

(non-past/non-completive stem in **k + al + āt + u**)

nīr koṇṭu vicumpu **ivarkallātu** ... kuṉṟam nōkki p perum kali vāṉam ērtarum poḻutu *(kuṟu.287:5-6, 7-8)*

[**ivar** 'to crawl up'; **ivarkallātu** < **ivark + al + āt + u**]

'the time when the big roaring clouds take in water and rise up toward the hills, **without crawling up the sky**'

ātē:

(bare stem + **āt** + **ē**)

emmaiyum aṉpu aṟa c **cūḻātē** āṟṟiṭai nummoṭu tuṉpam tuṇaiyāka nāṭiṉ atu allatu iṉpamum uṇṭō emakku *(kali.6:8-11)*

[**cūḻ** 'to consult, plot, plan'; **cūḻātē** < **cūḻ + āt + ē**]

'Is there any other pleasure for us (hon.) if you would seek us (hon.) as your companion during (times of) distress in the (forest) way, **without making plans** that might sever (our) fondness?'

ā(a)mal:

(bare stem + **ā** + **mal**)

eṉṉai naliṭariṉ iv ūr p pali nī **peṟāamal** koḷvēṉ *(kali.65:17-18)*

[**peṟu** 'to get, obtain'; **peṟāamal** < **peṟu + ā + mal**]

'If (you) hurt me, I will take this town's offering **without** you **getting** it.'

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num iyam **toypaṭāmal** *(malai:365)*
[**toypaṭu** 'to sag' < **toy** + **paṭu**; **toypaṭāmal** < **toypaṭu** + **ā** + **mal**]
'**without** your musical instruments **sagging**'

ā(a)mai:

(bare stem + **ā** + **mai**)

tol iyal **vaḻāamai** t tuṇai eṉa p puṇarntavaḷ *(kali.2:17)*
[**vaḻu** 'to swerve, slip'; **vaḻāamai** < **vaḻu** + **ā** + **mai**]
'the woman who united (with you) **without swerving** from the age old tradition'

(bare stem + glide + **ā** + **mai**)

pala paṇṭam varampu **aṟiyāmai** vantu īṇṭi *(paṭṭ:131-132)*
[**aṟi** 'to know'; **aṟiyāmai** < **aṟi** + glide **y** + **ā** + **mai**]
'many things come and pile up **without** (anyone) **knowing** the limit'

i:

(stem **il** + **i**)

kuppai vēḷai uppu **ili** ventatai ... micaiyum aḻi paci varuttam *(ciṟu:137, 139-140)*
[**il** 'to be absent, not to exist'; **ili** < **il** + **i**][2]
'the grief of destructive hunger (that accepts) eating wild greens cooked **without salt**'
'the misery of hunger (that accepts) eating wild greens cooked without salt'

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[2] The form **ili** could be construed as a negative participial noun (like **illātatai**), meaning 'that which does not have ... .'

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(past/completive stem of **al/il + i**)

kāṉal āṭiyatu **aṉṟi** k karantu nām ceytatu oṉṟu illai *(naṟṟ.27:4-5)*
[**al** 'not to be X'; **aṉṟi** < **aṉṟ** + **i**]
'**Except** for playing in the shore, there was nothing that we did hiding.'

maṉam kavalpu **iṉṟi** ... eḷuntu *(poru:95)*
[**il** 'to be absent'; **iṉṟi** < **iṉṟ** + **i**]
'waking up **without** worries in mind'

u:

(past/completive stem of **il + u**)

maṟappu **iṉṟu** iruṅkōḷ īrā p pūṭkai k karumpaṉūraṉ *(puṟa.381:24-26)*
[**il** 'to be absent'; **iṉṟu** < **iṉṟ** + **u**]
'Karumpaṉūraṉ with a precept that is **without** forgetfulness and undisturbed from its great goal'

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THE INFINITIVE

GENERAL: For more general information, see "A Note on Participles" and "Adverbs" for the use of the infinitives as adverbs. The infinitive translates as 'to verb.' The "verb" is the verb from which the infinitive is derived. The action/state indicated by the infinitive co-occurs, precedes, or follows its successive/completing action/state; when they do not co-occur, the action/state of the infinitive is the result or the purpose of the succeeding/completing action/state and vice versa.

FORMATION: The infinitive is derived by suffixation. Certain infinitive suffixes are added directly to a bare stem, while some are added to the non-past/non-completive stem ending with **(k)k**, **t**, or **(p)p**.

No person-number-gender distinction is made by the infinitive suffix. There are no discrete negative infinitive suffixes; see "The Negative Infinitive." For information on the non-past/non-completive stem, see "The Non-Past Stem."

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The infinitive suffixes are **a**, **ar**, **ā**, **iya**, **iyar**, **ūu**, **pā<u>n</u>**, **pu**, **mār**, and **vā<u>n</u>**. Among these, **a** is added to a bare stem or a non-past stem ending with **(k)k**, **t**, or **(p)p**, while the others are added only to the bare stem.[1]

The following table indicates the function of the infinitive suffixes in terms of the sequence of actions. The three columns represent the three sequences in which the action of the infinitive can happen in relation to its completing action. The rows represent the suffixes which mark the infinitives. The first row, for example, tells us that the action of the infinitive marked by the suffix **a** can precede, follow, or occur simultaneously with its completing action.

	precedes	follows	co-occurs (simultaneous)
suffix	**a**	**a**	**a**
	—	**ar**	—
	—	—	**ā**
	—	**iya**	—
	—	**iyar**	—
	—	—	**ūu**
	—	**pā<u>n</u>**	—
	pu	—	**pu**
	—	**mār**	—
	—	**vā<u>n</u>**	—

[1] In fact, **pā<u>n</u>** and **vā<u>n</u>** are the combinations of the non-past/non-completive markers **p** and **v** and the affix **ā<u>n</u>** which provides a causal sense. Similarly, **pu** is the combination of the non-past/non-completive marker **p** and **u**. See "Case Markers and Postpositions" and "The Causal" for the usage of **ā<u>n</u>** as a case marker and a causal suffix. Traditional grammars treat **pā<u>n</u>** and **vā<u>n</u>** as infinitive suffixes. This study also has presented them as "infinitive suffixes" so that readers familiar with traditional grammars would be able to recognize them.

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EXAMPLES

Formation mechanism: suffixation

bare stem or non-past/non-completive stem + suffix

Suffix *Structure and Example*

a:

(bare stem + **a**)

viṟaliyar niṉ puṟam **cuṟṟa** *(malai:46)*
[**cuṟṟu** 'to surround, encircle'; **cuṟṟa** < **cuṟṟu** + **a**]
'**as** the dancing women **surround** you(r side)'

āvum māvum ceṉṟu **uṇa** k kalaṅki c cēṟoṭu paṭṭa ciṟumaittu āyiṉum uṇṇīr maruṅkiṉ atar pala ākum *(puṟa.204:7-9)*
[**uṇ** 'to eat, consume'; **uṇa** < **uṇ** + **a**]
'Although they are trodden and muddied up **because** cattle and other animals go and **drink** from them, these drinking water puddles have many low paths beside them.'

tirai irum paṉi p pauvam cevvitā **vaṟa** mukantu uravu urum uṭaṉṟu āṟppa *(pari.7:1-2)*
[***vaṟu** 'to be dry, empty'; **vaṟa** < **vaṟu** + **a**]
'the powerful cloud drew (water) directly **drying up** the dark wavy cold ocean and the strong thunder roared excitedly, and ... '

(bare stem + glide + **a**)

pari y uṭai vayaṅku tāḷ pantiṉ **tāva** ... mallal am cēri kal eṉa t tōṉṟi ampal mūtūr alar eḻa c ceṉṟatu aṉṟō koṇkaṉ tērē *(naṟṟ.249:7, 9-11)*

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[**tā** 'to leap'; **tāva** < **tā** + glide **v** + **a**]
'The Koṇkaṉ's chariot arrived making a big noise in (our) fertile beautiful residential area and left, **as** the feet of his horses **leapt** like balls, because gossip arose (about our relationship) in (our) good old rumor-stricken town; did it not?'

acumpil paṭu ... kaḷiṟṟiṉ varuttam **coliya** p piṭi paṭi muṟukkiya peru
mara p pūcal *(aka.8:9-11)*
[**coli** 'to remove, peel off'; **coliya** < **coli** + glide **y** + **a**]
'the big commotion which arose when the female elephant twisted a large tree (for using it) as a step **for removing** the distress of the male elephant which fell into a ditch'

(non-past/non-completive stem in (**k**)**k** + **a**)

aṟcira k kālai uḷḷār kātalar āyiṉ oḷḷilai ciṟappoṭu viḷaṅkiya kāṭci **maṟakka**
viṭumō niṉ māmai k kaviṉē *(aiṅk.470:2-5)*
[**maṟa** 'to forget'; **maṟakka** < **maṟakk** + **a**]
'If your lover does not remember you (even) in the cold season, will the attractive beauty of your dark complexion **let** him **forget** the sight of you with bright ornaments?'

parantu icai **niṟka** p pāṭiṉaṉ *(puṟa.126:13)*
[**nil** 'to stay'; **niṟka** < **niṟk** + **a**]
'He sang (of you) **so** (your) fame spreads and **stays**.'

(non-past/non-completive stem in **t** + **a**)

vāṉam poḻinta nīr maṇ micai āṉātu vantu tokupu īṇṭi ... pōṉa nilam
ellām pōr ār vayal **pukuta** *(pari.22:8-9, 11)*
[**puku** 'to enter'; **pukuta** < **pukut** + **a**]

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'the (rain) water, which the sky poured, collected and gathered endlessly on earth and **entered** hay-filled fields in all the lands it flowed, and ... '

(non-past/non-completive stem in **(p)p + a**)

piṟaṉ kaṭai **maṟappa** nalkuvaṉ celiṉē *(puṟa.68:19)*
[**maṟa** 'to forget'; **maṟappa** < **maṟapp + a**]
'If (you) go, he will give (you enough) **so as to forget** (about going and standing at) the doors of other people.'

māṇiḻai neṭuntēr pāṇi **niṟpa** p pakalum nam vayiṉ akalāṉ āki p payiṉṟu varum *(aka.50:4-6)*
[**nil** 'to stand, wait'; **niṟpa** < **niṟp + a**]
'He was getting accustomed not to go away from our side even during the day, **while** his tall chariot **waited** around.'

ar:

(bare stem + **ar**)

niṉ **eṟiyar** ōkkiya ciṟu ceṅkuvaḷai *(pati.52:21-22)*
[**eṟi** 'to toss'; **eṟiyar** < **eṟi** + glide **y** + **ar**][2]
'the small red water-lily which (your queen) raised **to toss**/chase you'

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[2] The contexts in which the verb **eṟi** occurs in classical Tamil indicate that it can be interpreted to mean 'to be thrown about; tossed' when used with reference to human beings. But it is understood in modern Tamil to mean 'to throw (something at someone).' Note that the Old Commentary on *pati.52:21-22* and a later interpretation of it in the twentieth century reflect these two different ways of interpreting **eṟi**: "**tāṉ avaṉai eṟitaṟku** ōkkiya ciṟiyatoru ceṅkuvaḷai" (the Old Commentary) vs. "**niṉ mītu eṟitaṟporuṭṭu** t tūkkiya ciṟiya ceṅkuvaḷai malar" (U.V. Saminathier's commentary). See how the object of **eṟi** is understood to be different in each case.

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(Note that **nī** 'you', in its oblique form **nin̲**, is the object of the verb **er̲i**.]

ā(a)[3]:

(bare stem + **ā**)

nillātu **paṭāa** c celīiyar nin̲ pakaivar mīn̲ē *(pur̲a.24:24-25)*
[**paṭu** 'to die, perish'; **paṭāa** < **paṭu** + **ā**]
'May the stars of your enemies not stay (for ever), but **perish** and be gone.'

anti vān̲amoṭu kaṭal aṇi **koḷāa** vanta mālai *(aka.360:8-9)*
[**koḷ** 'to acquire, accept, have; **koḷāa** < **koḷ** + **ā**]
'evening which arrived **as** the ocean and the evening sky **acquired** beauty'

(bare stem + glide + **ā**)

maram **mar̲aiyā** k kaḻimin̲ *(malai:210)*
[**mar̲ai** 'to hide'; **mar̲aiyā** < **mar̲ai** + glide **y** + **ā**]
'pass through **as** you **hide among the trees**'

(ī)iya:

(bare stem + **iya**)

neñcam ... avar taḷar aṭi **tāṅkiya** cen̲r̲atu in̲r̲ē *(aka.128:6, 14-15)*

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[3] In one context, **kulāa val vil** 'bent cruel bow' *(aka.265:17)*, the word **kulāa** appears to be an adjectival participle because it is completed by the nominal **vil** 'bow.' However, it can be interpreted as an infinitive derived from **kula** 'to be bent, not straight' and modifying **val** 'strong', which does function as a verb in classical Tamil. See "A Note on the Verb **ā**" for a discussion of **ā** as a suffix. Also note that Zvelebil (1967:28) treats this **ā** as an adverbial participle suffix.

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[**tāṅku** 'to hold, bear'; **tāṅkiya** < **tāṅku** + **iya**]
'My heart left (me) **for holding** his staggering steps (through the dangerous mountain path).'

cēval ēṉal kāppōr **uṇarttiya** kūum kāṉattōr niṉ tevvar *(puṟa.28:8-10)*
[**uṇarttu** 'make realize, make understand, inform';
uṇarttiya < **uṇarttu** + **iya**]
'Your enemies are in the forest where the rooster crows **to inform/alert** the guards of the millet field.'

eṟi nīr vaiyakam **velīiya** celvōy *(mull:57)*
[**vel** 'to conquer, defeat'; **velīiya** < **vel** + **iya**]
'O you, who are proceeding **to conquer** the world surrounded by the tossing waters.'

(non-past/non-completive stem in **kk** + **iya**)

vev veṅ kaluḻi tavveṉa k **kuṭikkiya** yāṅku vallunaḷ kol *(kuṟu.356:4-5)*
[**kuṭi** 'to drink'; **kuṭikkiya** < **kuṭikk** + **iya**]
'How will she be able **to drink** the hot frothy water with a slurp (that sounds like) "tav"?'
(The form **kuṭikkiya** seems to reflect an attempt to add **iya** to the infinitive stem ending with **kk**. It might reflect an attempt to indicate the "palatalized" nature of the infinitive suffix **a**. The palatalization is due to the **i** preceding kk, and is represented by **iy** following **kk**. Thus, we have **kuṭikkiya** instead of the normal **kuṭikka**.)

(ī)iyar:

(bare stem + **iyar**)

kaṭavuḷ **pēṇiyar** koṇṭa tī *(paṭi.21:5-6)*

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[**pēṇ** 'to worship'; **pēṇiyar** < **pēṇ** + **iyar**]
'the fire which (you) tended **in order to worship** the gods'

ciṟu tiṉai p paṭu kiḷi **kaṭīiyar** ... kuḷir koḷ taṭṭai ... puṭaiyā ... niṉṟa nī
(aka.32:5-7)
[**kaṭi** 'to chase away'; **kaṭīiyar** < **kaṭi** + **iyar**]
'you who stood (in the millet field) beating (the tools such as) kuḷir and taṭṭai **in order to chase away** the parrots which came down on the small millets'

ūu[4]:

(bare stem + **ūu**)

mālai tuṉṉutal **kāṇūu** ... muṉkai paṟṟi ... nāṭu aṟi naṉ maṇam ayarkam ... eṉa ... kūṟi ... peyarntaṉaṉ *(kuṟi:230-232, 233, 234, 237)*
[**kāṇ** 'to see, look at'; **kāṇūu** < **kāṇ** + **ūu**]
'**Seeing** that the evening is approaching, he took (my) hands and said, "We will celebrate our wedding which the whole country will know" and left.'

(bare stem + glide + **ūu**)

aimpāl ciṟu puṟam putaiya vāri k kural **piḻiyūu** neṟi keṭa vilaṅkiya nīyir *(aka.8:15-17)*

[**piḻi** 'to wring'; **piḻiyūu** < **piḻi** + glide **y** + **ūu**]
'You who crossed over the paths that perished, **while wringing** your five-parted (wet) hair that is combed covering your small nape.'

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[4] This suffix always occurs as an elongated vowel regardless of the shape of the stem to which it is added. Note that Zvelebil (1967:28) treats it as an adverbial participle suffix.

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pāṉ (**p** + **āṉ**):

(bare stem + **pāṉ**)

nam valai p paṭṭatōr puttiyāṉai vantatu **kāṇpāṉ** yāṉ taṅkiṉēṉ *(kali.97:6-7)*

[**kāṇ** 'to see'; **kāṇpāṉ** < **kāṇ** + **pāṉ**']

'I stayed **in order to see** the new elephant which was caught in our net.'

pu (**p** + **u**)[5]:

(bare stem + **pu**)

evaṉ **niṉaipu** vāṭuti *(naṟr.208:4)*

[**niṉai** 'to think '; **niṉaipu** < **niṉai** + **pu**]

'What are you **thinking about and** wilting (for)?'

talai **iṟupu** tāroṭu puraḷa ... uruṇṭu piḷantu nerintu **uruḷpu citaṟupu** aḷaṟu **coripu** nilam cōra c cērār iṉ uyir cekukkum ... nī ēntiya paṭaiyē *(pari.2:41, 46-47)*

[**iṟu** 'to be cut off'; **uruḷ** 'to roll'; **citaṟu** 'to scatter'; **cori** 'to pour out']

'The weapon you are carrying destroys the enemies' lives as their heads, **having been cut off**, toss with their garlands, roll, open, **scatter while rolling** wobbly, and fall down to earth **while pouring out** the fat.'

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[5] Note that Zvelebil (1967:28) treats it as an adverbial participle suffix.

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mār:

(bare stem + **mār**)

viḻuppuṇ **taṇimār** kāppu eṉa ... koṭicciyar pāṭal *(malai:303-304)*
[**taṇi** 'to heal, cool off'; **taṇimār** < **taṇi** + **mār**]
'songs of the hill-women (who sing) in order to **heal** the wounds of war'

vāṉ (**v** + **āṉ**):

(bare stem + **vāṉ**)

uḻaiyīr ākavum paṉippōḷ tamiyē **kuḻaivāṉ** ... vāṭaiyum kaṇṭirō vantu niṉṟatu *(naṟṟ.229:8-9, 11)*
[**kuḻai** 'to soften, weaken, cave in slowly'; **kuḻaivāṉ** < **kuḻai** + **vāṉ**]
'Did you see? The cold (wind) has arrived and lingers so that the woman, who shivers/trembles even when you are close by, **grows weak.**'

avaḷai k kai p piṇai **nīkkuvāṉ** pāyvāḷ ... kaṇ oḷi *(pari.7:57, 58)*
[**nīkku** 'to make ... go away; remove'; **nīkkuvāṉ** < **nīkku** + **vāṉ**]
'the brightness of the eyes of the woman who jumped into the (Vaiyai) flood **in order to remove** her (i.e., the other woman's) hold (of her lover)'

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THE NEGATIVE INFINITIVE

GENERAL: See "A Note on Participles," "The Infinitive," and "The Negative **al** and **il**."

FORMATION: A periphrasis expresses the notion of what is here referred to as the "negative infinitive." That is, when the negative adverbial participle of a verb is followed by an affirmative infinitive form of the verb **iru** 'to continue to be, remain in a certain state', it takes on the meaning 'without doing … .' Such combination tells us that the action indicated by the verb underlying the adverbial participle did not happen/materialize and that the negative situation continues.

No person-number-gender distinction is made by the negative infinitive.

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EXAMPLES

Formation mechanism: periphrasis

negative adverbial participle + infinitive of **iru**

Suffix *Structure and Example*

kka:

(negative adverbial participle + **irukka**)

to<u>nr</u>ātu irukkavum vallaṉ ... tō<u>nr</u>avum vallaṉ *(puṟa.315:5, 7)*
[**tō<u>nr</u>u** 'to be visible, appear';
tō<u>nr</u>ātu iru 'to remain without being visible']
'He is capable of remaining **without being visible**. He is also capable of being visible.'

ppa:

(negative adverbial participle + **iruppa**)

puṟaviṉ ceṅkāl cēval iṉpuṟu peṭaiyoṭu maṉṟu tērntu **uṇṇātu** iravum
pakalum mayaṅki k kaiyaṟṟu ... **iruppa** *(neṭu:45-47, 48)*
[**uṇ** 'to eat'; **uṇṇātu iru** 'to remain without eating']
'as the red-legged male dove remains reluctantly, being confused about the day and the night, **without** choosing to **eat** at the court-yard together with its loving female'

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THE CONDITIONAL

GENERAL: See "A Note on Participles." The conditional translates as 'if X verb(s/ed/en).' The action/state indicated by the conditional precedes and is a condition for its succeeding/completing action/state.

FORMATION: The affirmative conditional is derived by suffixation.

(i) **iṉ/il** is added to a bare stem or a non-past/non-completive stem ending with **(k)k** or **(p)p**;

(ii) **āl** is added to a past/completive stem or to a conditional form ending with **iṉ**;

(iii) **ēl** is added to a past/completive stem or an affirmative finite verb.

Neither a person-number-gender distinction nor a distinction between affirmation and negation is made by the conditional suffix. See "The Non-Past Stem," "The Past Stem," and the sections on personal verbs and adjectival nouns for information on the non-past stem, past stem, finite

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verbs, and adjectival nouns. See "The Negative Conditional" for information on the negative type.

EXAMPLES

Formation mechanism: suffixation

bare stem + **in̲**
past/completive stem + **āl**
conditional form in **in̲** + **āl**
non-past/non-completive stem ending with (**k**)**k** or (**p**)**p** + **in̲**/**il**
past/completive stem + **ēl**
affirmative finite verb + **ēl**

Suffix *Structure and Example*

āl:

(past/completive stem + **āl**)

nāṭan̲ **kaṇṭāl** koṇṭu man̲ai tiruntu aṭi vāḻtti (*pur̲a.390:24-25*)
[**kāṇ** 'to see'; **kaṇṭāl** < **kaṇṭ** + **āl**]
'taking the Nāṭan̲ to (one's) house **if** (one) **sees** him and praising his perfect feet'

kaḻaṅkin̲ān̲ ar̲ikuvatu **en̲r̲āl** nan̲r̲āl amma nin̲r̲a ivaḷ nalan̲ē (*aiṅk.248:2-4*)
[**en̲** 'to say/be'; **en̲r̲āl** 'if it is the case' < **en̲r̲** + **āl**]
'**If** only **it is** / could be understood by the marbles (of the priest), her wellbeing that has stayed (with her so far) is a good one indeed.'

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(conditional in **iṉ** + **āl**)

āyar **emar āṉāl** āyttiyēm yām mika *(kali.108:9)*
[**ā** 'to be'; **āṉāl** < ***āyiṉāl** < **āyiṉ** + **āl** < **ā** + glide **y** + **iṉ** + **āl**]
'**If our kin are** cowherds, we are cowherdesses.'
(This is the only occurrence of **āṉāl** in the caṅkam anthologies. See "A Note on the Verb **āṉ**" for information on the contraction of **(y)iṉ** to **ṉ** in similar forms. Also note that this derivation of adding **āl** to a form which is already a conditional ending with **iṉ**, holds all the way down to modern Tamil class 3 verbs: e.g., **pēciṉāl** 'if X speaks' < **pēcu** 'to speak' + **iṉ** + **āl**. Normally, scholars would derive modern Tamil **pēciṉāl** from the "past stem" **pēciṉ** + **āl**.)

il:

(non-past/non-completive stem in **kk** + **il**)

iṉitu uṭaṉ **kaḻikkil** iḷamai iṉitāl amma iṉi avar p puṇarvē *(aiṅk.415:3-4)*
[**kaḻi** 'to pass (time), spend'; **kaḻikkil**< **kaḻikk** + **il**]
'Uniting with him now would be sweet indeed, **if** only (I) **spend** (my) youth with (him) happily.'

iṉ:

(bare stem + **iṉ**)

kāṉamum iṉiyavām nummoṭu **variṉē** *(kuṟu.388:7)*
[**var** 'to come'; **variṉ** < **var** + **iṉ**]
'Even the forest would be pleasant **if** (I) **come** with you.'

aṉṉai **tuñciṉ** tuñcā k kaṇṇar kāvalar kaṭukuvar *(aka.122:5-6)*
[**tuñcu** 'to sleep'; **tuñciṉ** < **tuñcu** + **iṉ**]
'**If/when mother sleeps**, the guards, with sleepless eyes, would rush (to keep watch).'

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taṇ am tuṟaivaṉ **kāṇiṉ** muṉ niṉṟu kaṭiya kaḻaṟal ōmpumati

(kuṟu.296:5-6)

[**kāṇ** 'to see'; **kāṇiṉ** < **kāṇ** + **iṉ**]

'**If you see** the man from the cool fresh waterfront, refrain from chiding harshly.'

pāmpu mataṉ aḻiyum pāṉāḷ kaṅkulum ariya alla maṉ … avar nāṭṭu eṇ arum piṟaṅkal …

nīyir i-c-curam aṟitalum aṟitirō eṉṉunar p **peṟiṉē**

(aka.8:4-5, 12-13, 17-18)

[**peṟu** 'to get, obtain, have'; **peṟiṉ** < **peṟu** + **iṉ**]

'The unthinkable mountain range in his country is not diffcult (to pass through) **if** (only) we **get/find** (considerate) people who would ask "Do you really know this forest?" '

ceṉṉi cēvaṭi **cērttiṉ** eṉ eṉappaṭumō eṉṟalum uṇṭē *(naṟṟ.342:9-10)*

[**cērrtu** 'to make join'; **cērttiṉ** < **cērttu** + **iṉ**]

'**If I make** my head **join** (her) red feet, is it likely that (she) would ask "What is it?" '

'**If I fall** at her decorated feet, would she care to ask me "What is it?" '

(non-past/non-completive stem in (**k**)**k** + **iṉ**)

ceñ cevi eruvai añcuvara ikukkum kal atar k kavalai **pōkiṉ** … arum tuyar tarum ivaḷ paṉi vār kaṇṇē *(aka.77:11-12, 19)*

[**pō** 'to go'; **pōkiṉ** < **pōk** + **iṉ**]

'**If** I **go** in the stony forked path where the vultures with red ears moan frightfully, (the memory of) her eyes shedding tears would give unbearable grief.'

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niṉ maṉaiyōḷ **kēṭkiṉ** varuntuvaḷ peritē *(aiṅk.81:4-5)*
[**kēḷ** 'to hear about'; **kēṭkiṉ** < **kēṭk** + **iṉ**]
If your wife **hears** (about it) she will feel greatly sad.'

(non-past/non-completive stem in **(p)p** + **iṉ**)

ūraṉoṭu **iruppiṉ** iru maruṅkiṉamē *(kuṟu.370:2-3)*
[**iru** 'to remain, stay, sit'; **iruppiṉ** < **irupp** + **iṉ**]
'We are two sides/bodies, **if**/when **I sit** up with the Ūraṉ.'

puraivatu **niṉaippiṉ** puraivatō iṉṟē *(pati.17:1)*
[**niṉai** 'to think'; **niṉaippiṉ** < **niṉaipp** + **iṉ**]
'**If** one **thinks** of (something) that measures up (to you), there is nothing that measures up (to you).'

ceṟitoṭi uṟṟa cellalum piṟitu eṉa k kāṉ keḻu nāṭaṉ **kēṭpiṉ** yāṉ uyir vāḻtal ataṉiṉum aritē *(aka.98:28-30)*
[**kēḷ** 'to hear about'; **kēṭpiṉ** < **kēṭpiṉ**]
'**If** the man from the forest-filled country **hears** that the (love)sickness, which the woman wearing many bangles has, is (due to) something else, it will be even more difficult for me to live.'

(bare stem + glide + **iṉ**)

poḻutu iṭai **teriyiṉ** poyyē kāmam *(kuṟu.32:3)*
[**teri** 'to reveal itself, surface'; **teriyiṉ** < **teri** + glide **y** + **iṉ**]
'Passion is false, **if** lapse of time **is visible/noticeable**.'

num kō yār eṉa **viṉaviṉ** em kō ... neṭuñcēralātaṉ *(pati.20:1, 5)*
[**viṉa** 'to enquire'; **viṉaviṉ** < **viṉa** + glide **v** + **iṉ**]
'**If** you **would ask** who our king is, (I would say that) our king is Neṭuñcēralātaṉ.'

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ēl:

(past/completive stem + **ēl**)

a-k-kaviṉ tīrāmal kāppatōr tiraṉ **uṇṭēl** uraittai k kāṇ *(kali.38:12-13)*
[**uḷ** 'to exist'; **uṇṭēl** < **uṇṭ** + **ēl**]
'Tell me, **if there is** a way to protect that fascinating beauty from being worn out.'
'Tell me, if there is a way to protect that fascinating beauty from disappearing.'

(finite verb + **ēl**)

ceṉṟī nī cellā **viṭuvāyēl** ... muṭṭuppāṭu ākalum uṇṭu[1] *(kali.93:33-36)*
[**viṭu** 'to let go, allow, give up';
viṭuvāyēl < **viṭuvāy** 'you will allow (yourself)' + **ēl**]
'Please go. **If** you **allow yourself** not to go (to your other women), there will even be an obstacle.'

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[1] Actually, this could be treated as an example of a negative conditional, the sense of which is obtained periphrastically by following an adverbial participle in **ā** (**cellā**) with a conditional in **ēl** (**viṭuvāyēl**). One modern commentator notes that **cellā viṭuvāyēl** is "one word" : cf. P.V. Somasundaranar's explanation of *kali.93:33*.

Note that the modern Tamil negative conditional does contain the component **āviṭṭāl** which is nothing but an old verbal participle ending with **ā** + **viṭṭāl**: e.g., nī atai c **ceyyāviṭṭāl** 'if you don't do it.' In this example, the form **ceyyā** is, in fact, an old adverbial participle ending with **ā**, whereas **viṭṭāl** is the conditional of **viṭu** 'to let go.'

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ellā nī uṟṟatu evaṉō … **eṉṟīrēl** eṉ citai ceytāṉ ivaṉ eṉa uṟṟatu itu
eṉa … uraikkum uraṉ akattu uṇṭāyiṉ … pacakkuva … eṉ kaṇ
(kali.142:19-23)

[**eṉ** 'to say, ask, enquire'; **eṉṟīrēl** < **eṉṟīr** 'you said' + **ēl**]
'**If** you **ask** me "What is it that you have?," the strength will emerge in me and I will tell you that he did (something to) destroy (me) and that this is what happened. And my eyes will become pale.'

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THE NEGATIVE CONDITIONAL

GENERAL: See "A Note on Participles," "The Conditional," and "The Negative **al** and **il**." The negative conditional translates as 'if X do/does not do verb.' That is, when the conditional is negative, it signifies the absence or "non-happening" of the action/state indicated by the verb from which it is derived.

FORMATION: The negative conditional is expressed by suffixing **ēl** to a negative finite verb.[1]

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[1] An adverbial participle in **ā** could also be followed by a positive conditional in **ēl** to provide the sense of a negative conditional ceṉṟī nī **cellā viṭuvāyēl** ... muṭṭuppāṭu ākalum uṇṭu *(kali.93:33-36)*, which is discussed in "The Conditional" and "A Note on the Verb **ā**."

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EXAMPLES

Formation mechanism: suffixation

negative finite verb + **ēl**

Suffix *Structure and Example*

ēl:

(negative finite verb + **ēl**)

ñāyiṟē eṉ kēḷvaṉ yāṅkuḷaṉ āyiṉum kāṭṭīmō **kāṭṭāyēl** vāṉattu evaṉ ceyti nī *(kali.147:27-29)*

[**kāṭṭu** 'to make see, show';
kāṭṭāyēl < **kāṭṭāy** 'you will not show' + **ēl**]

'O sun, show me, please, where my husband is. **If** you **do not show,** what do you do in the sky?'

vaḻaṅkā p poḻutu nī kaṉṟu mēyppāy pōl vaḻaṅkal aṟivār **uraiyārēl** emmai ikaḻntārē ... emar *(kali.112:12-14)*

[**urai** 'to tell'; **uraiyārēl** < **uraiyār** 'they will not tell' + **ēl**]

'**If** my kin **do not tell** me about your wandering on the pretext of tending the calves at a time when no one moves around, they have certainly ignored me.'

pūṇ vanta vaḻi niṉ pāl māya k kaḷavu **aṉṟēl** tantāṉai t tantē tarukku *(pari.20:76-78)*

[**al** 'not to be ... '; **aṉṟēl** < **aṉṟu** 'it is not' + **ēl**]

'**If** (it is true that) the way in which (this) jewelry came to you **is not** an illusive theft, then bring me the man who brought it to you and be proud.'

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THE CAUSAL

("since, because of")

GENERAL: See "A Note on Participles" for more general information on the causal. The causal translates as 'since X verb(s/ed/en)' where the "verb" is the verb from which the causal is derived. The action/state indicated by the causal precedes and is a cause for its completing action/state.

FORMATION: The causal form of a verb is derived by suffixation: **āṉ** or **iṉ** is added to a verbal noun ending with **al**, **āl**, **kal**, **tal**, or **mai**.[1] In addition, the word **ataṉāl** 'because of that; therefore' also provides a causal sense.[2]

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[1] See "Case Markers and Postpositions" for more examples and other uses of **āṉ** and **iṉ**.

[2] **ataṉāl** < **ataṉ** (oblique of **atu** 'that one') + **āl** (suffix): e.g., naṉṉar naṉmoḻi kēṭṭaṉam **ataṉāl** ... varutal talaivar vāyvatu 'We heard lovely and good words (of omen). **Because of that / Therefore**, the arrival of the Chief (your man) will definitely happen' *(mull:17, 20)*.

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No person-number-gender distinction is made by the causal. The difference between affirmation and negation is not made by the causal suffix, but by the verbal noun to which the causal suffix is appended.

EXAMPLES

Formation mechanism: verbal noun in **al/āl/kal/tal/mai** + **ā<u>n</u>/i<u>n</u>**

Suffix *Structure and Example*

ā<u>n</u>:

(verbal noun in **al** + **ā<u>n</u>**)

kollai kural vāṅki ī<u>n</u>ā malai vāḻnar alla purintu **oḻukalā<u>n</u>** *(kali.39:13-14)*
[**oḻu(ku)** 'to conduct oneself, behave'; **oḻukal** 'behavior']
'With their sheaves bent, the (millet) fields will not yield, **since** the people living on the mountain **conduct themselves** by doing things that are not good.'

(verbal noun in **mai** + glide + **ā<u>n</u>**)

uṇṭāl amma iv-ulakam ... pi<u>r</u>arkku e<u>n</u>a muyalunar **uṇmaiyā<u>n</u>ē** *(pu<u>r</u>a.182:1, 9)*
[**uḷ** 'to be, to exist'; **uṇmai** 'existence';
uṇmaiyā<u>n</u> < **uṇmai** + glide **y** + **ā<u>n</u>**]
'This world exists **because there are** people who make efforts for the sake of others.'

i<u>n</u>:

(verbal noun in **al** + **i<u>n</u>**)

peruṅkai ē<u>r</u><u>r</u>ai ... vaḷ ukir **katuvali<u>n</u>** pāmpu mata<u>n</u> aḻiyum pā<u>n</u>āḷ kaṅkul *(aka.8:2,3-4)*

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[**katu** ‘to clutch’; **katuval** ‘clutching, grabbing’]
‘midnight when the strength of the snake (inside the anthill) perishes **because** the sharp claws of the boar with big hands are **clutching** it’

ceypa ellām ceytaṉaṉ **ākaliṉ** iṭuka oṉṟō cuṭuka oṉṟō *(puṟa.239:19-20)*
[**āku** ‘to become’; **ākal** ‘coming into being’]
‘He did all he could (in this life). **Therefore**, bury him or cremate him. (It does not really matter).’

(verbal noun in **āl** + **iṉ**)

pōr etir vēntar tār aḻintu **orāliṉ** ... perun tuṟai t tatainta kāñci *(pati.23:17, 19)*
[**oru** ‘to move away, depart from’; **orāl** ‘moving away’]
‘the kāñci trees which were disfigured because the kings who faced you in the war **retreated** (through the fields) with their front-line army destroyed’

(verbal noun in **tal** + **iṉ**)

kalam cey kōvē ... neṭumāvaḷavaṉ tēvar ulakam eytiṉaṉ **ātaliṉ** aṉṉōṉ kavikkum kaṇ akaṉ tāḻi vaṉaital vēṭṭaṉai āyiṉ eṉaiyatūum iru nilam tikiriyā p peru malai maṇṇā vaṉaital ollumō niṉakkē *(puṟa.228:1, 10-15)*
[**ā** ‘to be’; **ātal** ‘coming into being’;
ātaliṉ has an overall sense ‘since (it is the case)’]
‘Neṭumāvaḷavaṉ reached the world of the gods. **Therefore**, O potter, if you wish to make so large a pot that would cover him, would it be possible for you somehow to make it with the vast earth as your wheel and the big mountains as clay?’

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aḻal pōl veṅkatir paitaṟa t **teṟutaliṉ** niḻal tēyntu ulaṟiya maratta ...
kāṭu *(aka.1:10-11, 15)*
[**teṟu** 'to scorch'; **teṟutal** 'scorching']
'The jungles have dried-up trees whose shade has narrowed **because** the fiery hot rays (of the sun) **are scorching.**'

(verbal noun in **mai** + glide + **iṉ**)

vaḷamaiyiṉ taṉ nilai tīrntaṉṟum ilaṉē *(kuṟi:244-245)*
[**vaḷa** 'to be bounteous, rich'; **vaḷamai** 'bounty']
'Neither has he swerved from his state **because of** his **richness.**'

talai p **pōkaṉmaiyiṉ** ciṟu vaḻi maṭaṅki nilai peṟu naṭukal ākiya k
kaṇṇum *(puṟa.223:2-3)*
[**talai** 'end, edge'; **pō** 'to go'; **pōkaṉmai** 'not going';
talaippō(ku) 'dying'; **pōkaṉmaiyiṉ** < **pōkaṉmai** + glide **y** + **iṉ**]
'even when he turned into an everlasting hero-stone, folding himself down in a small place, **since it** (i.e., his action) **was not** (meant to be) **going to the end/edge**'
(Note that the sense expressed is negative because of the negative verbal noun **pōkaṉmai.**)

yāvarum vaḻaṅkunar **iṉmaiyiṉ** vauvunar maṭiya c curam pul eṉṟa
āṟṟa ... kāṭu *(aka.1:13-14, 15)*
[**il** 'to be absent'; **iṉmai** 'absence']
'The jungles have paths with lifeless forests wherein the (highway) robbers are lying low / withdrawn **since there are no** passersby.'
(Note that the sense expressed is negative because of the negative verbal noun **iṉmai.**)

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vārāmaiyiṉ pulanta neñcamoṭu nōval *(aka:25:15-16)*
[**var** 'to come'; **vārāmai** 'non-coming']
'Do not suffer with a frustrated heart **since** (your lover) **has not** (yet) **come.**'
(Note that the sense expressed is negative because of the negative verbal noun **vārāmai.**)

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THE CONCESSIVE OF FACT

("although, eventhough ... ")

GENERAL: See "A Note on Participles." The concessive of fact can be translated as 'even though X verb(s/ed/en).' It provides a sense of actual occurrence/materializing of the action/state indicated by the verb from which it is derived. The action/state indicated by the concessive fact precedes and results in its succeeding/completing action/state.

FORMATION: The concessive of fact is derived by suffixation.

(i) **āṉum** is added to a verb stem that functions as the predicate[1];

(ii) **um** is added to an adverbial participle, conditional ending with **iṉ**, or an infinitive ending with **a**.

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[1] **āṉum** is a contracted form of **āyiṉum**. Therefore, it is also of the structure conditional in **iṉ** + **um**. See "A Note on the Verb **āṉ**" for an explanation of similar forms in which **(y)iṉ** is reduced to **ṉ**.

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The affirmation-negation distinction is not made by **āṉum** or **um** but by the stem to which they are added. No person-number-gender distinction is made by the concessive of fact.

EXAMPLES

Formation mechanism: suffixation

predicate + **āṉum**
adverbial participle + **um**
conditional in **iṉ** + **um**
infinitive in **a** + **um**

Suffix *Structure and Example*

āṉum (āyiṉ + um):

(predicate + **āṉum**)

niṉ tavaṟu **illāṉum** kaḷainar il nōy ceyyum kaviṉ aṟintu … pōttanta numar tavaṟu il eṉpāy *(kali.58:8-10)*

[**il** 'to be non-existent']

'**Although it is not** your fault, do/can you say that it is not the fault of your kin who let you go (out in the street) knowing (about) your abundant/attractive beauty which creates (love)sickness that does not have a cure?'

um:

(adverbial participle ± glide + **um**)

irum kiḷai c ciṟāar k kāṇṭum **kaṇṭum** maṟṟum maṟṟum viṉavutum … paci p piṇi maruttuvaṉ illam aṇittō cēyttō kūṟumiṉ emakkē *(puṟa.173:9-12)*

[**kāṇ** 'to see'; **kaṇṭum** < **kaṇṭu** + **um**]

'We see the large group of children (coming from his residence

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carrying rice). **Although** we **see** them, we ask again and again "Tell us whether the house of the healer of hunger-disease is close by or far away?" '

kālam **a<u>n</u><u>r</u>iyum** maram paya<u>n</u> koṭuttali<u>n</u> *(malai:134)*
[**al** 'not to be ... '; **a<u>n</u><u>r</u>iyum** < **a<u>n</u><u>r</u>i** + glide **y** + **um**]
'**Although it is not** the right season, the trees yield fruits, and therefore ...'

(conditional in **i<u>n</u>** + **um**)

cēralāta<u>n</u> ... māntai mu<u>r</u><u>r</u>attu ... tu<u>r</u>anta nitiyattu a<u>n</u><u>n</u>a oru nāḷ oru pakal pe<u>r</u>i<u>n</u>um vaḻināḷ taṅkalar vāḻi tōḻi ... moḻi peyar tēettar **āyi<u>n</u>um** ... kātalar ce<u>n</u><u>r</u>a nāṭṭē *(aka.127:3, 6, 10-12, 17, 18)*
[**ā** 'to be'; **āyi<u>n</u>um** < **āyi<u>n</u>** + **um**]
'**Although** he **is** in a place with a different language, your lover will not stay for another day in the country he is gone to even if he gets one day the wealth like what Cēralāta<u>n</u> left in the courtyard of (his capital) Māntai.'

arum curam tuṇintu pi<u>r</u>aḷ āyi<u>n</u>aḷ **āyi<u>n</u>um** ... ta<u>n</u> mārpu tuṇai āka t tuyi<u>r</u><u>r</u>uka *(aka.35:10, 11, 12-13)*
[**ā** 'to be'; **āyi<u>n</u>um** < **āyi<u>n</u>** + **um**]
'She (my daughter) has become a different person. **Although she has** (become different), may he (the lover) make her sleep with his chest as support.'

uḻaiyi<u>n</u> pōkātu **aḷippi<u>n</u>um** ci<u>r</u>iya ñekiḻnta kavi<u>n</u> nalam kollō ... ivaḷ kaṇ pacantatuvē *(na<u>r</u><u>r</u>.35:9-10, 12)*
[**aḷi** 'to be compassionate'; **aḷippi<u>n</u>um** < **aḷippi<u>n</u>** + **um**]
'**Although** I am **kind** (to her) without going away from her side,

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her eyes turned pale. Is it (to be called) the loveliness of her beauty due to my moving/turning aside a little?'

melliya iṉiya mēvaru takuna ivai moḻiyām eṉa c **colliṉum** avai nī maṟattiyō vāḻi eṉ neñcē cērppaṉai k kaṇṭa piṉṉē

(kuṟu.306:1-3, 6)

[**col** 'to reveal, tell'; **colliṉum** < **colliṉ** + **um**]
'O my heart, **although** I **told** (you) that we would not say things that are soft, sweet, and desirable, do you forget them once you see the Cērppaṉ (my lover)?'

(infinitive in **a** + glide + **um**)

nāḷum nāḷ uṭaṉ **kalavavum** tōḷē tol nilai vaḻīiya niṉ toṭi

(naṟṟ.332:3-4)

[**kala** 'to mingle, mix'; **kalavavum** < **kalava** + glide v + **um**]
'**Although** your shoulders **mingle with** your lover's shoulders every day, your bracelets slipped from their original place.'

kāṉaka nāṭaṉ **varavum** ... mēṉi pacappatu evaṉ kol aṉṉāy

(aiṅk.217:3-4)

[**var** 'to come'; **varavum** < **vara** + glide v + **um**]
'**Although** the man from the forest country **has come**, why is your body turning pale now, my friend?'

oṇṭoṭi uḻaiyam **ākavum** iṉaivōḷ piḻaiyalaḷ mātō piritum nām eṉiṉē

(aka.5:26-28)

[**āku** 'to become'; **ākavum** < **āka** + glide v + **um**
'**Although I am** with her, she is (sad) like this. She will not survive if I leave her.'

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THE CONCESSIVE OF SUPPOSITION

("even if ... ")

GENERAL: See "A Note on Participles." The concessive of supposition can be translated as 'even if X verb(s/ed/en).' It provides a sense of an assumed occurrence of the action/state indicated by the underlying verb. The action/state indicated by the concessive of supposition precedes and results in its succeeding/completing action/state.

FORMATION: The concessive of supposition is derived by suffixation. The suffix **um** is added to a conditional in **āl** or **iṉ**.[1]

A distinction between affirmation and negation is not made by **um**, but by the negative stem to which they are added. Also the main verb in

[1] These forms are structurally similar to some of the concessives of fact. In some contexts, even their significations might seem to overlap.

The concessive of supposition is also used to express probability and/or possibility, when it is followed by the same verb in a future finite form or imperative/optative form. Examples are given below. For a similar use of the concessive in modern Tamil, see Schiffman:82-83.

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the sentence can be affirmative or negative. No person-number-gender distinction is made by the concessive of supposition.

EXAMPLES

Formation mechanism: conditional in **āl** or **iṉ** + **um**

Suffix *Structure and Example*

um:

(conditional in **āl** + **um**)

veñ cuḻi p paṭṭa makaṟku k karai niṉṟār añcal **eṉṟālum** uyirppu uṇṭām *(kali.140:25-26)*
[**eṉ** 'to say'; **eṉṟālum** < **eṉṟāl** + **um**]
'For the man who is caught in a terrible whirlpool, there will be relief **even if** the people who are on the shore **say** "Do not be afraid." '

(conditional in **iṉ** + **um**)

koṇ perum kāṉam nacci c ceṉṟa iravalar c cuṭṭi t toṭuttu uṇa k **kiṭappiṉum kiṭakkum** *(puṟa.156:2-3)*
[**kiṭa** 'to lie still; **kiṭappiṉum** < **kiṭappiṉ** + **um**]
'The big mountain of Koṇkāṉam **will probably be** (there) **lying still**, looking forward to the suppliants so that they could surround it and enjoy/eat (its bounty).'
(Note that the concessive **kiṭappiṉum** is followed by the future form **kiṭakkum**.)

yāṇṭu pala kaḻiya … paḻakiya kiḻamaiyar **ākiṉum** aritē tōṉṟal ataṟpaṭa oḻukal *(puṟa.216:2-4)*
[**ā** 'to be'; **ākiṉum** < **ākiṉ** + **um**]

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'O noble one, **even if** people **have** the claim that they have been acquainted while many years have passed by, it is difficult indeed to live accordingly.'
'O noble one, even if people claim that they have been acquainted for many years, it is difficult, indeed, to live accordingly.'

ciṟu naṉi **tamiyaḷ āyiṉum** iṉṉuyir naṭuṅkum taṉ iḷamai
(puṟa.247:9-10)
[ā 'to be'; **āyiṉum** < **āyiṉ** + **um**]
'the youth of the woman who would tremble for her life **even if** she **is alone** for a little while'

eṉṉāṉum pāṭu eṉiṉ pāṭavum vallēṉ *(kali.140:13)*
[**eṉ** 'what?'; **eṉṉāṉum** < **eṉ āyiṉum** 'whatever it be';
āyiṉum < **āyiṉ** + **um**]
'**Whatever the situation is**, if (one) tells me "Sing," I am capable of even singing.'

iṉ uyir **kaḻiyiṉum** uraiyal avar namakku aṉṉaiyum attaṉum allarō
(kuṟu.93:2-3)
[**kaḻi** 'to pass, leave'; **kaḻiyiṉum** < **kaḻiyiṉ** + **um**]
'**Even if** your sweet life(breath) **leaves** you, do not speak (harsh words to him). Is he not our mother and father?'

oḷ aḻal **kuṟukiṉum kuṟukuka** kuṟukātu ceṉṟu **nīḷiṉum nīḷka**
(puṟa.231:2-3)
[**kuṟuku** 'to grow short'; **kuṟukiṉum** < **kuṟukiṉ** + **um**;
nīḷ 'to extend'; **nīḷiṉum** < **nīḷiṉ** + **um**]
'**Let the fire shorten** (and touch the chieftain's body). Or, let it not grow short, but **extend/tower high** (and not touch his body).'

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(Note that the concessives **kuṟukiṉum** and **nīḷiṉum** are followed respectively by the imperatives/optatives **kuṟukuka** and **nīḷka.**)

ūṭiṉum iṉiya kūṟum iṉ nakai amirtu poti tuvar vāy *(pati.16:11-12)*
[**ūṭu** 'to sulk'; **ūṭiṉum** < **ūṭiṉ** + **um**]
'her coral-like red mouth, filled with pleasant smile and nectar, which speaks pleasant words **even if** she is **sulking**'

ceññāyiṟṟu nilavu **vēṇṭiṉum** veṇṭiṅkaḷuḷ veyil **vēṇṭiṉum** vēṇṭiyatu viḷaikkum āṟṟalai *(puṟa.38:7-9)*
[**vēṇṭu** 'to want, wish for'; **vēṇṭiṉum** < **vēṇṭiṉ** + **um**]
'**Even if** you **want** the moon's rays in the red sun and **if you want** the heat of the sun in the white moon, you are capable of growing/effecting what is wanted.'

nilam **peyariṉum** niṉ col peyaral *(puṟa.3:14)*
[**peyar** 'to move, shake, swerve'; **peyariṉum** < **peyariṉ** + **um**]
'**Even if** the earth **shakes**, you do not swerve in your words.'

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48

THE NON-PARTICIPLE AS A PARTICIPLE

GENERAL: See "A Note on Participles." In some contexts, personal verbs, adjectival nouns, participial nouns, and verbal nouns function like participles in classical Tamil. In such contexts, the personal verb, the adjectival noun, and the participial noun are like the verbal participles, whereas the verbal noun gives the sense of a nominal participle.[1] More specifically, the past personal verb gives the sense of an adverbial participle, and the non-past personal verb that of an infinitive. The participial noun, which is not basically different from the personal verb, works like a

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[1] "Verbal participle" (**viṉai eccam**) is a general term referring to the adverbial participle, the infinitive, the conditional, the causal, the concessive of fact, and the concessive of supposition. "Nominal participle" (**peyar eccam**) refers to the adjectival participle.

Traditional commentators have identified the forms under discussion in this chapter as **viṉai ecca muṟṟu** "finite forms (that are) verbal participles" (cf. Nacciṉārkkiṉiyar's commentary on *tiru:169-172,* and the Old Commentary on *pati.17:6)* and **viṉai ecca viṉai k kuṟippu muṟṟu** "appellatives (that are) verbal participles" (cf. Nacciṉārkkiṉiyar's commentary on *tiru:192* and the Old Commentary on *pati.32:15).*

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participle in the same way as the personal verb.[2] The verbal noun, when modifying a nominal, gives the sense of a non-past adjectival participle; when modifying a verb, that of an infinitive.[3]

The subject of the item (personal verb, adjectival noun, or verbal noun) that functions as the participle and the subject of the main verb in the same clause are the same. Further, this item, which gives the sense of the participle, can be positive or negative. When negative, it functions like a negative adverbial participle. See "The Negative Adverbial Participle" and "The Negative Verbal Noun."

FORMATION: There is no separate morphological formation. Personal verbs, adjectival nouns, and participial nouns are formally followed or are semantically completed by an adjectival participle, adverbial participle, causal, concessive of fact, conditional, imperative, infinitive, personal verb, or a verbal noun. More than one adjectival noun, participial noun, or personal verb can occur in apposition and function like participles. Also a verbal noun ending with **al** or **(t)tal** is followed by a nominal or another verb form.

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[2] For information on the connection between the participial noun and the personal verb, see "Past Participial Nouns."

[3] For a similar observation, see R. Kothandaraman in *Vaiyai* (1975:11-13).

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EXAMPLES

Structure and Example

(adjectival noun + adverbial participle)

kacciṉaṉ kaḷaliṉaṉ ceccai k kaṇṇiyaṉ ... **tukiliṉaṉ** ... taṭakkaiyiṉ iyala **ēnti** meṉ tōḷ pal piṇai taḻīi t talaittantu kuṉṟutōṟāṭal

(tiru:208, 214-217)

'the dancing of Murukaṉ who, **wearing a sash, warrior's anklets,** a **head-garland of ceccai leaves**, and **a fine garment**, leads the (kuravai) dance on every mountain, holding by his strong firm hands the many fawn(-like women) and embracing their soft shoulders'
[The adjectival nouns (= participles) **kacciṉaṉ** 'he, who has a sash', **kaḷaliṉaṉ** 'he, who has the warrior's anklets', **ceccai-k-kaṇṇiyaṉ** 'he who has a head-garland of ceccai leaves', and **tukiliṉaṉ** 'he, who has a fine garment' are in apposition forming the "subject" which is semantically completed by the adverbial participle **ēnti** < **ēntu** 'to hold, carry.' The adjectival nouns here function like adverbial participles: e.g., **kacciṉaṉ āy** 'as a man wearing a sash', **kaḷaliṉaṉ āy** 'as a man wearing a head-garland', and **tukiliṉaṉ āy** 'as a man wearing a fine garment.']

(participial noun + adjectival participle)

iyaliṉaḷ olkiṉaḷ āṭum maṭamakaḷ *(pati.51:10)*
'the innocent woman who **dances** (by) **moving around and swaying gently**'
[There are two participial nouns functioning as participles: **iyaliṉaḷ** 'one who moves around' and **olkiṉaḷ** 'one who sways gently.' The adjectival participle is **āṭum** < **āṭu** 'to dance.' Here, the participial

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nouns fill the function of an adverbial perticiple (like **iyali** 'moving around'; **olki** 'swaying').]

(participial noun + adverbial participle)

naṭuṅkuvaṉaḷ niṉṟu niṉ eṟiyar ōkkiya ciṟu ceṅ kuvaḷai *(pati.52:21-22)*
'the small red water-lily which she (your queen) raised in order to toss/chase you, while **standing shuddering** (due to sulking)'
[The participial noun (= participle) is **naṭuṅkuvaṉaḷ** 'one who trembles/shudders.' Here it functions like an adverbial participle (e.g., **naṭuṅki** 'trembling'). The adverbial participle which follows **naṭuṅkuvaṉaḷ** is **niṉṟu** < **nil** 'to stand.']

koḻuṅkuṟai ... **viraivaṉaṉ cuṭṭu** ... tiṉm eṉa t tarutaliṉ
(puṟa.150:9, 12, 13)
'since he rushed and baked a fat piece of animal flesh and gave it to us saying "Eat" '
[The participial noun (= participle) is **viraivaṉaṉ** 'one who rushes.' Here it fills the function of an adverbial participle (like **viraintu** 'having hurried; rushed, and ...'). The adverbial participle which follows **viraivaṉaṉ** is **cuṭṭu** < **cuṭu** 'to burn, bake.']

(participial noun + imperative)

matiyiṉ **tēyvaṉa keṭuka** niṉ tevvar ākkam *(matu:195-196)*
'**May** your enemies' prosperity **wane and perish** like the moon.'
[The participial noun (= participle) is **tēyvaṉa** 'those which will wear out.' Here it functions like an adverbial participle (e.g., **tēyntu** 'having waned'). The imperative is **keṭuka** '**May** (they) **perish**.' Also note that the plural form **tēyvaṉa** indicates the plurality of prosperity/wealth, **ākkam**.]

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(participial noun + infinitive)

viraivaṉar kātalar **pukutara** *(kali.134:26)*
'as her lover **arrived hurriedly**'
[The participial noun (= participle) is **viraivaṉar** 'one who hurries/rushes.' Here it functions like an adverbial participle (**viraintu** 'hurrying'). The infinitive is **pukutara** 'to enter, arrive.']

tīñ cēṟṟu k kūviyar **tūṅkuvaṉar uṟaṅka**[4] *(matu:627)*
'as the **people** selling cakes (soaking) in sugar syrup **slept bending down**'
[The participial noun (= participle) is **tūṅkuvaṉar** 'those who are bending down.' Here it fills the function of an adverbial participle (e.g., **tūṅki** 'bending down'). The infinitive is **uṟaṅka** 'to sleep.']

(personal verb + adjectival participle ± postposition)

vēṅkai **koykuvam ceṉṟuḻi** *(aka.48:6)*
'**when** we went **to pick vēṅkai** (flowers)'
[The personal verb (= participle) is **koykuvam** 'we will pick.' Here it fills the function of an infinitive (like **koyya** 'to pick'). **ceṉṟuḻi** < **ceṉṟ** past/completive stem + **uḻi** postposition.]

eyiṟṟikku i-n-nilai aṟiya c **colliṉēṉ irakkum aḷavai** ... viṭalai viraiyātimē *(aiṅk.364:2-4)*
'O Viṭalai, do not rush **until I tell** about this situation to the Eyiṟṟi **and beg** her (to go with you).'

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[4] This is an excellent example to show that **tūṅku** 'to bend down, curve down' and **uṟaṅku** 'to sleep' were distinct verbs in classical Tamil. In modern Tamil both mean 'to sleep.'

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[The personal verb (= participle) is **collinē<u>n</u>** 'I told.' Here it fills the function of an adverbial participle (like **colli** 'told and ...'). **irakkum** is the adjectival participle < **ira** 'to beg'; **aḷavai** is the postposition. **irakkum aḷavai** 'until (I) beg her.']

nīla nākam nalkiya kaliṅkam āl amar celvaṟku **amarntana<u>n</u> koṭutta** ... āy *(ciṟu:96-97, 99)*

'Āy, **who willingly gave** to the Lord, who is sitting under the banyan tree, the fine cloth which the blue serpent gave him'

[The personal verb (= participle) is **amarntana<u>n</u>** 'he liked it wholeheartedly.' Here it fills the function of an adverbial participle (like **amarntu** 'liking it wholeheartedly'). **koṭutta** is the adjectival participle < **koṭu** 'to give away.']

āymakaḷ ... ney vilaikku aṭṭi p pacum po<u>n</u> **koḷḷāḷ** erumai nal ā<u>n</u> karu nāku **peṟūum** ... kuṭi *(peru:162, 164-166)*

'neighborhoods where the shepherdess (from the agricultural land) **would not get gold** (as the price) for selling ghee (to the mountain people) but **would** (rather) **get** water buffalo, good cows, and black calves'

[Note that the personal verb (= participle) **koḷḷāḷ** 'she would not get' is negative. Here it fills the function of an adverbial participle (like **koḷḷātu** 'without getting'). **peṟūum** is the adjectival participle < **peṟu** 'to get, obtain.']

nocci **cūḻva<u>n</u>a malarum** mauval *(aka.23:11-12)*

'wild jasmine **which bloom surrounding** the nocci (trees)'

[The personal verb (= participle) is **cūḻva<u>n</u>a** 'they will surround.' Here it performs the function of an adverbial participle (like **cūḻntu** 'having surrounded; surrounding'). **malarum** is the adjectival participle < **malar** 'to bloom.']

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ilai **ila malarnta** ... ilavam *(aka.11:3)*
'ilavam **which have bloomed without leaves**'
[The personal verb (= participle) is **ila** 'those which do not have.' Note that it is negative. Here it fills the function of an adverbial participle (like **inri** 'without'). The adjectival participle is **malarnta** < **malar** 'to bloom.']

(personal verb + adverbial participle)

uvakai **maraiyinen** etir **cenru** i-m-manai anru ahtu um manai enra ennum tannum nōkki *(aka.56:13-15)*
'He looked at himself and me, who **went** in front of him (while) **hiding** my joy and said, "This is not your house. That is your house," and ...'
[The personal verb (= participle) is **maraiyinen** 'I hid/concealed.' Here it functions like an adverbial participle (like **maraittu** 'having concealed/hid'). The adverbial participle which follows the personal verb **maraiyinen** is **cenru** < **cel** 'to go.']

(personal verb + causal)

citaintatu manra nī **civantanai nōkkalin** ... kāmaru kavinē *(pati.27:1, 16)*
'The desirable fascinating beauty (of your enemy countries) was demolished **since you looked** (at them) **angrily**.'
[The personal verb (= participle) is **civantanai** 'you got angry.' Here it functions like an adverbial participle (like **civantu** 'having gotten angry'). **nōkkalin** 'since (you) look at' is the causal < **nōkku** 'to look at.']

cel ini akattu ena k kotuppōrku **ollān kalultalin** *(aka.66:15-16)*
'since (the child) **was full of tears without agreeing** with (his

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father) who let him go saying "Go now, inside (the house)" '
[The personal verb (= participle) **ollāṉ** 'he will not agree' is negative. Here it functions like an adverbial participle (like **ollātu** 'without agreeing'). **kaluḻtaliṉ** 'since (his) eyes are full of tears' is the causal < **kaluḻ** 'to be filled with tears; to be cloudy.' Note that the stem **koṭu** (in **koṭuppōṟku**) is here interpreted to mean 'to let go/free.' This is an excellent example which provides an insight into the relation between **koḷ** 'to draw ... toward self; take' and **koṭu** 'to push ... from self; give away.']

(personal verb + concessive of fact)

meṉ tōḷ iṉ tuyil eṉṟum **peṟāaṉ peyariṉum** muṉiyal uṟāaṉ *(kuṟi:242-243)*

'He is not frustrated **even if he leaves without** always **getting** (to) sleep on (her) soft shoulder.'
'He is not frustrated even if he has to leave without always getting (to) sleep on (her) soft shoulder.'
[The personal verb (= participle) **peṟāaṉ** 'he will not get' is negative. Here it functions as an adverbial participle (like **peṟātu** 'without getting'). The concessive of fact is **peyariṉum** 'even if he leaves.']

(personal verb + conditional)

niḻal **acaiyiṉir iruppiṉ** pala tiṟam peyarpavai kēṭkuvir *(malai:290-291)*
'**If you will remain resting** in the shade, you will hear many (birds and animals) moving in many directions.'
[The personal verb (= participle) **acaiyiṉir** 'you will move with restraint; you will rest' is negative. Here it functions like an adverbial participle (like **acaintu** 'moving with restraint'). The conditional is **iruppiṉ** 'if you will remain/stay.']

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(personal verb + imperative)

karumpiṉ tīñ cāṟu **virumpiṉir micaimiṉ** *(peru:262)*
‘**Drink** the sweet juice of the sugarcane **with a liking.**’
[The personal verb (= participle) is **virumpiṉir** ‘you liked.’ Here it fills the function of an adverbial participle (e.g., **virumpi** ‘having liked’). The imperative is **micaimin** ‘Drink!’]

(personal verb + infinitive)

vār mayir **uḷariṉaḷ** koṭicci ... kuṟiñci **pāṭa** *(aka.102:5, 6)*
‘as the Koṭicci **sings** the kuṟiñci melody (while) **combing** her long hair (with her fingers)’
[The personal verb (= participle) **uḷariṉaḷ** ‘she combed her hair with her fingers.’ Here it fills the function of an adverbial participle (like **uḷari** ‘having combed; combing’). The infinitive is **pāṭa** ‘to sing.’]

varutal talaivar vāyvatu nī niṉ ... evvam kaḷai māyōy eṉa k kāṭṭavum kāṭṭavum **kāṇāḷ** ... pū p pōl uṇkaṉ pulampu muttu **uṟaippa** *(mull:20, 21-23)*
‘Although (her attendants) repeatedly reassured her saying, “The arrival of your lover (the king) will happen. Get rid of your distress,” she **did not understand**. As isolated pearl-like tears **gathered** in her flower-like attractive eyes, ...’
[The personal verb (= participle) **kāṇāḷ** ‘she will not see/realize’ is negative. Here it fills the function of an adverbial participle (like **kāṇātu** ‘without seeing/understanding’). The infinitive is **uṟaippa** ‘to accumulate.’]

muṭalai yākkai muḻu vali mākkaḷ ... tuvalai t taṇ tuḷi **pēṇār** ... vēṇṭu vayiṉ **tiritara** *(neṭu:32, 34, 35)*

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'as people with a firm body and wholesome strength **wandered around** wherever they wanted **without caring** for the cool drops of the sprinkle/rain'
[The personal verb (= participle) **pēṇār** 'they will not be concerned about; they will not care for' is negative. Here it functions like an adverbial participle (e.g., **pēṇātu** 'without caring for; without being concerned about'). The infinitive is **tiritara** 'to wander around.']

(personal verb + personal verb)

mālaiyum uḷḷār āyiṉ kālai yāṅku ākuvam kol pāṇa eṉṟa maṉaiyōḷ col etir collal **cellēṉ** cevvaḻi nal yāḻ **icaiyiṉeṉ** ... avar tiṟam **celvēṉ kaṇṭaṉeṉ** yāṉē ... ūraṉ ... tērē *(aka.14:12-15, 17, 21)*
'I, who approached the Ūraṉ's wife **as I played** the cevvaḻi melody on my harp, **without being able** to answer her when she said, "O bard, if my lover does not think of us (hon.) even in the evening what will become of us (hon.) in the morning?," **saw** the Ūraṉ's **chariot** (arriving).'
[Three personal verbs function like participles: **cellēṉ** 'I am not able', **icaiyiṉeṉ** 'I played', and **celvēṉ** 'I will go.' Two of them function like adverbial participles (e.g., **cellātu** 'without being able to' and **icaittu** 'playing'), whereas **celvēṉ** functions like an adjectival participle (e.g., **ceṉṟa yāṉ** 'I who went'). The personal verb **kaṇṭaṉeṉ** 'I saw' following them is the predicate.]

alar vāy p peṇṭir iṉṉā iṉ urai kēṭṭa ciṉṉāḷ aṟiyēṉ pōla **uyirēṉ** naṟiya nāṟum niṉ katuppu **eṉṟēṉē** *(naṟṟ.143:7-10)*
'Within a few days / On those few days when I heard the cruel sweet talk of the gossiping women (about my daughter's love with a man), **I did not sigh** like someone who did not know anything, but **said** (to my daughter), "Your hair smells with fragrance." '

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[The personal verb (= participle) **uyirēn̲** 'I did not breathe/sigh' is negative. Here it functions like an adverbial participle (e.g., **uyirāmal** 'without breathing'). The personal verb which follows it as predicate is **en̲r̲ēn̲** 'I said.']

kāṇku vanticin̲ē 'I came to see you.' *(pati.41:16)*
[The personal verb (= participle) is **kāṇku** 'I see, I am seeing.' Here it functions as an infinitive (like **kāṇa** 'to see'). The personal verb which follows it as predicate is **vanticin̲** 'I have come.']

nin̲ **kaṇṭan̲en̲ varuval**[5] *(pur̲a.23:17)*
'(Here) I come, seeing you (in your landscape).'
The personal verb (= participle) is **kaṇṭan̲en̲** 'I saw.' Here it functions as an adverbial participle (**kaṇṭu** 'having seen'). The personal verb which follows it as predicate is **varuval** '(Here), I come.']

aḷikken̲a **irakku vārēn̲** eñci k kūr̲ēn̲ *(pati.61:10-11)*
'I will not come (for) **begging**. I will not state (your greatness) leaving behind something.'
[The personal verb (= participle) is **irakku** 'I beg.' Here it functions as an infinitive (like **irakka** 'to beg'). The personal verb following it as predicate is **vārēn̲** 'I will not come.']

varuntal ... tōḻi ... **uraittan̲am varukam** *(nar̲r̲.88:2, 3)*
'My friend, do not grieve. **Let us** go, **talk** (to your lover about your distress), and **come** (back).'

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[5] A traditional commentator, U.V. Saminathier, takes **varuval** to mean 'I came; I (have) come.'

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[The personal verb (= participle) is **uraittaṉam** 'we stated.' Here it functions as an adverbial participle (like **uraittu** 'having stated; stating'). The personal verb following it as predicate is **varukam** 'We will come.']

cellal **tīrkkam celvām** *(naṟr.284:4)*
'Let us go in order to relieve (her) grief.'
[The personal verb (= participle) is **tīrkkam** 'we shall remove/cure / get rid of.' Here it functions as an infinitive (like **tīrkka** 'to remove/cure/relieve'). The personal verb following it as predicate is **celvām** 'We shall go.']

niṉ nayantu **varuvēm kaṇṭaṉam** *(pati.23:11)*
'We, who were coming seeking you, **saw** ...'
[The personal verb (= participle) is **varuvēm** 'those of us who will come.' Here it functions like an adjectival participle (e.g., **varukiṉṟa yām** 'we who are coming'). The personal verb following it as predicate is **kaṇṭaṉam** 'We saw.']

eṉ ciṟumaiyiṉ iḻittu **nōkkāṉ** ... vallē ... **nalkiyōṉē**
(puṟa.387:20, 26, 27)
'He quickly **provided** (gifts) **without looking** with despise because of my lowliness.'
'He quickly provided (gifts) without treating me with despise because of my lowliness.'
[The personal verb (= participle) is **nōkkāṉ** 'he will not look/consider.' Here it functions like an adverbial participle (e.g, **nōkkāmal** 'without looking/considering'). The personal verb following it as predicate is **nalkiyōṉ** 'he gave, provided.']

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(personal verb + verbal noun)

cellāmō ... **kaṇṭaṉam varaṟkē** *(pati.57:6, 15)*
'Shall we go to see (him, our patron) and **return?'**
[The personal verb (= participle) is **kaṇṭaṉam** 'We saw.' Here it functions as an adverbial participle (like **kaṇṭu** 'having seen, (after) seeing'). The verbal noun following it is **varal** 'coming, returning.']

kaiyaṟu neñcattu evvam nīṅka **aḻāam uṟaital**um uriyam *(aka.113:22-23)*
'We (hon.) have the right to **stay/remain without crying**, when the grief in (our) distressed heart is gone.'
[The personal verb (= participle) **aḻāam** 'We will not cry' is negative. Here it functions as an adverbial participle (like **aḻātu** 'without crying'). The verbal noun following it is **uṟaital** 'staying.']

Formation mechanism: verbal noun in **al/(t)tal** + nominal or verb

Structure and Example

(verbal noun + nominal)

kalam **taral uḷḷam** *(aka.3:12)*
'heart with (the thought of) **bringing** jewelry'
[**taral** (verbal noun) < **tar** 'to bring.' Here, it functions as an adjectival participle (like **tarum** 'that which brings').]

viṇ **celal marapiṉ** aiyar *(tiru:107)*
'the sages who have the legend of **moving** in the sky'
'sages who are believed to move around in the sky'
[**celal** (verbal noun) < **cel** 'to go, leave for a destination.' Here, it functions as an adjectival participle (like **cellum** 'those who go').]

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cēy **varal kāṉyāṟṟu** k kol karai *(ciṟu:3-4)*
'the eroded bank of the **forest river which is coming** from a distance'
[**varal** (verbal noun) < **var** 'to come.' Here, it functions as an adjectival participle (like **varum** 'that which comes').]

vaṉaintu **varal** iḷa **mulai** *(pati.54:4)*
'young **breasts** which are **permanently** decorated'
[**varal** (verbal noun) < **var** 'to come.' Here, it functions as an adjectival participle (like **varum** 'that which comes'). The combination of an adverbial participle and **var(u)** used in any form provides the sense of a permanent or recurring action: **vaṉaintu varal** 'decorated permanently.']

(verbal noun + verbal)

tēṟal aṟiyātu uṇṭa kaṭuvaṉ ayalatu ... cāntam **ēṟal cellātu** ... aṭukkattu makiḻntu kaṇpaṭukkum kuṟiyā iṉpam *(aka.2:4-8)*
'the unexpected pleasure of the monkey which drank the nectar (from the flowers) unknowingly and sleeps delightfully on the mountain range, **not being able to climb up** (even) the sandalwood tree that is close by'
[**ēṟal** (verbal noun) < **ēṟu** 'to climb up.' Here, it functions as an infinitive (like **ēṟa** 'to climb up'). The verbal form which follows it, **cellātu** 'not being able to', is a negative adverbial participle.]

naṭpu k **koḷal vēṇṭi** nayanticiṉōr *(peru:425)*
'those who befriended (him) **wanting to have** (his) friendship'
[**koḷal** (verbal noun) < **koḷ** 'to have, accept.' Here, it functions as

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an infinitive (like **koḷa** 'in order to have/accept'). The verbal form which follows it, **vēṇṭi** 'wanting; having wanted', is an adverbial participle.]

vāḻtal vēṇṭi p poy kūṟēṉ *(puṟa.139:5-6)*
'I will not tell lies **wishing** to **thrive**.'
[**vāḻtal** (verbal noun) < **vāḻ** 'to live, prosper, thrive.' Here, it functions as an infinitive (like **vāḻa** 'in order to live/prosper/thrive'). The verbal form which follows it, **vēṇṭi** 'wanting, wishing', is an adverbial participle.]

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SECTION 6

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49

A Note On Mood

Mood is understood in this study as that which "designates by the form of the verb the mode or manner in which the speaker conceives of an assertion concerning the subject."[1] The various modes of assertion expressed in classical Tamil can be translated as 'X can/let/may/will/should verb.'Among these, verb forms which express the notions of command, request, wish, blessing, and curse are described in the chapters on the imperative/optative; those expressing the notion of possibility of an action/state are given in "The Potential." The interrogative and the negative moods are discussed in "The Interrogative" and "The Negative **al** and **il**." It may be noted that the first person and the second person inclusive non-past personal verbs give the sense 'will/shall' whenever necessary.

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[1] Smyth:398.

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THE IMPERATIVE/OPTATIVE

("do/may ... ")

GENERAL: See "A Note on Mood." The imperative/optative form of a verb is used to express the notions of command, request, wish, blessing, or curse.[1] The basic semantic distinction one could make between the Tamil imperative and optative is that the former expresses commands whereas the latter expresses requests, wishes, or blessings. If one were to make a categorical distinction between verb forms which express a command and those which express a request etc., one will find that both

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[1] Two terms **ēval** 'command' and **viyaṅkōḷ** 'taking up a mode of action' are found in the tradition to refer to the imperative/optative forms. The term **viyaṅkōḷ** is here translated as 'taking up a mode of action' on the basis of the contexts where the compound stem **viyaṅkoḷ** and the noun **viyam** are used in classical Tamil and the first Tamil epic, the Cilappatikāram. Note that in one context, classical Tamil uses both **ēval** and **viyaṅkoḷ**: **ēval viyaṅkoṇṭu** iḷaiyaroṭu eḻutarum ollār 'enemies who **command** youngsters and **take up the** same **mode of action** and appear (in the battlefield) along with their commandos' *(pati.54:15)*. This context suggests that **ēval** means 'command' that is addressed to the second person while **viyaṅkoḷ** means 'to take up a mode of action' by the first person.

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appear in the first, second, and third person in classical Tamil. In addition, some forms, for example, **kēḷāy** 'Listen' could be understood either as an imperative expressing a command or as an optative expressing a request depending upon the context. Similarly, forms like **vāḻi** 'May ... prosper/thrive' and **vāḻka** 'May ... prosper/thrive', though different in structure, express the same sense wishing/blessing. While **vāḻka** cannot be interpreted as expressing a request or a command, a form like **varuka** 'Come on' which is structurally similar to **vāḻka** cannot be interpreted as a blessing. Then the questions are "What separates the two categories — semantic function or grammatical structure? Do we need two separate categories at all?"[2] In the absence of a clearcut answer, the two categories, the imperative and the optative, are treated under one heading in this study.

Two types of these forms appear — singular and plural. The subject of both the singular and plural types of the imperative/optative is in the first, second, or third person, and any gender. There are imperative/optative forms which are not overtly singular or plural. In those cases, the grammatical number (singular or plural) of the subject can only be understood from the context.

FORMATION: The imperative/optative notions are expressed in four ways.

(i) by using the verb stem without any suffixes;

(ii) by suffixation:

(a) adding one or two imperative/optative suffixes directly to the verb stem

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[2] To get a sense of how the tradition acknowledges this dilemma, motivated readers are urged to read the commentaries by Teyvaccilaiyār and Cēṉāvaraiyar on Tolkāppiyam, collatikāram, Rule 219.

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(b) adding **(t/n)t** to the verb stem before adding certain imperative/optative suffixes;

(iii) by extension:

extending the use of a verbal noun in **al** or **(t)tal** to express an imperative/optative notion and extending the use of a finite verb in the same way;

(iv) by periphrasis:

a verbal noun ending with **al** or an infinitive ending with **a** or **iyar** is followed by the word **vēṇṭum** 'is wished, is necessary.'

No singular-plural distinction is made when a verbal noun is extended to indicate an imperative/optative sense. For information on the negative type, see "The Negative Imperative/Optative."

The imperative/optative suffixes are: **a, ar, āy, i, ika, ikā, iciṉ, iya, iyar(ō), (ī)iyar(ō), (ū)u, (u)m, ē, ai, aikka, aikā, aippāy, ō, (k)ka, kamā, ku, mati, miṉ, mē,** and **mō.**[3] Among these, **(ī)iyar, (k)ka, kamā, m,** and **mō** are shared by the singular and the plural, as will be noted below.

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[3] Some of these suffixes (e.g., **iciṉ, ku,** and **m**) occur also in other verb forms. One calls them "imperative/optative" suffixes with an understanding that they occur elsewhere also.

Affixes found after the verb stem and **(t/n)t** in the imperative/optative forms are here treated as imperative/optative suffixes. The semantic distinction between these various suffixes is not clear. Also some of these suffixes (e.g., **iyar, īiyar,** and **īiyarō**) are not different altogether, but are contextual variants of one form. For another discussion of these forms, see Israel (1972:331-337).

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EXAMPLES

Formation mechanism: using bare verb stem

uva iṉi vāḻi tōḻi *(aka.65:7)*
[**uva** 'to rejoice'; singular]
'**Rejoice** now, my companion.'

ī eṉa irattal iḻintaṉṟu *(puṟa.204:1)*
[**ī** 'to give, bestow'; singular]
'It is not lowly to ask "**Give**." '

aṉṉāy vāḻi **vēṇṭu** aṉṉai *(aka.48:1)*
[**vēṇṭu** 'to listen, wish for'; singular]
'Mother, may you prosper. **Listen**.'

pūṇ kaṭaṉ entai nī iravalar puravē *(puṟa.203:12)*
[**pūṇ** 'to wear, take up'; singular]
'Our father, **take up** (the task of) protecting the suppliants.'

maṭa mayil cāyalai vantikka **vār** *(pari.20:69-70)*
[**var** 'to come'; singular]
'**Come** to worship this gentle woman who is like an innocent peacock.' (This form **vār** 'Come' is interesting. The actual text reads **vāreṉa** where **vār** is followed by the quotative **eṉa** 'thus.' The monosyllabic stem ***var** 'to come' when combined with **eṉa** should give rise to ***varreṉa** but has not.[4])

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[4] One cannot but recall Tolkāppiyam, eluttatikāram, Iḷampūraṇam, Rule 49, which ordains that **r** cannot occur as a vowelless consonant (**oṟṟu**) in a monosyllabic word where the vowel is short.

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cel i<u>n</u>i *(aka.19:8)*
[**cel** 'to go'; singular]
'**Go**, now!'

kēḷ ava<u>n</u> nilaiyē *(peru:38)*
[**kēḷ** 'to listen'; singular]
'**Hear** about his status.'

e<u>n</u> kai **vantī** *(kali.85:20)*
[**var** 'to come'; singular][5]
'**Come on** into my hands, please.'

<u>Formation mechanism</u>: suffixation

Suffix *Structure and Example*

a:

(bare stem + **a**)

yāy a<u>r</u>intu **uṇara** *(aka.203:2)*
[**uṇar** 'to realize, understand'; **uṇara** singular]
'**May** (her) mother know (about her love with a man) and **understand**.'
(Note that the infinitive form would also be **uṇara** 'to realize.')

ar:

(bare stem + **ar**)

tēyar e<u>n</u> uyir *(na<u>r</u><u>r</u>.197:4)*
[**tēy** 'to wear out'; **tēyar** singular]
'**May** my life(breath) **wear out**.'
(**tēyar** could be a contracted form of **tēyiyar**.)

[5] **vantī** is taken to be a compound stem. See "The Compound Stem" for a discussion of **ī**.

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āy:

(bare stem + **āy**)

it talai ni<u>n</u><u>n</u>oṭu vi<u>n</u>aval **kēḷāy** *(aka.7:16-17)*
[**kēḷ** 'to ask'; **kēḷāy** singular][6]
'Here I shall ask you. **Listen!**'

i:

(bare stem + **i**)

vā<u>l</u>i e<u>n</u> neñcē *(aka.149:7)*
[**vā<u>l</u>** 'to live, prosper, thrive'; **vā<u>l</u>i** singular]
'O my heart, **may** you **prosper**.'

aiya ci<u>r</u>itu e<u>n</u>ai **ūkki** *(kali.37:15)*
[**ūkku** 'to swing, raise by swinging'; **ūkki** singular]
'O lord, **swing** me a little.'

(bare stem + **tt** + **i**)

pa<u>n</u>i vārum kaṇṇavar neñcam ka<u>n</u>a<u>r</u><u>r</u>upu **kātti** varavu *(pari.6:85-86)*
[**kā** 'to shield, preempt'; **kātti** singular]
'**Avoid** (your) continual burning of the hearts of women who (already) have their eyes shedding tears.'
'Avoid continuously making your women steam up in their hearts.'

(bare stem + **t** + **i**)

muṭa mutir pārppā<u>n</u>ai t tō<u>l</u>i nī **pō<u>r</u><u>r</u>uti** *(kali.65:8-9)*

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[6] The Tolkāppiyam and its commentators go in the opposite direction and derive **kēḷ** from **kēḷāy**: cf. Tolkāppiyam, collatikāram, Cē<u>n</u>āvaraiyam, Rule 450, and its commentary.

Note that normally the PNG suffix **āy** when added directly to a verb stem generates a negative personal verb. One has to be careful not to confuse the imperative/optative ending with **āy** and the negative personal verb ending with **āy**, since both are structurally similar. See "Negative Personal Verbs" for examples of verb forms ending with **āy**.

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[**pōṟṟu** 'to appreciate'; **pōṟṟuti** singular]
'**Appreciate** the old lame brahmin, O my friend.'

ika: It could be understood as consisiting of two suffixes, **i** and **ka**.

(bare stem + **t** + **ika**)

vallai k kaṭavumati tērē **ceṉṟika** *(naṟṟ.321:8)*
[**cel** 'to leave'; **ceṉṟika** singular]
'Rush the chariot fast. **Let** me **leave**.'

ikā: It could be understood as consisiting of two suffixes, **i** and **kā**.

(bare stem + **ikā**)

kōṭu eḻuntu āṭum kaṇa maṇi **kāṇikā** *(kali.105:40)*
[**kāṇ** 'to look at, see'; **kāṇikā** singular]
'**Look at** the bunch of bells which swing as the horns (of the bull) lift up.'

(bare stem + **t** + **ikā**)

ivaḷ **kāṇṭikā** *(kali.99:9)*
[**kāṇ** 'to look at, see'; **kāṇṭikā** singular]
'**Look at** her!'

iciṉ:

(bare stem + **iciṉ**)

cuṭum iṟai **āṟṟiciṉ** aṭi cērntu cāṟṟumiṉ *(pari.8:79)*
[**āṟṟu** 'to appease, cool off'; **āṟṟiciṉ** singular]
'The god will hurt me. **Appease** him, joining his feet. Announce it.'
'The god will hurt me. Appease him, falling at his feet. Announce it.'

(bare stem + **tt** + **iciṉ**)

tiruntilai neṭuvēl **vaṭitticiṉ** *(puṟa.180:13)*

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[**vaṭi** 'to make by molding'; **vaṭitticiṉ** singular]
'**Make** a long spear with a perfect leaf/tip.'

iya: It could be understood as consisiting of two suffixes (**i** + glide + **a**).

(bare stem + **iya**)

ayiraipporuna ... **vāḻiya** *(pati.21:29, 38)*
[**vāḻ** 'to live, prosper, thrive'; **vāḻiya** singular]
'O warrior of the Ayirai hills, **may** you **prosper**.'

iyar(ō): It can be understood as consisiting of two suffixes (**i** + glide + **ar**). And ō can be treated as a particle.

(bare stem + **iyar**)

yāṉ **ākiyar** niṉ neñcu nērpavaḷē *(kuṟu.49:5)*
[**āku** 'to become'; **ākiyar** singular]
'**May I become** the one who will be fit for your heart!'
(Note that the subject is in the first person, **yāṉ** 'I.')

(bare stem + **t** + **iyar**)

puḷ ōppi el paṭa **varutiyar** *(kuṟi:38-39)*
[**var** 'to come, return'; **varutiyar** plural]
'Drive away the birds (in the millet field) and **return** home when the sun sets.'

(bare stem + **iyarō**)

il **ākiyarō** kālai mālai *(puṟa.232:1)*
[**āku** 'to become'; **ākiyarō** plural]
'**May** the days and nights **become non-existent**.'

naṭukku iṉṟi niliyarō ... imayamum potiyamum pōṉṟē *(puṟa.2:20, 24)*
[**nil** 'to stand, stay, live long'; **niliyarō** singular]

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'Like the Himalayas (in the north) and the Potiyam (in the south), **may you stand**/live for ever **without quaking**.'

(ī)iyar(ō): It could be understood as consisiting of two suffixes (**i** + glide **y** + **ar**). And **ō** can be treated as a particle. The **īi** in (**ī**)**iyar**(**ō**) is due to the elongation of **i**.

(bare stem + **iyar**)

nillātu paṭāa c **celīiyar** niṉ pakaivar mīṉē *(puṟa.24:24-25)*
[**cel** 'to go, leave'; **celīiyar** plural]
'**May** the stars of your enemies perish without staying and **leave**.'

koḷai val vāḻkkai num kiḷai iṉitu **uṇīiyar** *(pati.49:3)*
[**uṇ** 'to enjoy, consume, eat'; **uṇīiyar** plural]
'**May** your clan / branch of kin happily **enjoy** the life skilled in music.'

(bare stem + **iyarō**)

varaiyā niraiyattu c **celīiyarō** aṉṉai *(kuṟu.292:6)*
[**cel** 'to go, leave'; **celīiyarō** singular]
'**May** (my) mother **go** to the limitless hell.'
(**celīiyarō** here expresses a sense of wish or curse.)

(ū)u[7]:

(stem + **u**)

orūu nī em kūntal koḷḷal *(kali.87:1)*
[**oru** 'to move away from, shun'; **orūu** singular]
'You **move/go away**. Do not grab our (hon.) tresses.'

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[7] The elongation is due to metrical requirement. See "Lengthening of Sounds (**aḷapeṭai**) and Vowel Clusters" for a discussion of metrical requirement.

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ē:

(bare stem + glide + ē)

taṇ poḻil **vāvē** *(aka.240:14-15)*
[**vā** 'Come' < **var** 'to come'; **vāvē** singular][8]
'**Come** (along) to the cool grove.'

ai:

(bare stem + **t** + **ai**)

virintoli kūntāl **kaṇṭai** emakku p perum poṉ paṭukuvai paṇṭu *(kali.64:6-7)*
[**kāṇ** 'to see'; **kaṇṭai** singular]
'O you with lustrous hair that is let down, **see**, you owe us a great deal of gold from the past.'

iṉṉum … oru kāl nī **vantai** *(kali.63:12)*
[**var** 'to come'; **vantai** singular]
'**Come** one more time.'

(bare stem + **tt** + **ai**)

vēy naral viṭarakam nī oṉṟu **pāṭittai** *(kali.40:10)*
[**pāṭu** 'to sing'; **pāṭittai** singular]
'**Sing** something about the (lover's) cliff where the bamboos make noise.'
(This is the only example of its kind. The **i** seems to be part of the stem. It is quite conceivable that the stem-final **u** in **pāṭu** is changed to **i** as a result of palatalization when the suffix **ai** is added — hence **pāṭittai** instead of ***pāṭuttai**.)

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[8] Compare modern Tamil **vāyēṉ** 'Please, come' or 'Why don't you come.' In some colloquial dialects of modern Tamil, the ē is used at the end of some address forms and imperative forms: e.g., **eṉṉavē** 'Hey, what?'; **pōvē** 'Go, get lost!'

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(compound stem + **tt** + **ai**)

ni<u>nn</u>ōṭu ucāvuvē<u>n</u> **ni<u>nr</u>̄ittai** *(kali.94:4)*
[**nil** 'to stay, stand'; **ni<u>nr</u>ī** compound stem; **ni<u>nr</u>ittai** singular]
'Let me talk to you. **Please stay.**'

aikka: It could be a composit of two suffixes, **ai** and **kka**.

(bare stem + **t** + **aikka**)

i<u>nr</u>ai aḷavai **ce<u>nr</u>aikka** e<u>nr</u>i *(ku<u>r</u>u.383:3)*
[**cel** 'to go, leave'; **ce<u>nr</u>aikka** singular]
'You said (to your lover) "**Let** the time/duration of today **pass.**" '

aikā: It could be a composit of two suffixes, **ai** and **kā**.

(bare stem + **t** + **aikā**)

veḷ ē<u>r</u>u **kaṇṭaikā** *(kali.105:44)*
[**kāṇ** 'to see'; **kaṇṭaikā** singular]
'**Look at** the white bull.'

aippāy: It might be a composit of **ai**, **pp**, and **āy**.

(bare stem + **t** + **aippāy**)

i<u>n</u>i yātum mīkkū<u>rr</u>am yām ilam e<u>nn</u>um takaiyatu **kāṇṭaippāy** neñcē … kaṇ pāyal koḷa *(kali.87:14-15, 16)*
[**kāṇ** 'to see, consider'; **kāṇṭaippāy** singular][9]
'O my heart, **consider** the fact that she might say that we do not have any more words (to say) so that her eyes could get (some) sleep.'

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[9] **kāṇṭaippāy** is one of a kind in classical Tamil. See "Notes on Miscellaneous Items" for a discussion of **pp**.

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ō:

(bare stem + **ō**)

kāppuṭai vāyil **pōṟṟō** *(naṟṟ.132:8)*
[**poṟṟu** 'to care for, take care of'; **pōṟṟō** plural]
'**Take care of** the protected doors.'
(The **ō** can be construed just as a particle.)

(k)ka:

(bare stem + **kka**)

vaḻi vaḻi c **ciṟakka** niṉ valam paṭu koṟṟam *(matu:194)*
[**ciṟa** 'to excel, be eminent, surpass'; **ciṟakka** singular]
'**May** your triumphant victory **excel** for many generations.'

vaiyai niṉ payam pāṭi viṭivu uṟṟu **ēmākka** *(pari.7:85)*
[**ēmā** < **ēm** 'secure feeling' + **ā(r)** 'to be full'; **ēmākka** plural][10]
'O (river) Vaiyai, **let us** sing of your beneficence and obtain relief (from grief) and **be filled with secure feeling.**'

piriyātu **irukka** em cuṟṟamōṭu uṭaṉē *(pari.18:56)*
[**iru** 'to remain, continue to be'; **irukka** plural]
'**May we continue to be** together with our kin without departing from them.'

(bare stem + **ka**)

keṭuka niṉ avalam *(peru:38)*
[**keṭu** 'to perish'; **keṭuka** singular]
'**May** your agony **perish.**'

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[10] The commentator Parimēlaḻakar says that since **ēmākka** denotes a wish it is in the first person. The implication seems to be that **ēmākka** would be a command if it was used in the second person or vice versa.

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man̲ai kel̲u peṇṭu yān̲ **ākuka** *(aka.203:18)*
[**āku** 'to become'; **ākuka** singular]
'**May I become** the age old woman in (his) household!'

yāvarum **varuka** ēn̲ōrum tam *(matu:747)*
[**var** 'to come'; **varuka** plural]
'**Come on** everyone. Bring others too.'

(compound stem + **ka**)

naṇṇār ... vantu tir̲ai koṭuttu vaṇaṅkin̲ar val̲imol̲intu **cen̲r̲īka** en̲pa āyin̲ *(aka.124:1-3)*
[**cel** 'to go, leave'; **cen̲r̲ī** compound stem; **cen̲r̲īka** singular]
'if the enemies would come (to his war camp), pay tributes, worship (him), speak submissive words, and say "**Please, leave**" ...'

kamā: It consists of two suffixes, **ka** and **mā**.

(bare stem + **kamā**)

vān̲am var̲appin̲um **man̲n̲ukamā** taṇ paraṅkun̲r̲am nin̲akku *(pari.8:129-130)*
[**man̲n̲u** 'to prevail, last for ever'; **man̲n̲ukamā** singular][11]
'Even if the sky fails to rain, **may** the cool (hill) Paraṅkun̲r̲u **prevail** for you.'

pū el̲il uṇkaṇum **polikamā** in̲iyē *(kali.39:51)*
[**poli** 'to thrive, flourish, prosper'; **polikamā** plural]
'Also **may** your eyes now **flourish** with the beauty of flowers.'

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[11] A traditional commentator takes **mā** as the "optative expletive" (cf. Parimēlal̲akar's commentary on this poem in U.V. Saminathier's edition 1948:89).

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ku:

(bare stem + **ku**)

nin̲ kaṇ **āku** en̲ kaṇ man̲ *(kali.39:44)*
[**ā** 'to be'; **āku** plural]
'**May** my eyes **become** yours.'
(Some might prefer to treat **āku** 'to become' itself as the stem.)

(u)m:

(bare stem + **(u)m**)

vayiriyar k kāṇin̲ ... **īm** en̲a ān̲ā k koḷkaiyai *(pati.64:8, 10-11)*
[**ī** 'to give, provide'; **īm** plural]
'You have an unending/unfailing philosophy of commanding (your servants) "Provide (for them), when you see a group of pipers!" '

yān̲ **ōm** en̲n̲avum ollār *(aka.26:10)*
[**ō** 'to stop, block'; **ōm** singular][12]
'Even if I say "**Recede**," he will not.'

uṇm en̲a tēṭkaṭuppu an̲n̲a nāṭpaṭu tēṟal ... īttal an̲ṟiyum *(puṟa.392:15-16, 18)*
[**uṇ** 'to eat, consume'; **uṇm** singular]
'in addition to giving toddy that stings like a scorpion and saying "**Drink**", ...'

yāvarum varuka ēn̲ōrum **tam** *(matu:747)*
[**tar** 'to bring'; **tam** plural]
'Come on everyone. **Bring** others too.'

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[12] Note that **ōmpu** 'to shield, shelter, protect' is derived from **ō**.

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nīṭaṉmiṉ **vārum** *(pari.14:9)*
[**var** 'to come'; **vārum** plural]
'**Come**. Do not delay.'

mati[13]**:**

(stem + **mati**)

collumati pāṇa ... paṉi malar k kaṇṇi kūṟiyatu emakkē *(aiṅk.479:1, 5)*
[**col** 'to reveal, tell'; **collu** < **col** + **u** formative suffix; **collumati** singular]
'O bard, **tell** us what the woman with eyes like cool fresh flowers spoke of.'

miṉ:

(bare stem + **miṉ**)

uṇmiṉ kaḷḷē **aṭumiṉ** cōṟē eṟika tiṟṟi **ēṟṟumiṉ** puḻukkē ... peṟṟatu **utavumiṉ** *(pati:18:1, 2, 7)*
[**uṇ** 'to eat, consume, drink'; **aṭu** 'to kill, cook'; **ēṟṟu** 'to raise, put on'; **utavu** 'to help, give'; **uṇmiṉ**, **aṭumiṉ**, **ēṟṟumiṉ**, **utavumiṉ** plural]
'**Drink** the toddy. **Cook** the rice. Chop the meat. **Raise** the things to be steamed onto the stove. **Help** (others) with what you have (received/obtained).'

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13 **nalkumati** 'give' *(tiru:295)* has been interpreted in the tradition as used in the third person: 'He will give.'

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ōmpunar allatu uṭaṟṟunar illai āṅku **viyaṅkoṇmiṉ** atu ataṉ paṇpē *(malai:426-427)*

[**viyaṅkoḷ** 'to take up, accept the way'
< **viyam** 'path, way' + **koḷ** 'to accept, take';
viyaṅkoṇmiṉ plural]

'Only the people who will shelter you will be there, and no one to make you suffer. **Accept/Take** the path (they show you from) there. That is the nature of the forest.'

(compound stem + **miṉ**)

ivaḷ nilaimai **kēṭṭīmiṉ** *(kali.25:12)*

[**kēḷ** 'to listen, hear'; **kēṭṭī** compound stem; **kēṭṭīmiṉ** singular]

'**Please hear** about her condition.'

mē:

(bare stem + **mē**)

pacalaikku maruntu piṟitu iṉmai naṉku aṟintaṉai **ceṉmē** *(naṟṟ.247:8-9)*

[**cel** 'to go, leave'; **ceṉmē** singular]

'**Leave** (if you want) after knowing that there is no other medicine except you for (her) lovesick pallor.'

(bare stem + **miṉ** + **mē**)

kaṇṭu **paṇimiṉmē** *(pari.15:34)*

[**paṇi** 'to bow in worship'; **paṇimiṉmē** plural]

'Look at (the hill Paraṅkuṉṟu) and **bow in worship.**'

(Notice the stack of two suffixes, **miṉ** and **mē**.)

mō:

(bare stem + **mō**)

iṉṟu varal **uraimō** ceṉṟiciṉōr tiṟattu *(aka.34:15)*

[**urai** 'to state/speak'; **uraimō** singular]

'About the man who has gone away, **speak** of his arrival today.'

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tō<u>l</u>i nām **ce<u>n</u>mō** *(aka.32:17)*
[**cel** 'to leave'; **ce<u>n</u>mō** plural]
'My friend, **let us go.**'
(Note that the subject **nām** 'we' is in the first person plural which includes the listener[s].)

ce<u>n</u>mō peruma em vi<u>l</u>avu uṭai nāṭṭu e<u>n</u>a yām ta<u>n</u> a<u>r</u>iyunam āka *(pu<u>r</u>a.381:5-6)*
[**cel** 'to go, leave'; **ce<u>n</u>mō** plural]
'We informed him "O great one, let us go to our festive country" and ...'
(Note that the subject **yām** 'we' is in the first person plural which excludes the listener[s].)

(compound stem + **mō**)

celkam cela **viyaṅkoṇmō** *(ku<u>r</u>u.114:3)*
[**viyaṅkoḷ** 'to take up, accept the way'
< **viyam** 'path, way' + **koḷ** 'to accept, take';
viyaṅkoṇmō singular]
'We shall leave. **Accept** our leaving'
'We shall leave. **Bid us farewell.**'

a<u>r</u>am **ceytīmō** *(pu<u>r</u>a.145:7)*
[**cey** 'to do'; **ceytī** compound stem; **ceytīmō** singular]
'**Please do** your duty (of righteousness).'

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Formation mechanism: extension

using a non-past/non-completive personal verb
using a verbal noun in **al** or **(t)tal**

Personal Verb

(1st person singular)

piṟar vaṉ pulam kāvaliṉ māṟi yāṉ **piṟakkē** *(puṟa.71:18-19)*
[**piṟa** 'to be born'; **piṟakku** 'I will be born';
piṟakkē < **piṟakku** + **ē** particle]
piṟakku < **piṟakk** non-past/non-completive stem + **u** PNG]
'**May I be** displaced and **born** for protecting the harsh lands of others.'

(1st person inclusive plural)

ayarntīkam viruntē *(kali.32:19)*
[**ayar** 'to celebrate'; **ayarntī** compound stem; **ayarntīkam** plural]
'**Let us celebrate and give** to the unknown (guests).'

(2nd person honorific/plural)

paṭai iṭuvāṉ maṉ **kaṇṭīr** kāmaṉ maṭai aṭum pāloṭu kōṭṭam pukiṉ *(kali.109:19-20)*
[**kāṇ** 'to see'; **kaṇṭīr** 'you see/know' < **kaṇṭ** + **īr** PNG]
'If she goes with the offering of milk into his shrine, Kāmaṉ (the love-god) will put down his weapons, **you** (will) **see**.'

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Verbal Noun

Suffix *Structure and Example*

al:

(bare stem + glide + **al**)

peruṅ kural ēṉal **kāval** iṉi eṉṟōḷē *(naṟṟ.389:6-7)*
[**kā** 'to protect'; **kāval** 'guarding' < **kā** + glide **v** + **al**]
'Now, **may there be guarding** of the millet with big sheaves.'
'Now, you guard the millet with big sheaves.'

(t)tal:

(bare stem + **ttal**)

aṟavai āyiṉ niṉatu eṉa t **tiṟattal** maṟavai āyiṉ pōroṭu **tiṟattal** *(puṟa.44:11-12)*
[**tiṟa** 'to open'; **tiṟattal** 'opening' < **tiṟa** + **ttal**]
'If you are a man of virtues, **open** (your fortress) saying, "It is yours." If you are a man of valor, **open** (your fortress) for war.'
(As an imperative, **tiṟattal** can be interpreted as 'may there be an **opening**.')

(bare stem + **tal**)

poruḷ tiṟattu avavu k kai **viṭutal** *(kali.14:18-19)*
[**viṭu** 'to let go; let loose'; **viṭutal** 'letting ... go' < **viṭu** + **tal**]
'**Let go** your hands of desire concerning wealth.'
'Take away your hands of desire from wealth.'
(As an imperative, **viṭutal** can be interpreted as 'may there be abandoning.')

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Formation mechanism: periphrasis

infinitive + **vēṇṭum**
verbal noun ending with **al/kal/(t)tal** + **vēṇṭum**

Structure and Example

(infinitive + **vēṇṭum**)

vaḷara vēṇṭum avaḷē *(pura.339:11)*
[**vaḷar** 'to grow'; **vaḷara** < **vaḷar** + **a**]
'She **must grow up**, indeed.'

viḻavir **celīiyar vēṇṭum** *(naṟṟ.390:6)*
[**cel** 'to go'; **cel** + **iyar**]
'I **must go** to the festival.'

(verbal noun + **vēṇṭum**)

niṉ vayiṉ cēri cērā varuvōrkku eṉṟum **aruḷal vēṇṭum** *(naṟṟ.342:3-5)*
[**aruḷ** 'to be compassionate, be gracious'; **aruḷal** 'being compassionate/gracious']
'You **must** always **be gracious** toward people who come to you in your neighborhood.'

uritiṉiṉ koṇṭu āṅku p **peyartal vēṇṭum** *(aka.10:7-8)*
[**peyar** 'to move away'; **peyartal** 'moving away']
'You **must** take her due to your rights and **move** there (to your village).'
'You must take her because of your right and go (to your village).'

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51

THE NEGATIVE IMPERATIVE/OPTATIVE

("do not __ " / "may __ not __ ")

GENERAL: See "The Imperative/Optative."

FORMATION: The negative imperative/optative notion is expressed in the following ways.

(i) by suffixation:

(a) adding **al**, **ā(t)**, **āl**, **i**, **il**, or **ēl** to the verb stem (if the verb is not intrinsically negative), sometimes followed by certain imperative/optative suffixes; in some situations, **āt** is followed by a second stem and then an imperative/optative suffix;

(b) adding **iyar(ō)** to the intrinsically negative verb stem **il**;

(c) adding **al** to a non-past/non-completive stem ending with **(k)k** and followed by an imperative/optative suffix;

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(ii) by extension:
using a negative personal verb or participial noun;

(iii) by periphrasis:
a verbal noun ending with **al** or an infinitive in **a** or **kka** is followed by the word **vēṇṭā** 'is not necessary.'

The negative imperative/optative suffixes are: **iyar(ō)**, **īr**, **m**, **mē**, **mō**, **ka**, and **mi<u>n</u>**. They are shared by the singular and the plural. Most of these suffixes occur in affirmative forms also.

EXAMPLES

<u>Formation mechanism</u>: suffixation

bare stem + **al/āl** ± **ka/mi<u>n</u>**
non-past/non-completive stem + **al** + **īr**
stem + **āt** + stem$_2$ + **m(ē)/mō**
negative verb stem **il** + **iyar(ō)**
bare stem ± **ēl** + **ka**

Suffix *Structure and Example*

(ā)al: The negative imperative/optative form with **al** could be considered as an extended usage of the negative verbal noun in **al**. The suffix **āl** is a variant of **al**.

(bare stem + **al**)

nilam peyari<u>n</u>um ni<u>n</u> col **peyaral** *(pu<u>r</u>a.3:14)*
[**peyar** 'to swerve, shake'; **peyaral** singular]
'Even if the earth shakes, **may** you **not swerve** in your words.'

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mārpakam porunti muyaṅkal **viṭāal** ivai eṉa … ivai pārāṭṭiya paruvamum uḷa *(aka.26:8, 9,11)*
[**viṭu** 'to let go'; **viṭāal** singular]
'There were even times when he joined his chest to my breasts, which he praised saying "**Do not let** them **go** without embracing me." '

karumpu amaṉṟa tōḷārai k kāṇiṉ **viṭāal** *(kali.112:6-7)*
[**viṭu** 'to let go'; **viṭāal** singular]
'If you see women with sugar canes (painted) on their shoulders, **do not let** them **go** away.'

(bare stem + **āl**)

ūra **poyyāl** aṟiveṉ niṉ māyam *(aka.256:7-8)*
[**poy** 'to lie'; **poyyāl** singualr]
'O Ūra, **do not lie**. I know about your illusive nature.'

i:

(bare stem + **āt** + **i**)

varuntāti *(kali.107:30)*
[**varuntu** 'to grieve, be sad']
'**Do not grieve.**'

iyar(ō):

(negative verb **il** + **iyar**)

nāṭoṟum pāṭēṉ āyiṉ … vaḻuti kaṇmāṟu **iliyar** eṉ perum kiḷai p puravē *(puṟa.388:13, 15-16)*
[**kaṇmāṟu** 'compassion'; **il** 'to be absent, not to exist'; **iliyar** singular]
'If I do not sing of him every day, **may** Vaḻuti **not have** the compassion of protecting my big clan.'
(Note that the stem **il** is intrinsically negative.)

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(bare stem + **al** + **iyarō**)

nī keṭāa nal icai nilaii t **tavāaliyarō** iv ulakamōṭu uṭaṉē
(pati.14:20-22)
[**tav(u)** < **tapu** 'to perish'; **tavāaliyarō** singular]
'**May** you together with this world **never perish**, making your good reputation prevail.'

(bare stem + **il** + **iyarō**)

niṉ pāṭu makaḷ kāṇiyar **kāṇiliyarō** niṟ pukaḻnta yākkai ... kāṭe
(pati.44:7-8, 23)
[**kāṇ** 'to see'; **kāṇiliyarō** singular]
'May the singing women see your body. **May** the forest (where corpses are buried) **not see** your body which was praised (by the singers).'

īr:

(non-past/non-completive stem in **k** + **al** + **īr**)

ceṉṟu **toḻukallīr** kaṇṭu paṇimiṉmē *(pari.15:34)*
[**toḻu** 'to worship']
'(When you go to Paraṅkuṉṟu) **do not** (just) go and **worship** (Murukaṉ). Look (at the hill) and bow.'

ēl:

(bare stem + **ēl**)

āḻēl eṉṟi tōḻi *(aka.97:15)*
[**aḻu** 'to cry; be depressed'; **āḻēl** singular < **aḻu** + **ēl**]
'My friend, you are telling me "**Do not cry / be depressed.**" '

ai:

(bare stem + **al** + **ai**)

poruntalai pūttaṉaḷ nīṅku *(pari.16:23-24)*
[**poruntu** 'to join, unite']

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'**May you not join** (her). She has bloomed. Go away.'
('She has bloomed' means 'She is menstruating.')

ka:

(bare stem + **al** + **ka**)

avaṉ uṟai muṉaii **vāraṟka** tilla tōḻi ... eṉ neṉcē *(aka.40:11-12, 17)*
[**var** 'to come'; **vāraṟka** singular]
'Friend, **may** my heart **not come** (back) hating its stay (over) there.'

aviyum pularāmai **maṟāaṟka** vāṉam *(pari.16:53, 54)*
[**maṟu** 'to refuse'; **maṟa** 'to forget'; **maṟāaṟka** singular]
'**May** the sky **not refuse/forget** (to rain) so that the offering to you does not dry out.'
(The form **maṟāaṟka** is ambiguous. It could be from the stem **maṟu** 'to refuse' or from **maṟa** 'to forget.')

(bare stem + **ēl** + **ka**)

cintikka t tīrum piṇiyāḷ **cēṟēṟka** *(pari.20:68)*
[**ceṟu** 'to hate'; **cēṟēṟka** singular]
'**Do not hate** the woman, (just by) thinking of whom your sickness will be cured.'
'Do not hate the woman who could cure your sickness.'
(Note the lengthening of **e** in the first syllable when deriving **cēṟēṟka**. Cf. 5.6 in "Morphophonemics.")

m:

(bare stem + **āt** + stem$_2$ **ī** + **m**)

elliṉṟu tōṉṟal **cellātīm** *(aka.300:18)*
[**cel** 'to leave'; **cellātīm** singular]
'It has darkened. **Do not leave**, O noble One.'

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miṉ:

(bare stem + **al** + **miṉ**)

aiyam **koḷḷaṉmiṉ** āṟarivāḷīr *(puṟa.216:5)*
[**koḷ** 'to have, accept'; **koḷḷaṉmiṉ** plural]
'O, people full of knowledge, **do not have doubts**.'

kāmam muṉaiiyāḷ alantāḷ eṉṟu eṉai k kāṇa **nakāṉmiṉ** *(kali.145:11-12)*
[**naku** 'to laught at'; **nakāṉmiṉ** plural]
'**Do not** look and **laugh** at me saying, "She is immersed in passion. She is distressed." '

mē: The **ē** could be considered as a particle.

(bare stem + **āt** + stem$_2$ **ī** + **mē**)

niṉ makaḷ ... pacalai kāma nōy eṉa c **ceppātīmē** *(aka.52:13, 14-15)*
[**ceppu** 'to tell, reply'; **ceppātīmē** singular]
'**Please do not tell/say**, "Your daughter's paleness is (due to her) sickness of passion." '

mō: The **ō** could be considered as a particle.

(bare stem + **āt** + stem$_2$ **ī** + **mō**)

aḷātīmō notumalar talaiyē *(naṟṟ.13:2)*
[**aḷu** 'to cry'; **aḷātīmō** singular]
'**Please do not cry** in (this) place of strangers.'

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Formation mechanism: extension; using a negative participial noun

Suffix *Structure and Example*

mār: (3rd person human plural)

(bare stem + **al** + **mār**)

makaḷir neytal **kēḷaṉmār** neṭuṅkaṭaiyāṉē *(puṟa.389:16-17)*
[**kēḷ** 'to hear']
'**May** the women in your large courtyard **be those who never hear** the (sound of the) neytal drum (that announces death).'
'May the women in your large courtyard never hear the (sound of the) neytal drum (that announces death).'

Formation mechanism: infinitive or verbal noun + **vēṇṭā**

Structure and Example

(infinitive + **vēṇṭā**)

neñcam **varunta vēṇṭā** *(puṟa.101:9-10)*
[**varuntu** 'to grieve, be sad'; **varunta vēṇṭā** singular]
'O my heart, **you need not** / do not **grieve**'

iravala ... viṟaku oy mākkaḷ poṉ peṟṟaṉṉatōr talaippāṭu aṉṟu avaṉ īkai **niṉaikka vēṇṭā** *(puṟa.70:5, 17-19)*

[**niṉai** 'to think'; **niṉaikka vēṇṭā** singular]
'O suppliant, **do not think about** his (act of) giving. It is not a (matter of) chance like people getting gold while they carry (loads

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of) firewood (from the forest).'[1]
(**niṉaikka vēṇṭā** could also be interpreted to mean **'need not think.'**)

(verbal noun + **vēṇṭā**)

eṉṉatūum **pariyal vēṇṭā** *(puṟa.172:4-5)*
[**pari** 'to be concerned, worry'; **pariyal vēṇṭā** plural]
'You need not be concerned about anything.'
'Do not be concerned about anything.'

[1] The verb **oy** in viṟaku **oy** mākkaḷ is translated here as 'carry.' Cf. tūtu **oy** pārppāṉ 'the brahmin who **carries** a message (as an envoy)' *(aka.337:7)*.

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THE POTENTIAL

GENERAL: The potential expresses the notion of possibility. See "A Note On Mood."

FORMATION: By periphrasis.

a) a participial noun, verbal noun, or finite verb is followed by **ām** 'it will be'[1];

b) an infinitive, a verbal noun, or finite verb is followed by verbs that provide the senses 'to be appropriate/proper, be possible, to endure, to fit, to last.' The verbs found in such contexts are **iyai**, **ol**, **kūṭu**, and **cel**, all of which share the sense 'to be possible, endure, last.'

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[1] Some might consider **ām** as derived from **ākum** (< **āku** + **um**). Note that in some analyses of modern Tamil, the Potential is explained as adding **alām** to the infinitive stem. Cf. Hart and Hart (1979:94).

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The negative sense of the potential, ‘not possible, not proper’, is expressed by negating the verbs **ā**, **iyai**, **ol**, **kūṭu**, and **cel**.

EXAMPLES

Formation mechanism: periphrasis

Structure and Example

(infinitive + **ā**)

mālai p poḻutil nal akam nayantu tāṉ uyaṅki c collavum **ākātu** aḥkiyōṉē *(kuṟu.346:6-8)*
[ā ‘to be’; **collavum**
< **colla** (infinitive of **col** ‘to tell’) + glide **v** + **um** particle]
‘Wishing for my good chest in the evening, he was distressed and, **not being able to** tell (me about it), was distressed.’[2]
(Note that **ākātu** ‘without being possible’ is negative.)

(verbal noun + **ā**)

koṭicci kaiyakattatuvē piṟar viṭuttaṟku **ākātu** piṇitta eṉ neñcē *(naṟṟ.95:9-10)*
[**ā** ‘to be’; **viṭuttaṟku** < **viṭuttal** ‘freeing’;
viṭuttal < **viṭu** ‘to free; let go’ + **ku**]
‘**Not being able to** be freed by others, my heart is in the hands of the Koṭicci who grabbed it.’
(Note that **ākātu** is negative.)

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[2] *(kali.47:19-21)* Some may interpret **nal akam nayantu** to mean ‘wishing something in his good heart.’

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(finite verb + **ām**)

vem cuḻi p paṭṭa makaṟku k karai niṉṟār añcal eṉṟālum uyirppu **uṇṭām** *(kali.140:25-26)*
[**uṇṭām** < **uṇṭu** (< **uḷ** ‘to exist’) + **ām**; **uyirppu** ‘breathing’]
‘For a man who is caught in a whirlpool, survival **exists / is possible** even if people who are standing on the shore say, “Do not be afraid.” ’
(It is possible to consider this example [and the next] to be a “reported form of speech” lending the interpretation ‘It seems that … .’)

(finite verb + **ām**)

uyir cekukkum pāmpum avai p paṭil **uyyumām** *(kali.140:21-22)*
[**uy** ‘to survive, escape’; **uyyumām** < **uyyum** ‘it will survive’ + **ām**]
‘**There will be survival** even if a snake which kills/destroys life happens to be in an assembly.’
(It is more appropriate to construe **uyyumām** as derived from **uy** ‘escape’ [verbal noun] + **um** ‘also’ + **ām**.)

(verbal noun + **ām**)

in nōy **poṟukkal ām** varaittu aṉṟi p peritu āyiṉ *(kali.58:20-21)*
[**poṟu** ‘to bear with, tolerate’; **poṟukkal** ‘tolerance’]
‘if this (love)sickness is not within **bearable** limits, and grows big, …’
(Note that **ām** here is an adjectival participle.)

(infinitive + **iyai**)

neñcu aḻi tuyar aṭa **niṟuppavum iyaiyum** maṉ … naṭuṅku añar kaṉaviṉāṉ aḻivuṟṟu kaṅkulum āṟṟā k kāl *(kali.53:17, 18-19)*

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[**niṟu** 'to make stay, stop';
niṟuppavum < **niṟuppa** + glide **v** + **um** emphatic particle]
'It will be possible, indeed, **to make** her life **stay**, while grief destroys her heart, if she is not (already) destroyed by her dream (about you) at night and does not tremble and agonize.'

(verbal noun + **ol**)

paṉi ivaḷ paṭar eṉa p **paravāmai ollum** maṉ *(kali.53:13)*
[**paravu** 'to spread'; **paravāmai** (negative verbal noun) 'non-spreading']
'It will be possible that trembling does not spread like her grief.'

vāṇutal pulampa p pati peyarntu **uṟaital ollumō** numakkē *(aka.179:13-14)*
[**uṟai** 'to stay'; **uṟaital** 'staying']
'While she with bright forehead grieves alone, **will it be possible** for you to go away from our town and stay (there)?'
(Note that the subject of **ol** is in the dative **numakku** 'for you.')

avaṉai nāṉ aṭa p **peyarttal** namakkum āṅku **ollātu** pēṇiṉar
eṉappaṭutal peṇmaiyum aṉṟu *(kali.47:19-21)*
[**peyar** 'to move'; **peyarttal** 'moving, making ... go']
'It is not possible for us **to remove** him as (our) bashfulness kills us. Neither would it be womanly to be criticized because we cared for (him).'
(Note that the subject of **ol** is in the dative **namakku** 'for us.' Also note that **ollātu** is negative.)

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(verbal noun + **kūṭu**)

cēkkai i̱niyār pāl celvā̱ṉ maṉaiyāḷāl kākkai kaṭintu **o̱lukal kūṭumō kūṭā** *(pari.20:86-87)*
[**o̱luku** 'to behave, conduct oneself, live']
'**Is it possible** for the wife of a man, who goes after women who are pleasant to be with in bed, to protect him or **to live** by renouncing him? **Not possible.**'
(Note that **kūṭum** is positive and **kūṭā** is negative. Also note that the "subject" of **o̱luku** is in the instrumental **maṉaiyāḷāl** 'by the wife.' Compare modern Tamil **avaḷāl vā̱la muṭiyumā** 'Can she live?')

malai uṟai kuṟavaṉ kātal maṭamakaḷ peṟal arum kuraiyaḷ arum kaṭi k kāppiṉaḷ ... aṉaiyōḷ uḷḷal **kūṭātu** *(naṟṟ.20:1-2, 3-4)*
[**uḷḷu** 'to think of']
'The dear daughter of the man living on the mountain is difficult to be obtained; she has a strong protection. You **must not think** of her.'
(Note that **kūṭātu** is negative and gives the sense 'is not proper.' In modern Tamil, it is understood as a "prohibitive" with the sense 'should not.')

(verbal noun + **cel**)

ampoṭu kāṭṭu māṉ aṭi vaḻi oṟṟi **vēṭṭam cellumō** num iṟai *(aka.388:24-26)*
[**vēṭṭam** 'hunting' < **vēṭṭ** + **am** verbal noun suffix;
vēṭṭ mutated stem < **vēḷ** 'to wish for']
'With an arrow in his hand, **would** your deity **go hunting** following the foot path of the jungle animal?'

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am malai **eṭukkal cellātu** uḻappavaṉ pōla *(kali.38:4-5)*
[**eṭu** 'to take, lift'; **eṭukkal** 'lifting']
'like the **one who is not able** to lift that mountain'

peruṅ kaḷiṟu uḻuvai aṭṭeṉa irum piṭi uyaṅku piṇi varuttamoṭu **iyaṅkal cellātu** ... kuḻavi taḻīi ... varunti vaikum kāṉaka nāṭaṉ *(naṟṟ.47:1-2, 4, 5-6)*
[**iyaṅku** 'to move around'; **iyaṅkal** 'moving']
'the man from the country, where the dark big female elephant stays sadly caressing its calf in the forest, **unable to move around** because of agonizing distress after a tiger killed its big male elephant'

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THE INTERROGATIVE

GENERAL: Two types of the interrogative mood are expressed in classical Tamil. One kind anticipates a reply, and the other is rhetorical and does not anticipate an answer, but makes or seeks a suggestion such as 'Shall we __?', 'Why don't you __?', 'Wouldn't you __?', etc. There are certain pronominal forms which belong to the first kind of the interrogative and are given in "The Pronouns." A few examples of the pronominal forms are given below besides the second kind, the rhetorical.

FORMATION: The pronominal interrogative is expressed by certain words which begin with **e** or **yā**. These words precede or follow the word they modify. In most cases, there is no other interrogative marker in the rest of the sentence. If any, the particle **ō** occurs at the end of the sentence to imply a rhetorical sense.

The rhetorical question is expressed by suffixation:

a) by adding **ē** to a finite form of the negative verb **al** 'not to be X';

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b) by adding **ā** or **ō** to a finite form of a verb, affirmative or negative.

EXAMPLES

Formation mechanism: using a pronominal form

Pronominal Form *Example*

evaṉ:

kēṭṭāl **evaṉ** ceyya vēṇṭumō ... avaṉ kaṇṇi aṉṟō atu *(kali.107:13, 14)*
[**evaṉ** 'what']
'If (mother) asks/hears (about it) **what** should we do? Is it not his garland (that we have)?'

yār:

ivar **yār** *(puṟa.201:1)*
[**yār** 'who?']
'**Who are** these people?'

Formation mechanism: suffixation

finite form of **al** + **ē**
personal verb + **ā/ō**

Suffix *Structure and Example*

ā: It is not commonly used in classical Tamil. There is only one instance of it.

(personal verb + **ā**)

tantai iṟaittoṭi ... ivaṉ taṉ kai k kaṇ tantāriyār ... taṉ nalam pāṭuvi **tantāḷā** *(kali.84:31-32, 34)*

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[**tantāḷā** < **tantāḷ** 'she gave' + **ā**]
'Who gave his father's bracelet in his hand? **Did the woman** (his father's concubine) who sings her own praise **give** it?'

ē: See "The Particles" for other uses of **ē**.

(negative personal verb + **ē**)

veṉṟōy niṉṉiṉum **nallaṉ aṉṟē** ... vaṭakkiruntōṉē *(puṟa.66:5, 8)*
[**nallaṉ** 'good man' < **nal** 'good' + **aṉ** PNG;
aṉṟē 'is it not?' < **al** + **t** past/completive marker' + **tu** PNG + **ē**][1]
'O you who defeated (him), (tell me), **is** he, who is sitting down facing the north, **not** a better person than you?'
(Note that the two PNG suffixes **aṉ** [in **nallaṉ**] and **tu** [in **aṉṟu**] do not agree. **aṉṟu** serves as an interrogative for the whole statement niṉṉiṉum **nallaṉ** 'He is a better person than you', not just the word **nallaṉ**.)

ō: It is the most commonly used interrogative particle in this period. See "The Particles" for other uses of **ō**.

(personal verb + **ō**)

mālai uḷḷiṉeṉ **allaṉō** yāṉē ... iṉiyōḷ ... paṭar poḻutu eṉavē *(naṟṟ.3:6-7, 8, 9)*
[**uḷḷiṉeṉ** 'I remembered' < **uḷ(ḷu)** 'to remember, contemplate';
allaṉō 'did I not?' < **al** 'not to be __' + **aṉ** PNG + **ō**]
'Did I not think one evening (when I was away) that "This is the

[1] Cf. modern Tamil **illaiyā**? The word **vaṭakkiruntōṉ** 'one who is sitting facing the north' refers to the person following the ancient Tamil ritual which involved being seated facing the north and fasting until death.

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time when (my) sweet woman would suffer (without me)?” ’

neṭuṅkoṭi nuṭaṅkum nāvāy tōṉṟuva **kāṇāmō** *(aka.110:18-19)*
[**kāṇāmō** ‘Do we not see?’ < **kāṇ** ‘to see’ + **ām** PNG + **ō**]
‘**Don’t we see** the ships on which tall flags sway?’

tuñcāyō eṉ kuṟumakaḷ *(naṟṟ.61:5)*
[**tuñcāyō** ‘Won’t you sleep?’ < **tuñcu** ‘to sleep’ + **āy** PNG + **ō**]
‘**Won’t you sleep**, my little girl?’
‘Why don’t you sleep, my little girl?’

vārāyō *(aka.219:3)*
[**vārāyō** ‘Won’t you come?’ < **var** ‘to come’ + **āy** PNG + **ō**]
‘**Won’t you come** (to me)?’

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THE NEGATIVE **al** AND **il**

GENERAL: The negative mood in classical Tamil is expressed in two ways: by suffixing a negative marker (**ā**, **āt**, **al**, or **il**) to a verb stem and by using in a periphrastic construction either of the two intrinsically negative verbs **al** 'not to be X' and **il** 'to be non-existent' in a conjugated form. The **al** can be thought of as an "attributive" negative and the **il** an "existential" negative.[1] Both **al** and **il** are used to negate affirmative nominals and verbals. Contextual significations of these verbs are: **al** 'to exclude/discount X' and **il** 'not to have X.' The **al** is also used to provide uniqueness to an action or noun by placing a condition on an action (with the sense 'unless, without') or by excluding a noun from others (with the sense 'except'). When a conjugated form of **al** follows a negative finite verb, the double negative provides an affirmative sense.

See "The Negative Infinitive," "Negative Personal Verbs," "The Negative Adjectival Participle," "The Negative Adverbial Participle," "Negative Participial Nouns," "Negative Verbal Nouns," and "The Negative

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[1] These terms were suggested by George Hart.

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Imperative/Optative" for information on the negation indicated by appending a negative marker (**ā**, **āt**, **al**, or **il**) to a verb stem. Conjugated forms of **al** and **il** are treated below in this chapter.

FORMATION: The negation of nominals and verbals is achieved through periphrasis, as is the double negative:

a) a nominal or a verbal is followed by a conjugated form of **al**;

b) a nominal is followed by **al(l)atu/allatai/allāl** 'except';

c) a conditional is followed by **allatu/allāl** 'except, if not';

d) a nominal is followed by a conjugated form of **il**.

It is worth noting that the PNG suffixes at the end of the finite form of **al** or **il** do not always agree with those at the end of the finite verbs they follow and modify. See the examples.

EXAMPLES

Formation mechanism: suffixation

nominal + **al** __
personal verb + **al** __
nominal + **al(l)atu/allatai/allāl**
conditional + **allatu/allāl**
nominal + **il** __

Structure and Example

(nominal + **al** __): Translates as: 'I/We/You/He/She/They/It is/are not X', where "X" represents the nominal preceding **al**.

avaṉ kaḷvaṉ **kaḷvi** nāṉ **allēṉ** *(pari.20:82)*
[**kaḷvi** 'thief (feminine)'; **allēṉ** 'I am not']
'He is the thief. **I am not the thief.**'

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yām avaṉ **kiḷaiñarēm allēm** *(puṟa.144:10)*
[**kiḷaiñarēm** 'we, the kin'; **allēm** 'we are not']
'We are not his kin.'

pētai allai *(aka.7:6)*
[**pētai** 'innocent/naive person'; **allai** 'you are not']
'You are not a naive person.'

naḷi peyal naṭu nāḷ … kal aṭar c ciṟu neṟi … eḥku tuṇai āka vantōṉ **koṭiyaṉum allaṉ** tanta nī **tavaṟu uṭaiyaiyum allai**
(aka.72:2, 17, 18-20)
[**koṭiyaṉ** 'cruel/wicked man'; **allaṉ** 'he is not'; **tavaṟu** 'fault'; **uṭaiyai** 'you have'; **allai** 'you are not']
'He, who came with his spear as his help through the small stony path at midnight when it rained hard, **is not a wicked man. Neither are you at fault** who brought him (for a rendezvous with me).'

natturantōr **aṟavar allar** avar *(aka.85:3-4)*
[**aṟavar** 'righteous man'; **allar** 'he is not']
'He renounced us. He is **not a righteous man.**'

ivaḷtāṉ varunta nōy ceytu iṟappiṉ allāl **maruntu allaḷ** *(kali.109:21)*
[**maruntu** 'medicine, cure'; **allaḷ** 'she is not']
'She would give lovesickness and leave; but would **not be a cure**.'

puraiyar allōr varaiyalaḷ ivaḷ *(puṟa.343:12)*
[**puraiyar** 'those who are equals'; **allōr** 'they are not']
'She will not choose (to marry) **those who do not match** her.'
'She will not choose (to marry) those who do not measure up to her.'

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kār aṉṟu ikuḷai tīrka niṉ paṭarē *(kuṟu.251:4)*
[**kār** 'rainy season'; **aṉṟu** 'it is not']
'Friend, **this is not the rainy season.** Get rid of your agony.'

pāṉāḷ kaṅkulum **ariya alla** maṉ … ic curam aṟitalum aṟitirō eṉṉunarp peṟiṉē *(aka.8:4, 5, 17-18)*
[**ariya** 'difficult things'; **alla** 'they are not']
'Even midnight is **not difficult** for us (to come for a rendezvous) if we find/have someone who would ask "Do you really know this jungle?" '

(participial noun + **al__**)

ceṉṟu **nīṭunar allar** *(aka.375:1)*
[**nīṭunar** 'one who will extend/delay'; **allar** 'he is not']
'**He will not delay**, having gone (in search of wealth).'
(Note that **nīṭunar** is a non-past/non-completive participial noun.)

(personal verb + **al__**): Translates as 'I/We/You/He/She/They/It did/do/does/will not X', where "X" is the personal verb.

uṇarkuveṉ allaṉ uraiyal niṉ māyam *(aka.226:1)*
[**uṇarkuveṉ** 'I will understand'; **allaṉ** 'I am not']
'Do not tell me (about) your illusive acts/deeds. **I do not understand.**'

mārpu tarukallāy piṟaṉ āyiṉaiyē iṉi yāṉ **viṭukkuveṉ allēṉ** *(aka.396:10-11)*
[**viṭukkuveṉ** 'I will let go'; **allēṉ** 'I am not']
'You do not give me your chest (anymore). You have become someone else. **I will not let** (you) **go** now.'

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uṭaliṉēṉ allēṉ poyyātu uraimō yār avaḷ makiḻna *(aiṅk.66:1, 2)*
[**uṭaliṉēṉ** 'I am agitated'; **allēṉ** 'I am not']
'**I am not agitated**. Tell me without lying. O Makiḻna (man of pleasure), who is she?'

nāḷai ... matil kaṭantallatu **uṇkuvam allēm** pukā *(pati.58:5, 6-7)*
[**uṇkuvam** 'we will eat'; **allēm** 'we are not']
'Tomorrow, **we will not eat food** unless we cross over the fortress (of our enemies).'

varuvai allai vāṭai naṉi koṭitē *(aiṅk.233:1)*
[**varuvai** 'you will come'; **allai** 'you are not']
'**Do not come**. The cold wind is much severe.'

poruḷ vayiṉ celiṉē **nīṭṭuvir allirō** neṭuntakaiyīr *(aka.239:11-12)*
[**nīṭṭuvir** 'you will extend'; **allir** 'you are not']
'O, man of great qualities, if you go seeking wealth, **will you not extend** (your stay)?'
(The particle **ō** at the end of **allir** provides an interrogative sense.)

tuṟakkuvaṉ allaṉ tuṟakkuvaṉ allaṉ toṭar varai veṟpaṉ **tuṟakkuvaṉ allaṉ** *(kali.41:35-36)*
[**tuṟakkuvaṉ** 'he will renounce'; **allaṉ** 'he is not']
'**He will not renounce** (you). **He will not renounce** (you). The Veṟpaṉ from the mountainous range **will not renounce** (you).'

vaṇaṅkārkku **īkuvaṉ allaṉ** *(puṟa.338:9)*
[**īkuvaṉ** 'he will give'; **allaṉ** 'he is not']
'**He will not give** (his daughter in marriage) to those who will not submit to him.'

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maṭa nallār muyakkattai niṉ mārpiṉ pūṇiṉāl kuṟi koṇṭāḷ **pulakkuvaḷ allaḷō** *(kali.79:13-14)*
[**pulakkuvaḷ** 'she will sulk'; **allaḷ** 'she is not'; **ō** particle]
'She inferred your rendezvous with innocent women and their embrace from the (marks of) jewelry on your chest. **Won't she sulk** with you?'

oru nāḷ viḻumam uṟiṉum vaḻināḷ **vāḻkuvaḷ allaḷ** eṉ tōḻi *(aka.18:9-10)*
[**vāḻkuvaḷ** 'she will live'; **allaḷ** 'she is not']
'If there is danger (to you) even for a day, my friend **will not live the next day.**'

nap-pulantu aṭṭilōḷē am mā arivai emakkē varuka til viruntē **civappāḷ aṉṟu** *(naṟr.120:8-10)*
[**civappāḷ** 'she will turn red with anger'; **aṉṟu** 'it is not']
'The beautiful dark young woman is in the cooking place (kitchen), sulking with me. May guests come for us. **She will not be red** with anger (then).'
(Note that **civappāḷ** and **aṉṟu** do not agree in PNG. If there is such agreement, it will be **civappāḷ allaḷ**.)

vaḻaṅkā p poḻutu nī kaṉṟu mēyppāy pōl vaḻaṅkal aṟivār uraiyārēl emmai **ikaḻntārē aṉṟō** emar *(kali.112:12-14)*
[**ikaḻntār** 'they despised'; **aṉṟō** < **aṉṟu** 'it is not' + **ō** particle, rhetorical sense]
'Knowing that you move around on the pretext of grazing the calves at a time when no one moves around, if my kith and kin do not tell (me about it), **haven't they despised** us (hon.)?'
(Note that **ikaḻntār** and **aṉṟō** do not agree in PNG. If there is such agreement, it will be **ikaḻntārē allarō**.)

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uyntan̲ar allar ivan̲ uṭar̲r̲iyōrē *(pur̲a.100:9)*
[**uyntan̲ar** ‘they escaped/survived’; **allar** ‘they are not’]
‘**Those** who (have) aggravated him **will not survive.**’

celvār allar en̲r̲u yān̲ ikaḷntan̲an̲ē **olvāḷ allaḷ** en̲r̲u avar ikaḷntan̲arē *(kur̲u.43:1-2)*
[**celvār** ‘they will go’; **olvāḷ** ‘she will agree’; **allar** ‘They are not’; **allaḷ** ‘she is not’]
‘I neglected (to stop him) thinking that **he will not go**. He neglected (to tell me) thinking **“She will not agree** (to my departure).” ’

(negative personal verb + **al** __): Note that these are the “double negatives.”

perumpir̲itu in̲maiyin̲ **ilēn̲um allēn̲** *(nar̲r̲.381:2)*
[**ilēn̲** ‘I do not exist’; **allēn̲** ‘I am not’; **um** particle]
‘Since there is no death, **I have not ceased to exist** either.’
‘Since I have not died, (it means that) I have not ceased to exist.’

iravu k katavam muyar̲al **kēḷēm allēm** kēṭṭan̲am *(kur̲u.244:2-3)*
[**kēḷēm** ‘we do not hear’; **allēm** ‘we are not’]
‘**We are not the ones who did not hear**. We heard.’

Īn̲r̲a tāyō **vēṇṭāḷ allaḷ** *(pur̲a.346:2)*
[**vēṇṭāḷ** ‘she does not want’; **allaḷ** ‘she is not’]
‘She is not the one who does not want __; She wants __.’]
‘The mother who gave birth (to her) is **not someone who does not want** (her).’

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iravalar puravalai nīyum allai puravalar iravalarkku **illaiyum allar**
(puṟa.162:1-2)
[**illai** 'there is not'; **allar** 'they are not';
illaiyum allar 'They are not the ones who do not exist. They exist.']
'You are not the protector of the suppliants. The protectors of the suppliants **have not ceased to exist either.**'
(Note that the two PNG, **ai** [in **illai**] and **ar** [in **allar**], do not agree.)

akaṉ naka vārā ... paricil tāḷ ilāḷar **vēḷār allar** *(puṟa.207:4-5)*
[**vēḷār** 'they will not wish for'; **allar** 'they are not'
vēḷār allar 'They are not the ones who do not wish for __', which means 'They wish for __ .']
'Those who are effortless **will not dislike** the gift that is given without delight at heart.'

maṟavar ... nāṭu naṉi cēya **celvēm allēm eṉṉār** ... varutalum uṇṭu eṉṟu ... tuñcā k kaṇṇa vaṭa pulattu aracē
(puṟa.31:9, 10-11, 15, 17)
[**celvēm** 'we will go'; **allēm** 'we are not'; **eṉṉār** 'they do not say/think']
'Kings in the northern land have sleepless eyes thinking "(His) warriors **will not say** that the (enemy) country is very far away and (so) **we will not go.** (Therefore), they might come." '

(nominal + **a(l)latu**)

peruntakai allatu āṭavar kuṟukā arum kaṭi varaippu *(neṭu:106-107)*
[**peruntakai** 'great one'; referring to the king in this context;
allatu 'except']

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'the well-guarded difficult boundary (of the queen's private quarters), which **except for the great one** men do not approach'

aṉantar **naṭukkam allatu** yāvatum maṉam kavalpu iṉṟi māḻāntu eḻuntu *(poru:94-95)*
[**naṭukkam** (verbal noun) 'trembling'; **allatu** 'except'][2]
'waking up overwhelmed, without any worry at heart, **except for the trembling** due to lying down (indefinitely after drinking)'

niṉṉai p purai niṉaippiṉ **nī alatu** uṇartiyō *(pari.3:46)*
[**nī** 'you'; **alatu** 'except']
'If you think of anything measuring up to you, do you know of anything **except you**(rself)?'

(conditional + **allatu**)

parāvaru marapiṉ kaṭavuḷ kāṇiṉ **toḻānir kaḻiyiṉ allatu** vaṟitu num iyam toṭutal ōmpumiṉ *(malai:230-232)*
[**toḻānir** 'you people who do not worship';
kaḻiyiṉ 'if one passes by'; **allatu** 'unless']
'If you see the god who is difficult to worship according to tradition, refrain from tapping uselessly on your musical instruments **unless you would pass by without worshipping.**'

valavaṉ vaḷpu valittu **ūriṉ allatu** muḷ uṟiṉ munnīr maṇṭilam āti āṟṟā ... kaṭum pari *(aka.104:3-6)*
[**valittu** advp < **vali** 'to pull';
ūriṉ 'if one rides' conditional of **ūr** 'to ride'; **allatu** 'unless']

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[2] From the contexts where it is used in the anthologies, one is tempted to interpret **anantar** to refer to a "hangover."

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'fast horses whose pace will be bearable for the ocean-encircled globe **unless** the charioteer **rides** pulling the harness; but not if he uses the whip (of thorns)'

(nominal + **allatai**)

māṇ viṉaikku uṭampu āṇṭu **oḻintamai allatai** maṭam keḻu neñcam
niṉ uḻaiyatuvē *(aka.29:21-23)*
[**oḻintamai** (verbal noun) 'disappearing'; **allatai** 'except']
'**Except** (for the fact) that my body **disappeared** (to go) there for (the sake of) the noble action (of seeking wealth), my heart has (always) been by your side.'

(nominal + **allāl**)

vaiyai taṉ nīr muṟṟi matil porūum **pakai allāl** nērātār pōr muṟṟu
oṉṟu aṟiyāta puricai *(kali.67:3-5)*
[**pakai** (verbal noun) 'enmity'; **allāl** 'unless it is; except']
'boundary wall which does not know any upsurging of war with enemies **except the enmity** of (the river) Vaiyai which dashes against the fortress with its upsurging water'

(conditional + **allāl**)

niṉ kaṇ **peṟiṉ allāl** iṉ uyir vāḻkallā eṉkaṇ eṉṉō tavaṟu *(kali.88:8-9)*
[**kaṇ** 'compassionate look'; **peṟiṉ** conditional of **peṟu** 'to obtain, receive'; **allāl** 'unless']
'What did I do wrong? I cannot live **unless I get**/receive your compassionate look.'
'What did I do wrong? I cannot live unless you look at me with compassion.'

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(nominal + **il** __): The nominal followed by **il** is the object of **il**.

tōḷum tol kaviṉ tolaiya nāḷum pirintōr peyarvukku iraṅki maruntu piṟitu iṉmaiyiṉ iruntu **viṉai ilaṉē** *(aka.147:12-14)*
[**viṉai** 'task, action'; **ilaṉ** 'I do not have']
'As my shoulders lose their innate fascinating beauty, I continue to exist **without action**, not having any cure (for my lovesickness) but only pining due to the departure of him who left.'

pacittum vārēm **pāramum ilamē** *(puṟa.145:4)*
[**pāram** 'burden'; **ilam** 'we do not have']
'We have not come here starved. **Neither do we have a burden** (of kith and kin to support).'

paṉi paṭu paṉ malai iṟantōrkku muṉitaku paṇpu yām **ceytaṉṟō ilamē** *(aka.101:17-18)*
[**ceytaṉṟō** < **ceytaṉṟu** (verbal noun) 'doing, making' + **ō**;
ilam 'We dot have']
'**We did not do** anything that should cause frustration to him who crossed many foggy mountains.'

vāṭai alaippa t **tuṇai ilēm** tamiyēm pācaṟaiyēmē *(naṟṟ.341:9-10)*
[**tuṇai** 'support, help'; **ilēm** 'we (hon.) do not have']
'While the cold wind makes us restless, **we are** in the war camp alone **without** our companion.'

nam aruḷā **nāṇ ili** nāṭṭu malai *(kali.42:11-12)*
[**nāṇ** 'shame, bashfulness'; **ili** 'one who does not have']
'the mountain in the country of the **shameless man** who does not show us compassion'

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an̲pilir akar̲ir āyin̲ *(nar̲r̲.37:7)*
[**an̲pu** 'love, affection'; **ilir** 'one who does not have' (2nd person honorific)]
'if you leave as a **person without love**'

pir̲itu en̲ vayin̲ colla **vallir̲r̲um ilan̲ē** *(aka.32:14-15)*
[**vallir̲r̲um** < **vallir̲r̲u** (verbal noun) '(the act of) being able to' + **um**; **ilan̲** 'he does not have']
'**Neither was he able to** tell me anything else.'
(Note that **vallir̲r̲u** is similar to **val[l]iyatu**.)

mun̲n̲um vantōn̲ **maruṅku ilan̲** in̲n̲um aḷiyan̲ ākalin̲ porunan̲ ivan̲ *(pur̲a.391:11-12)*
[**maruṅku** 'side, vicinity'; **ilan̲** 'he does not have']
'He came (here) before. **He does not have a group** (of kith and kin) **by his side**. He is still pitiful. Therefore he is / must be a porunan̲ (actor).'

kur̲umakaḷ aṇi nalam vauviya **ar̲an̲ ilāḷan̲** ar̲iyēn̲ en̲r̲a tir̲an̲ il veñ cūḷ *(aka.256:16-18)*
[**ar̲an̲** 'virtue, duty'; **ilāḷan̲** 'man who does not have']
'the substanceless cruel oath that he did not know (her), which was made by **the man without virtues** who devoured the small woman's beautiful loveliness'

iḷaiyōḷ **vaḻu ilaḷ** amma tān̲ē *(nar̲r̲:143:5-6)*
[**vaḻu** 'fault, flaw'; **ilaḷ** 'she does not have']
'**The** young **woman is** certainly **not at fault**.'

aruḷ ilar ... peru varai c cir̲u ner̲i varutalān̲ē *(nar̲r̲.261:1, 10)*
[**aruḷ** 'compassion, grace, mercy'; **ilar** 'he does not have']

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'He does not have compassion, because he comes (every day) in the small path through the big (dangerous) mountain.'

vārātu **amaiyalō ilarē** nērār nāṭu paṭu naṉ kalam taṟīiyar nīṭiṉar tōḻi
(aiṅk.463:3-5)
[**amaiyal** (verbal noun) 'staying calm/undisturbed';
ilar 'he does not have']
'He will not be calm without coming. He delayed in order to bring precious jewels that are in the enemy countries.'

intirar amiḻtam iyaivatu āyiṉum iṉitu eṉa t tamiyar **uṇṭalum ilarē munivu ilar tuñcalum ilar** *(puṟa.182:1-4)*
[**uṇṭal** (verbal noun) 'eating'; **muṉivu** 'hatred, frustration';
tuñcal (verbal noun) 'procrastinating, delaying';
ilar 'they do not have']
'Even if they obtain the ambrosia of the gods, **they would not eat** it alone thinking it is good; **they do not have hatred**; **neither do they procrastinate.**'

eṉaittum **uṇarcci illōr** uṭaimai uḷḷēm *(puṟa.197:15-16)*
[**uṇarcci** 'understanding, feeling, emotion';
illōr 'people who do not have']
'We will not think about the property of the people **who do not have** any kind of **feelings** (for others).'

akaṉ naka vārā ... paricil **tāḷ ilāḷar** vēḷār allar *(puṟa.207:4, 5)*
[**tāḷ** 'effort'; **ilāḷar** 'those who do not have']
'Those who make no effort will not dislike the gift that is given without delight at heart.'
'Effortless people will like the gift given even without joy.'
(Note the double negative: **vēḷār allar** 'they will not dislike')

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karantu nām ceytatu **oṉṟu illai** *(naṟṟ.27:5)*
[**oṉṟu** 'one thing'; **illai** 'it/there is/was not']
'There **was nothing** that we did hiding.'

emakku **il** eṉṉār niṉ maṟam kūṟu kuḻāttar[3] *(pati.39:2)*
[**emakku** 'to us'; **il** 'to be absent'; **eṉṉār** 'they will not say']
'The group (of warriors) who proclaim your valor, will not say to us "We have **nothing** for you." '
'The group (of warriors) who proclaim your valor, will not say "**No**" to us.'

uyarnta vēṭṭattu uyarnticiṉōrkku ... toyyā ulakattu nukarcciyum kūṭum
toyyā ulakattu **nukarcci il** eṉiṉ māṟi p piṟappiṉ iṉmaiyum kūṭum[4]
(puṟa.214:6, 8-10)
[**nukarcci** 'experience, enjoyment'; **il** 'to be non-existent']
'For noble people with lofty desires, experience of the unaging world (of the gods) is also possible. If **there is no experience** of that world, cessation of birth will also be possible in their next/different birth.'

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[3] Here **il** does not have an overt direct object. The convention in such instances is to assume the object to be "something." In this context, the combination of the assumed object "something" and the negative verb **il** has provided "nothing." Note that **emakku il eṉṉār** is here interpreted to mean 'They will not say "No" **to us**' rather than 'They will not say that they do not have anything **for themselves**.' The first person (**yām** 'we') in the dative form **emakku** 'for/to us' refers to the narrator of the poem, not the warriors mentioned in the poem.

[4] **toyyā ulakam** in the phrase toyyā ulakattu nukarcci literally means 'the world which does not wear out; the world which does not sag.'

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cerranru āyinum ceyirttanru āyinum urranru āyinum **uyvu inru** mātō pāṭunar pōla k kai toḷutu ētti irantanrākal vēṇṭum ... vaḷavan koṇṭa kūrrē *(pura.226:1-4, 6)*
[**uyvu** (verbal noun) 'escape, survival'; **inru** 'there is not']
'Had it suppressed/accumulated its anger inside, had it shown the anger outwardly, or had it gotten to him, Death **would** certainly **not have escaped**. It must have begged (for its life) worshipping with its hands and praising him like the singers.'

koṭiyōr inru avan kaṭi uṭai viyan pulam *(peru:41)*
[**koṭiyōr** 'wicked/cruel people'; **inru** 'it does not have']
'His wide guarded land **does not have wicked people**.'

icaiyum inpamum ītalum mūnrum acaiyuṭan iruntōrkku arum **puṇarvu inm** *(narr.214:1-2)*
[**puṇarvu** (verbal noun) 'union'; **inm** 'there are no __ ']
'For those who stay (at home) with / because of lethargy, there is **no** rare **union** of the three, (namely) fame, pleasure, and beneficence.'

oru tiram **parral iliyarō** *(pura.6:9-10)*
[**parral** 'holding, grabbing';
iliyarō imperative/optative < **il** 'to be non-existent']
'**May you not hold** on to (just) one side (of things).'
'May you not have prejudice.'

vayiru **mācu ilīyar** avan īnra tāyē *(pati.20:27)*
[**mācu** 'flaw, blemish';
ilīyar imperative/optative < **il** 'to be non-existent';
mācu ilīyar 'may not have any flaws']
'**May** the mother who gave birth to him **prosper/thrive**.'

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A NOTE ON THE VERB **ā**

GENERAL: The verb **ā** is intransitive and basically means 'to be X.' It plays an interesting and special role in classical Tamil. It is added as a suffix in its basic form **ā** to a bare verb stem or a non-past/non-completive stem but follows a nominal or a finite verb in a conjugated form. As a suffix, it always provides an unaccomplished sense in adjectival or adverbial participles but an incomplete sense in an infinitive. Specifically, it provides a negative sense in an adjectival or adverbial participle but a positive one in an infinitive. However, it retains the negative sense of the verb when added to the intrinsically negative verbs **al** 'not to be X' and **il** 'to be non-existent.' When it follows a nominal or a finite verb in a conjugated form, it brings the status of a verb to the nominal and the status of a nominal to the finite verb.

The **ā** Used as a Suffix

When **ā** is suffixed to a verb stem to produce certain participles (adjectival, adverbial, or infinitive), it basically seems to provide an incon-

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clusiveness to the action underlying the verb of the participle. That is, if it is the suffix of an adjectival or adverbial participle, it produces an unaccomplished/immaterial sense to the imminent/potential action underlying the verb root from which the participle is derived, so the participle turns out to be negative. If **ā** is the infinitive suffix, on the other hand, it produces a sense of open-endedness or incompletion/continuity to a live action denoted by the verb root from which the infinitive is derived.

The ā in Adjectival Participles

For example, consider **kalaṅkā**-c-ceṅkōl 'sceptre **which does not swerve**' *(pura.230:4)*. Here, **kalaṅkā** is an adjectival participle derived from **kalaṅku** 'to be agitated, be confused, swerve.' The **ā** suffixed to **kalaṅku** makes it clear that the imminent/potential action of swerving did not happen to the item referred by the noun (**ceṅkōl** 'sceptre') it modifies. This "immaterializing" feature of **ā** must have been very useful to classical Tamil poets when they wanted to distinguish between several items denoted by the same name but with different qualities. Therefore, we find in classical Tamil, expressions in which a negative adjectival participle distinguishes an item from similar items basically for the absence of a known quality: e.g., **pūvā** vañci 'vañci **that does not bloom**' *(pura.32:2)*; **tuvvā** naṟavu 'naṟavu **which no one drinks**' *(pati.60:12)*; **nūlā**-k-kaliṅkam 'kaliṅkam (garment) **that was not spun** (from cotton)' *(pati.12:21)*; **vēḷā**-p-pārppāṉ 'the brahmin **who does not perform Vedic sacrifices**' *(aka.24:1)*. In each of these cases, the item which follows the adjectival participle marked by **ā** is a noun and seems to adhere to the norm/likelihood signified by the verb root underlying the participle. The only way to separate an item, which shares only its name not the norm with others, is to say/imply that the item under consideration does not adhere to the norm/likelihood. Thus, the expression **pūvā vañci** 'vañci that does not bloom' implies that there is a **vañci** which follows the norm and does bloom. It may be noted

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that the **vañci** which follows the norm is a flowering plant. So **pūvā vañci** refers to the capital city **Vañci** of a Tamil king whereas the other **vañci** refers to a flowering vine.[1] Similarly, while **tuvvā naṟavu** refers to an old town by the name of **Naṟavu**, the other **naṟavu** refers to honey or liquor which is consumed; **nūlā k kaliṅkam** refers to a silk garment which is produced by not spinning cotton. And while **vēḷā-p-pārppāṉ** singles out a **pārppāṉ** 'brahmin' who does not perform Vedic sacrifices, another **pārppāṉ** is referred to as being involved in a Vedic sacrifice: amarar vēḷvi p pākam uṇṭa ... **pārppāṉ** 'he who ate the offering made by the immortal gods at the sacrifice' *(pari.5:26-27).*[2] Thus, as observed in all these cases, the **ā** occurring as the negative adjectival participle suffix implies the unaccomplished/immaterialized nature of an imminent action.[3]

The **ā** in Adverbial Participles

Consider pūvē ... taṉ uṟu viḻumam **aṟiyā** meṉ mela t teṟu katir iṉ tuyil pacu vāy tiṟakkum 'The flowers, **without realizing** the grief they are about to experience, slowly and gently open their fresh mouths in their pleasant sleep in the light of the destructive rays (of the sun)' (*naṟṟ.275:2, 4-5)*. Here, **ā** is the suffix in the negative adverbial participle **aṟiyā** derived from **aṟi** 'to know, realize', and it serves to indicate the unaccomplished aspect of the potential action of knowing denoted by the verb **aṟi** from which the participle is derived. Note that there are two actions, one

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[1] Compare **pūvā vañciyil pūtta vañci** 'Vañci (flowers) which blossomed in (the city of) Vañci which does not bloom' *(cilap.26:50).*

[2] Some other types of **pārppāṉ** are referred to as messengers and those who perform rituals: tūtu oy **pārppāṉ** 'pārppāṉ who goes as a messenger' *(aka.337:7)*; **paṭiva-p-pārppāṉ** 'pārppāṉ who observes a penance/ritual' *(mull:37).*

[3] This poetic technique of negation using negative adjectival participles is frequently employed in later Tamil poetry, especially in medieval poetry.

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indicated by the participle (**aṟiyā** 'without realizing/knowing') and the other by the finite verb following the participle (**tiṟakkum** 'it opens; they open'). The **ā** is attached to the verb denoting the first action (**aṟi**) which is potential but has not materialized and is followed by a subsequent action (**tiṟa**). Specifically, the **ā** here marks the unaccomplished potential action and serves as a fluid demarcation between that action and a subsequent action. One can say that the first action develops into or materializes as the next.[4]

Now, consider a different type of **ā** used in iṉṉicai **ōrā** iruntaṉam 'We were sitting down **listening** to the sweet music' *(aka.388:9)*. Here, **ā** marks the infinitive **ōrā** which is derived from **ōr** 'to listen.' There are two actions, one indicated by the infinitive (**ōrā** 'listening') and the other by the verb (**iruntaṉam** 'we were sitting down') following the infinitive. The action of listening has not come to a conclusion and is accompanied by the action of sitting down. The **ā** is attached to the verb denoting the ongoing action (**ōr** 'to listen') while there is another action/state (**iru** 'to stay, sit down'). Here, **ā** as the infinitive suffix implies a flowing connection between two concurrent or overlapping actions or states of being, namely the action of listening and the state of sitting down.

This type of affirmative **ā** at the end of an infinitive is used to connect more than two concurrent or overlapping actions as witnessed in **pārā** k **kuṟaḷā** p **paṇiyā** ... yār ivaṉ niṉṟīr eṉa k kūṟi 'he **looked, blabbered, stooped**, and said, "Who are you standing here?" ' *(kali.65:10-11)*. Literally, it translates as '**looking, blabbering, stooping**, he said, "Who are you standing here?," and ... .' There are three concurrent or overlapping actions (looking, blabbering, and stooping) marked by **ā** (**pārā**, **kuṟaḷā**, and **paṇiyā**) and they are accompanied by the final action (**kūṟu** 'state, speak').

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[4] Compare ūr aṟiyal **ākā kiṭantaṉa** 'The towns were lying still **without being** known' from a later text, *muttoḷḷāyiram 116:2*, where the **ā** suffixed to **ā(ku)** 'to be(come)' also provides a negative sense.

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It can be said that ā in such instances marks one or more unfinished actions and serves as a conduit between them and the succeeding/concluding action (**kūṟu** 'to state').

Traditional Treatment of ā as a Suffix

There is no structural indicator to separate the two kinds of ā occurring in verbal participles—one marking unaccomplished/immaterialized actions (in negative adverbial participles) and the other marking ongoing actions (in the infinitives). Both are followed by another verb. Context determines the meaning in such cases.

Traditional commentators interpret both forms (those denoting unaccomplished/ immaterialized actions and those denoting ongoing actions) as "verbal participles," but resolve the ambiguity by keeping the ā in certain forms and removing the ā from certain other forms. They keep the ā in their translation of the form indicating an unaccomplished/immaterialized action through a negative adverbial participle to convey the negative sense. They remove the ā from the form denoting an ongoing action and change the infinitive into a positive adverbial participle or an infinitive with a different suffix: cf. Pinnattur Narayanasamy Aiyer's translation of **aṟiyā** *(naṟṟ.275:4)* as **āṟāyāmal** where the original ā is retained in the suffix **āmal**; P.V. Somasundaranar's translation of **ōrā** *(aka.388:9)* as **uṇarntu** 'understanding' which is an affirmative adverbial participle and does not contain the original suffix ā. U.V. Saminathier interprets an infinitive with the suffix ā (**orāa** 'as ... steps aside') as an infinitive with the suffix a: **oruva** *(pati.72:9)*. Similar translations can be found in the cases of vāy **vāḷā** niṉṟāḷ 'she stood without saying anything' *(pari.20:46)*, **uraiyā** 'stating; making a statement' *(aka.5:19)*, nilam **kiḷaiyā** 'scratching the floor' *(aka.16:15)*, etc. Thus, it is clear that in medieval and later traditional commentaries, the classical Tamil negative adverbial participle suffix ā is reformed as **ātu** or **āmal** (e.g., **aṟiyātu** or **aṟiyāmal** 'without knowing'),

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whereas the classical Tamil infinitive suffix **ā** is reformed as an adverbial participle suffix **i**, **u**, or **y** (e.g., **pāṭi** 'sang and ...'; **unarntu** 'knowing'; **pōy** 'having gone; went and ...') or as an infinitive with the suffix **a** (e.g., **oruva**).

It may be pointed out here that precisely because of the structural ambiguity presented by the **ā** occurring as a verbal participle suffix in classical Tamil, there seem to exist two different interpretations when a verbal participle ending with **ā** is followed by a conjugated form of the verb **nil** 'to stand, stay.' Consider vāy **vāḷā ni<u>nr</u>āḷ** 'she stood without speaking' *(pari.20:46)* and **vārā ni<u>nr</u>a<u>n</u>aḷ** 'she is coming' (*aiṅk.397:3*), where both examples contain a verbal participle in **ā** followed by a conjugated form of **nil**. Normally, the former (**vāḷā ni<u>nr</u>āḷ**) is understood as conveying a negative sense and the latter (**vārā ni<u>nr</u>a<u>n</u>aḷ**) as conveying an affirmative sense. There is no reason why both cannot be construed as giving a "negative" sense to denote the unaccomplished/immaterialized aspect of the verb underlying the participles **vāḷā** and **vārā**: vāy **vāḷā ni<u>nr</u>āḷ** 'she stood without speaking' and **vārā ni<u>nr</u>a<u>n</u>aḷ** 'she stayed (back) without yet coming.'

The problem in this situation is that these are the only two attestations in classical Tamil with the structure, verbal participle in **ā** + conjugated form of **nil**. To add to the obscurity of the situation, the verb (***vāḷ**) underlying the form **vāḷā** is not attested in an affirmative form for comparison (e.g., vāy ***vāḷi<u>n</u>āḷ** '**she was able** to speak'). Compare the only other instance where it occurs, again with a negative sense: vāy **vāḷē<u>n</u>** ni<u>r</u>pa 'as I stood without speaking' (*kali.65:15*). Therefore, in the tradition, **vāḷā** has always been understood as a negative form. Contrary to this, the verb (**var** 'to come') underlying the form **vārā** is attested also in affirmative forms (e.g., **varum** 'it will come' *na<u>rr</u>.89:9*). Therefore, **vārā** has been understood as a negative form when occurring as an adjectival participle (e.g., **vārā** va<u>n</u>kaṇāḷar 'heartless person who has **not come**' *na<u>rr</u>.89:9-10*)

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but as a positive form when followed by the verb **nil** (e.g., **vārā** ni<u>n</u>ṟa<u>n</u>aḷ 'she **is coming'** *aiṅk.397:3*).

Actually, a few things seem to be operative here. The fact that affirmative forms of ***vāḷ** are not attested in classical Tamil has contributed to the constant negative interpretation of **vāḷā ni<u>n</u>ṟāḷ**. On the other hand, the context of the poem in which **vārā ni<u>n</u>ṟa<u>n</u>aḷ** (*aiṅk.397:3*) occurs has led to its constant positive understanding. The context of **vārā ni<u>n</u>ṟa<u>n</u>aḷ** is that an eloped heroine sends a message for her kith and kin through some strangers whom she met on the way. The oldest commentary on this poem does not provide a translation of **vārā ni<u>n</u>ṟa<u>n</u>aḷ**, which has nevertheless been understood as a positive form by later scholars.[5]

The semantics of the verb **nil** 'to stand', which represents a steady state, seems to have contributed to the understanding of its combination with **ā** (as **ānil**) as marking an ongoing action, consequently making the participle marked by **ā** understood as positive. Therefore, we see medieval grammarians positing **ā<u>n</u>i<u>n</u>ṟu** (**ā** + **nil** + **tu**) as a present tense marker.[6] Traditional commentators on classical Tamil poetry follow this rule — hence, the modern understanding of **vārā ni<u>n</u>ṟa<u>n</u>aḷ** as a positive form.

As pointed out above, both **vāḷā ni<u>n</u>ṟāḷ** and **vārā ni<u>n</u>ṟa<u>n</u>aḷ** can be understood as expressing an action that was about to begin (vāy ***vāḷ** 'to be able to speak'; **var** 'to come, arrive'). Once the action underlying the participle is accomplished/materialized, a different marker (e.g., **u**) may be used: cf. **vantu ni<u>n</u>ṟa<u>n</u>a<u>n</u>** 'he has arrived' (*naṟṟ.267:12*).[7] Unfortunately, no similar example (***vāḷi**) is attested in the case of ***vāḷ**. In the case of

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[5] Naturally, if one were to follow the Tamil tradition, in the context of this poem where the eloped heroine is expected to return home, **vārā ni<u>n</u>ṟa<u>n</u>aḷ** cannot simply be interpreted as conveying a negative sense.

[6] Cf. Na<u>n</u><u>n</u>ūl, Rule 143.

[7] These are the markers (**i**, **y**, or **u**) that occur as suffixes at the end of full-fledged adverbial participle forms.

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negative adverbial participles ending with the suffix **ā**, classical Tamil poems do have alternate forms: e.g., **eyyātu** viṭutalō koṭitē 'It would be truly cruel, if we let mother **not know** about your lovesickness' (*aiṅk.242:3*).[8]

The Verb ā Following a Nominal or a Finite Verb

When following a nominal or a finite verb, **ā** implies a past state of being prior to the state of being signified by the nominal or finite verb. It accomplishes/materializes/completes the state of being or the process signified by the nominal or finite verb. Consequently, it paves a way for subsequent states of being or processes. Actually, the finite verb which **ā** follows can be construed as a participial noun type of nominal.

EXAMPLES

ā: as a suffix.

(bare stem + **ā**; adjectival participle)

kalaṅkā c **ceṅkōl** *(puṟa.230:4)*
[**kalaṅkā** adjp < **kalaṅku** 'to be agitated, be confused' + **ā**;
ceṅkōl 'perfect staff, sceptre']
'perfect staff/sceptre **which does not swerve'**
(Note that **ā** here gives a negative sense.)

(bare stem + glide + **ā**; adjectival participle)

nī **vāḻtal īyā** vaḷaṉ aṟu **paitiram** *(pati.19:17-18)*

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[8] See "Negative Adverbial Participles" for more.

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[**vāḻtal** 'living, life'; **īyā** adjp < **ī** 'to bestow, provide' + glide **y** + **ā**
paitiram 'green fields']
'unfertile enemy **lands for which** you **do not provide** a (good) life'
(Note that **ā** here gives a negative sense.)

(non-past/non-completive stem in **k** + **ā**; adjectival participle)

īrkku iṭai **pōkā** ēr iḷa vaṉa **mulai** *(poru:36)*
[**pōkā** < **pōk** non-past stem of **pō** 'to go, enter' + **ā**;
īrkku 'straw'; **mulai** 'breasts']
'beautiful young **breasts between which** (even) a **straw cannot go**'
(Note that **ā** here gives a negative sense.)

(bare stem + **ā**; adjectival participle)

naṉ **vāy allā vāḻkkai** *(naṟṟ.46:10)*
[**vāy** verbal noun < **vāy** 'to happen, to be true';
allā adjp < **al** 'not to be X' + **ā**; **vāḻkkai** 'life, living']
'life without good **opportunities'**
'life which is not (an opportunity for) the occurrence of **good** things'
(Note that **ā** here retains the negative sense of the stem **al** which is intrinsically negative.)

(bare stem + **ā**; adjectival participle)

vāy allā veṇmai *(kali.88:6)*
[**vāy** 'truth, reality'; **allā** adjp < **al** 'not to be X' + **ā**;
veṇmai 'whiteness, naivete, honesty']
'honesty that is not real'
(Note that **ā** here retains the negative sense of the stem **al** which is intrinsically negative.)

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(bare stem + **ā**; adjectival participle)

karavu illā k kavi vaṇ **kai** *(puṟa.377:8)*
[**karavu** 'hiding, concealing';
illā adjp < **il** 'to be non-existent' + **ā**; **kai** 'hand']
'rich **hand** which is folded down and **which does not have concealing**'
'rich hand which does not know to refuse to give'
(Note that **ā** here retains the negative sense of the stem **il** which is intrinsically negative.)

(bare stem + **ā**; adjectival participle)

tam alatu illā nam nayantu aruḷi iṉṉum vārār āyiṉum *(naṟṟ.189:1-2)*
[**tam** oblique of **tām** 'he'; **alatu** 'besides, except';
illā adjp < **il** 'to be non-existent' + **ā**; **nam** oblique of **nām** 'we']
'although he has not yet come thinking of **us who cannot exist without him**'
(Note that **tam alatu illā nām** literally means 'we who do not exist without him.' Also note that **ā** here retains the negative sense of the stem **il** which is intrinsically negative.)

(bare stem + **ā**; adverbial participle)

pākaṉum nīṭṭittāy eṉṟu kaṭāam kaṭum tiṇ tēr **pūṭṭu viṭāa** niṟuttu *(kali.66:23-25)*
[**pūṭṭu** 'locking, lock'; **viṭāa** advp < **viṭu** 'to let go, release' + **ā**][9]

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[9] Compare **piriyātu irukka** em cuṟṟamōṭu uṭaṉē **'May we continue to be** together with our kin **without departing** from them' *(pari.18:56)*, where **piriyātu** demonstrates the fullfledged negative adverbial participle form with the suffix **(āt)u**.

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'And the chariot driver would rush the strong fast chariot (even) **without releasing** its lock because you were delayed (here).'
(Note that **ā** here gives a negative sense.)

(bare stem + glide + **ā**; adverbial participle)

pūvē ... ta<u>n</u> u<u>r</u>u **vi<u>l</u>umam a<u>r</u>iyā** me<u>n</u> mela t te<u>r</u>u katir i<u>n</u> tuyil pacu vāy ti<u>r</u>akkum *(na<u>r</u><u>r</u>.275:2, 4-5)*
[**vi<u>l</u>umam** 'grief'; **a<u>r</u>iyā** advp < **a<u>r</u>i** 'to know, realize' + glide **y** + **ā**]
'The flowers, **without realizing** the grief that they are about to experience, slowly and gently open their fresh mouths during their pleasant sleep in the light of the destructive rays (of the sun)'
(Note that **ā** here gives a negative sense.)

(bare stem + **ā**; adverbial participle)

ce<u>n</u><u>r</u>ī nī **cellā viṭuvāyēl** ... muṭṭuppāṭu ākalum uṇṭu *(kali.93:33, 36)*
[**cel** 'to go'; **cellā** advp < **cel**; **viṭu** 'to let go, allow, give up']
'Go. **If you give up going** (to your other women), there will even be an obstacle.'
'Go. If you don't go (to your other women), it will be difficult to join them later.'
(Note that **ā** here gives a negative sense.)

(bare stem + **ā**; infinitive)

i<u>n</u><u>n</u>icai ōrā iruntta<u>n</u>am *(aka.388:9)*
[**i<u>n</u><u>n</u>icai** 'sweet music'; **ōrā** advp < **ōr** 'to listen' + **ā**; **iru** 'to be, stay, sit']
'We were **sitting down listening** to the sweet music.'
(Note that **ā** here gives a positive sense.)

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(bare stem + ā; infinitive)

mukam iṟaiñci nilam **kiḷaiyā** ... tiruntuka mātō num celavu eṉa **veytuyirā** ... evvamoṭu aḻinta peru vituppu uṟuvi (*aka.299:13, 18-21*)

[nilam **kiḷai** 'to scratch the ground'; **veytuyir** 'to sigh']

'the distressed woman, who pined with grief **while** stooping her head and **scratching the ground, sighed and** said (to me), "May your task be perfect!." '

ā: following a nominal or a finite verb.

(adjectival noun + adjectival participle of ā)

kāṉal am peruntuṟai c cil **cevittu ākiya puṇarcci** alar eḻa *(aka.90:3-4)*

[**cevittu** 'that which is in the ear'; **ākiya** (adjp) 'that which is'; **puṇarcci** 'union']

'as our **union which was** (only) **in a few ears** emerged as a gossip ...'

'Only a few people first heard about the union between me and my lover. Later it became the gossip of the town.'

(verbal noun + adjectival participle of ā)

yāvarum **kāṇal ākā** māṇ eḻil **ākam** *(aka.220:8-9)*

[**kāṇal** (verbal noun) 'seeing'; **ākā** (adjp) 'that which does not become'; **ākam** 'chest']

'the beautiful elegant **chest** (of the woman you love) **which cannot be seen** by everyone'

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(adjectival noun + adverbial participle of **ā**)

arum poruḷ **vēṭkaiyam āki** niṉ tuṟantu peruṅ kal atar iṭai p pirinta kālai *(aiṅk.359:1-2)*
[**vēṭkaiyam** 'we (hon.), with a desire'; **āki** 'having become __ ']
'**having become a person with desire** for precious wealth, when I renounced you and departed / went through the big stony path'

putalvaṉ īṉṟeṉa p peyar peyarttu ... **mutu peṇṭu āki** t tuñcutiyō[10] *(naṟṟ.370:5-7)*
[**mutu peṇṭu** 'experienced/old woman'; **āki** 'having become __']
'Having given birth to a son and received a different name, are you resting **because you have become an experienced/old woman?**'

eṇṇāḷ tiṅkaḷ **vaṭiviṟṟu āki** aṇṇā illā ... vaṟu vāy *(poru.11-12)*
[**vaṭiviṟṟu** 'with a shape'; **āki** 'having become __ ']
'hollow mouth without the uvula, **which has come to have the shape** of an eighth day moon'
'hollow mouth without the uvula, **which has the shape** of an eighth day moon'
(The reference is to the face / top section of the base of a harp.)

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[10] The phrase **peyar peyarttu** is interpreted as 'receiving a different name.' According to a traditional commentary, **peyar** 'name' here refers to the name of the phase of life that a woman is in. After childbirth, a woman enters a new phase in her life, hence the remark "receiving a different name" (cf. Pinnattur Narayanasamy Aiyar's commentary on *naṟṟiṇai:370).*

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(adjectival noun + causal form of **ā**)

natpiṟku ollātu oruṅku varal viṭāatu oḻika eṉa k kūṟi **iṉaiyai ātaliṉ** niṉakku ... yāṉ mēyiṉēṉ aṉmaiyāṉē āyiṉum immai pōla k kāṭṭi ummai ... niṉṉōṭu uṭaṉ uṟaivu ākkuka uyarnta pālē *(puṟa.236:6-12)*
[**iṉaiyai** 'you, of this nature'; **ātaliṉ** 'since it is the situation; since it is so; therefore']
'Without conforming to / agreeing with (our) friendship, you did not let me go with you (when you died). You said, "Stay behind." **Since you have become** (different) **like this**, may the noble Destiny make me stay together with you in the other world as in this world, though I am not suitable for you.'

(adjectival noun + concessive of fact of **ā**)

natpiṟku ollātu oruṅku varal viṭāatu oḻika eṉa k kūṟi iṉaiyai ātaliṉ niṉakku ... yāṉ **mēyiṉēṉ aṉmaiyāṉē āyiṉum** immai pōla k kāṭṭi ummai ... niṉṉōṭu uṭaṉ uṟaivu ākkuka uyarnta pālē *(puṟa.236:6-12)*
[**mēyiṉēṉ** 'I was agreeable'; **aṉmaiyāṉ** 'one who is not'; **āyiṉum** 'although, though']
'Without conforming to / agreeing with (our) friendship, you did not let me go with you (when you died). You said, "Stay behind." Since you have become (different) like this, may the noble Destiny make me stay together with you in the other world as in this world, **though I am not suitable for you / agreeable to you.**'

cēralātaṉ ... nitiyattu aṉṉa oru nāḷ oru pakal peṟiṉum vaḻināḷ taṅkalar vāḻi tōḻi ... moḻi peyar **tēettar āyiṉum** ... kātalar ceṉṟa nāṭṭē *(aka.127:3, 10, 11-12, 17-18)*
[**tēettar** 'one who is in the country'; **āyiṉum** 'although']
'**Although he is in a country** with a different language, your lover will not stay for another day in that country he is gone to even if he gets one day the wealth like that of Cēralātaṉ's.'

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iṉṉam ākavum iṅku natturantōr *(aka. 85:3)*
[**iṉṉam** 'we, of this nature'; **ākavum** 'although it has become']
'he who renounced/left us here **although we have become** like this (because of lovesickness)'

oṉṉār ār eyil **avar kaṭṭu ākavum** numatu eṉa p pāṇ kaṭaṉ iṟukkum vaḷḷiyōy *(puṟa.203:9-11)*
[**avar kaṭṭu** 'that which is theirs'; **ākavum** 'although it has become']
'O generous one, who fulfills (your) duty to the bards by giving away the precious moats of your enemies, thinking that they belong to you, **although they are in their**/enemies' **place**.'

(adjectival noun + concessive of supposition of **ā**)

perum **celvar āyiṉum** ... makkaḷai illōrkku p payakkuṟai illai t tām vāḻum nāḷē *(puṟa.188:2, 6-7)*
[**celvar** 'rich people'; **āyiṉum** 'even if']
'**Even if they are** very **rich**, for those who do not have children, there is no fruit/result fulfilling what they lack in their living days.'

aluṅkal mūtūr **viḻavu iṉṟu āyiṉum** tuñcātu ākum *(aka.122:1-2)*
[**viḻavu iṉṟu** 'it is without festival'; **āyiṉum** 'even if']
'This noisy town does not rest **even if there is no festival.**'

(verbal noun + concessive of supposition of **ā**)

yākkai iṉ-uyir **kaḻivatu āyiṉum** niṉ makaḷ āy malar uṇkaṇ pacalai kāma nōy eṉa c ceppātīmē *(aka.52:12-15)*
[**kaḻivatu** 'passing, passage'; **āyiṉum** 'even if']

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'**Even if** life(-breath) **passes out** of my body, please do not tell (my mother) "The paleness in your daughter's attractive eyes, which are like fine flowers, is (nothing but) sickness of passion." '

nilam puṭai **peyarvatu āyiṉum** oruvaṉ ceyti koṉṟōrkku uyti il
(puṟa.34:5-6)
[**peyarvatu** 'moving, movement'; **āyiṉum** 'even if']
'**Even if** the earth **were to move** to one side / slant, there is no escape for those who destroy someone's (good) deed.'
'It is unlikely that the earth would slant. But it is certain that there is no escape for ungrateful people who destroy someone's good actions.'

(adjectival noun + conditional of **ā**)

kātali **uyir** ciṟitu **uṭaiyaḷ āyiṉ** em vayiṉ uḷḷātu iruttalō aritē
(puṟa.210:5-7)
[**uyir** 'life'; **uṭaiyaḷ** 'she who has'; **āyiṉ** 'if']
'**If** my lady-love **has** a little **life** (left), it would be difficult (for her) to stay without thinking about me.'

naṉṉāṭṭu p porunaṉ **nōy ilaṉ āyiṉ** naṉṟu *(puṟa.229:14-15)*
[**nōy** 'sickness'; **ilaṉ** 'he who is without ... ;
he who does not have'; **āyiṉ** 'if']
'It would be good **if** the Porunaṉ (king) of the good country **is without sickness.**'
'It would be good if the king is not sick.'

nī uṟum poy c cūḷ **aṇaṅku ākiṉ** maṟṟu iṉi yār mēl viḷiyumō kūṟu
(kali.88:20-21)
[**aṇaṅku** 'affliction, source of distress'; **ākiṉ** 'if']

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'Tell me, **if** the false oath you are taking **becomes an affliction**, then on whom will it show/end?'

(adjectival noun + imperative/optative of ā)

nōy inṟu āka ceyporuḷ *(aka.13:15)*
[**nōy** 'flaw'; **inṟu** 'that which does not exist'; **āka** 'may it be']
'**May** the wealth (you are seeking) **be** without flaws.'

cemmal mūtūr aṟinta **mākkaṭṭu ākuka** tilla ... aññai ceṉṟa āṟē *(aka.15:7, 8, 19)*
[**mākkaṭṭu** 'that which has people'; **ākuka** 'may it become']
'May the path through which my little lady went become one **which has** noble towns and **familiar people**.'

nōy ilai ākumati peruma *(puṟa.209:14)*
[**nōy** 'sickness'; **ilai** 'you who do not have';
ākumati 'may you become']
'Lord, **may you be** without sickness.'
'Lord, may you live without sickness.'

ūraṉ mārpu **paḷaṉam ākaṟka** *(aiṅk.4:5-6)*
[**paḷaṉam** 'field'; **ākaṟka** 'may it not become']
'**May** the Ūraṉ's chest **not become a field** (for his concubines).'

(adjectival noun + infinitive of ā)

yāmē emiyam āka nīyē oḻiya c cūḻntaṉai āyiṉ ... val eyiṟṟōḷ vayiṉ piriyāy āyiṉ naṉṟu *(aka.33:12-13, 16-17)*
[**yām** 'we'; **emiyam** 'by ourselves'; **āka** 'to become']

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'In case you plan to leave, **so/as we become alone**, it would be good if you do not go away from the woman who has white teeth.'

aṟavaiyum maṟavaiyum allai āka ... nīḷ matil oru ciṟai oṭuṅkutal naṇuttakavu uṭaittu *(puṟa.44:13, 15-16)*
[**aṟavai** 'you who are righteous'; **maṟavai** 'you who are valorous'; **allai** 'you who are not'; **āka** 'to become']
'It is shameful that you are withdrawn on one side of the long fortress wall **as someone without righteousness and valor.**'

am **cilai iṭavatu āka** ... varutal vāyvatu ... veṟpaṉ *(aka.38:3, 5)*
[**cilai** 'bow'; **iṭavatu** 'that which is on the left'; **āka** 'to become']
'The arrival of the Veṟpaṉ with a beautiful **bow on** his **left** is certain'

(participial noun + infinitive of **ā**)

ceṉmō peruma em viḻavu uṭai nāṭṭu eṉa yam taṉ **aṟiyunam āka** *(puṟa.381:5-6)*
[**aṟiyunam** 'we who know'; **āka** 'to become']
'**as we** (became the people who) **informed** him "Lord, we will go to our festive country" '

kiṇaimakaṉ ceṉṟu ... taṉ nilai **aṟiyunaṉ āka** an nilai iṭukkaṇ iriyal pōka uṭaiya koṭuttōṉ entai *(puṟa.388:3, 5-7)*
[**aṟiyunaṉ** 'he who knows'; **āka** 'to become; turn into']
'**As** the kiṇai-drummer went to his (i.e., Paṇṇaṉ's) place and **turned into** one who understood his state/situation, my father (-like Paṇṇaṉ) gave right away what he had, so his (i.e., drummer's) sorrow would go away.'

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(nominal + personal verb form of ā)

celu nakar c celīiya elu enin avaḷum ollāḷ yāmum **oli ena allam āyinam** *(narr.159:7-9)*
[**oli** 'stay back'; **ena** 'to say'; **allam** 'we are not';
āyinam 'we became']
'If I tell her "Get up, so we could go to (my) bounteous house" she would not agree. **We/I** too **became those**/one **who could not tell her "Stay back."** '

cinam māriya anni miñili pōla ... ānā **uvakaiyēm āyinem** ... am tīṅkiḷavi vanta mārē *(aka.262:11-12, 13, 18)*
[**ānā** 'endless'; **uvakaiyēm** 'we with joy; we who are delighted';
āyinem 'we became']
'In response to the good message that arrived, **we were endlessly delighted** like Anni Miñili whose anger changed/disappeared.'

aṇṇal kāṇā ūṅkē ninninum pulliyēm mannē iniyē **innēm āyinēm** mannē *(pura.141:7-9)*
[**innēm** 'we are like this'; **āyinēm** 'we became']
'Before we met the Noble One, we were lowlier than you (in our situation). Now, **we have become** (wealthy) **like this.**'

ciru cem kuvaḷai ī ena irappavum ollāḷ nī emakku yāraiyō ena p peyarvōḷ kaiyatai ... atu nī pāal **vallāy āyinai**
(pati.52:22-24, 25-26)
[**vallāy** 'you who are capable'; **āyinai** 'you became;
you have become']

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'Although you beg for it, the little red water-lily is in her (your queen's) hand, who without agreeing (to give it to you) moves away saying "Who are you to me?." **You have become unable** to share (that flower).'

naṭukal āyiṉaṉ puravalaṉ *(puṟa.221:13)*
[**naṭukal** 'hero stone'; **āyiṉaṉ** 'he became']
'The protector (of the suppliants) **has become a hero-stone.**'

malar ār malir niṟai vanteṉa p puṉal āṭu puṇar **tuṇai āyiṉaḷ** emakkē *(aiṅk.72:4-5)*
[**tuṇai** 'companion'; **āyiṉaḷ** 'she became']
'Since the flood arrived filled with flowers, **she** (my lover) **became a companion** uniting with me bathing in the water.'

āay aṇṭiraṉ ... mēlōr ulakam eytiṉaṉ eṉāa ... puravalar k kāṇātu ... pulavar ... piṟar nāṭu paṭu **celaviṉar āyiṉar** iṉiyē *(puṟa.240:3, 6, 11, 12, 13, 14)*
[**celaviṉar** 'those who are on a journey'; **āyiṉar** 'they became']
'Since Āy Aṇṭiraṉ reached the world of the Nobles / great people, now the poets have become those **who undertake a journey** to the countries of others without being able to find protectors (here).'

perum **kuḷam āyiṟṟu** eṉ iṭai mulai niṟaintē *(kuṟu.325:6)*
[**kuḷam** 'pond'; **āyiṟṟu** 'it became']
'The middle of my breasts was filled (with my tears) and a big **pond emerged.**'

aṉṉaiyum aṟintaṉaḷ **alarum āyiṉṟu** *(aiṅk.236:1)*
[**alar** 'gossip'; **āyiṉṟu** 'it became; it came to be']

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'Mother has come to know (about her love). **Gossip also came into being.**'

perum kal atar iṭai p pirinta kālai t tava naṉi **neṭiya āyiṉa** iṉiyē
aṇiyilai uḷḷi yām varutaliṉ **naṇiya āyiṉa** curattiṭai āṟē
(aiṅk.359:2-5)

[**neṭiya** 'those which are long'; **naṇiya** 'those which are close'; **āyiṉa** 'they became']

'(With a desire for wealth) when I departed/left through the small path (full) of big stones, the paths/ways through the forest **were** very much **longer**. Now, since I am coming (back), thinking about the (woman with) beautiful ornaments, **they have become closer**.'

yāṉum niṉ cēriyēṉē ayalilāṭṭiyēṉ **nuṅkai ākuveṉ** niṉakku
(aka.386:10-12)

[**nuṅkai** 'your younger sister'; **ākuveṉ** 'I am']

'I too belong to your neighborhood. I live next door. **I am a younger sister to you.**'

vayalaiyum ... nocciyum ... taṇṭalaiyum teṟuvara **nōy ākiṉṟēm** ...
niṉ tōḻi ...viṭalaiyai ... malai ār iṭai naliyum kol eṉavē
(naṟṟ.305:1, 2, 4-5, 9, 10)

[**nōy** 'sickness, ailment'; **ākiṉṟēm** 'we are becoming ...']

'While the vayalai creeper and the nocci tree (which our daughter played with), and the grove (where she met her lover alone) are tormenting (us), **we are falling sick** worrying whether (she) your friend makes the Viṭalai (her lover) sad (as they go) through the difficult mountainous path.'

uḷ ilōrkku **vali ākuvaṉ** kēḷ ilōrkku k **kēḷ ākuvaṉ** *(puṟa.396:10-11)*

[**vali** 'strength'; **kēḷ** 'kin'; **ākuvaṉ** 'he will be; he will become']

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'**He will become strength** to those who do not have the inside/enthusiasm. **He will become a kin** for those who do not have kin.'

kauvai ākiṉṟatu aiya niṉ aruḷē *(naṟṟ.227:9)*
[**kauvai** 'gossip'; **ākiṉṟatu** 'it is becoming ...']
'Lord, your compassion **is becoming a** (matter of) **gossip.**'

ēṉal kāvaliṉ iṭai uṟṟu oruvaṉ ... taṇ eṉa c ciṟu puṟam kavaiyiṉaṉ āka ataṟkoṇṭu aḥtē niṉainta neñcamoṭu **iḥtu ākiṉṟu** yāṉ uṟṟa nōyē *(naṟṟ.128:7, 8-11)*
[**iḥtu** 'this one'; **ākiṉṟu** 'it is becoming ...']
'When we were watching the millet field, one person interfered and pleasantly/gently hugged my small back. Since then, with a heart thinking only about it, the (love)sickness I got **has turned into this.**'

micai p peyta nīr kaṭal parantu **muttu ākuntu** *(puṟa.380:6)*
[**muttu** 'pearl'; **ākuntu** 'it is becoming ...']
'The (rain) water which poured from above spreads on the sea and **turns into pearls.**'

yāṉ ākuval niṉ nalam taruvēṉē *(aka.392:28)*
[**yāṉ** 'I'; **ākuval** 'I am, I will be']
'**I will be the one** who brings (back) your loveliness.'

peṭai puṇar aṉṟil iyaṅku kural aḷaii k kaṅkulum kaiyaṟavu tantaṉṟu **yāṅku ākuveṉ** kol aḷiyeṉ yāṉē *(naṟṟ.152:7-9)*
[**yāṅku** 'how'; **ākuveṉ** 'I will be']
'Mixing with the noise made by the movement of the aṉṟil bird uniting with its female, the night also has brought cessation of action (upon me). **How/What will I be**? I am to be pitied.'
(Note that **kaiyaṟavu** is translated as 'cessation of action.')

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mālaiyum uḷḷār āyiṉ kālai **yāṅku ākuvam** kol pāṇa *(aka.14:12-13)*
[**yāṅku** 'how'; **ākuvam** 'we will be']
'Bard, if he would not think of us even in the evening, **how**/what **will we be** in the morning?'

celvai āyiṉ **celvai ākuvai** *(puṟa.70:16)*
[**celvai** 'wealthy one (2nd person)'; **ākuvai** 'you will become']
'If you go (to him) **you will become a wealthy person.**'
(Note the pun on **celvai.**)

pati vayiṉ tīrnta num pulampu cēṇ akala p **putuvir ākuvir** *(malai:411-412)*
[**putuvir** 'new persons (2nd person)'; **ākuvir** 'you will become']
'As the loneliness of having left your hometown leaves you, **you will become new persons.**'

ceviyiṉ kēṭpiṉum col iṟantu vekuḷvōḷ kaṇṇiṉ kāṇiṉ **eṉ ākuvaḷ** kol ...
palar paṭintu uṇṇum niṉ parattai mārpē *(aiṅk.84:1-2, 5)*
[**eṉ** 'what?'; **ākuvaḷ** 'she will become']
'She would be furious beyond words if she even heard (about it). **What will she become** if she looks with her own eyes at your prostituting chest which is enjoyed by many (women).

eṉṟum cāṉṟōr **cāṉṟōr pālar āpa** cālār **cālār pālar ākupavē** *(puṟa.218:5-8)*
[**cāṉṟōr** 'noble people'; **pālar** 'those who belong';
āpa 'they are, they will become'; **cālār** 'those who are not noble'; **ākupa** 'they will become']
'**Those** who are noble **will** always **belong among the nobles. Those** who are not noble **will belong among those who are not noble.**'

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puḷ iṉam aṉaiyar ... iravalar avarai p puravu etirkoḷḷum peruñ cey **āṭavar uṭaimai ākum avar uṭaimai avar iṉmai ākum avar iṉmai**yē *(puṟa.199:3-4, 5-7)*
[**āṭavar** 'men'; **uṭaimai** 'possession, property';
ākum 'it is, it will be'; **avar** 'they'; here, it means 'their';
iṉmai 'non-possession, poverty']
'Poets are like birds. **The property of men who face the responsibility of protecting them and do great things is their possession. Their poverty is their** (i.e., the poets') **poverty.**'

muḷi ciṉai piḷakkum muṉpu iṉmaiyiṉ yāṉai kai maṭittu uyavum kāṉamum **iṉiya ām** nummoṭu variṉē *(kuṟu.388:5-7)*
[**iṉiya** 'pleasant (neuter plural)'; **ām** 'it will be, it will become']
'If I come along with you, even the forests, where the elephants suffer folding their trunks because of not having the strength even to break dry tree branches, **will be pleasant.**'

tāṅkal ākā āṅku niṉ kaḷiṟē *(pati.53:21)*
[**tāṅkal** 'control'; **ākā** 'they will not be']
'Your elephants **will not be in control** there.'

(verbal noun + verbal noun of **ā**)

kātalar varuvar eṉpatu **vāyvatu ākal** ... kāṇiya vammō *(aka.323:2-3, 7)*
[**vāyvatu** 'happening, reality'; **ākal** 'coming into being']
'Come to see **the realization** of our belief **that** (your) lover **will come.**'

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im maṟai **alar ākāmai**yō aritē *(aka.98:24-25)*
[**alar** 'rumour, gossip'; **ākāmai** 'not coming into being']
'It is unlikely that this secret (love) will **not become a** (matter of) **gossip.**'

(personal verb + causal of **ā**)

ceypa ellām **ceytaṉaṉ ākaliṉ** iṭuka oṉṟō cuṭuka oṉṟō
(puṟa.239:19-20)
[**ceytaṉaṉ** 'he did'; **ākaliṉ** 'since, therefore']
'**Since he did** all that was/had to be done, bury him or cremate him.'

neṭumāvaḷavaṉ tēvar ulakam **eytiṉaṉ ātaliṉ** aṉṉōṉ kavikkum kaṇ
akaṉ tāḻi vaṉaital vēṭṭaṉai āyiṉ eṉaiyatūum iru nilam tikiriyā p
peru malai maṇṇā vaṉaital ollumō niṉakkē *(puṟa.228:10-15)*
[**eytiṉaṉ** 'he reached'; **ākaliṉ** 'since, therefore']
'Neṭumāvaḷavaṉ **reached** the world of the gods. **Therefore**, if you want to make a pot for burying him with a wide orifice, would it be possible somehow to make it with the vast earth as the wheel and the large mountain as the clay?'

(personal verb + concessive of fact of **ā**)

ūraṉ peṇṭu taṉ koḻuṉaṉai nammoṭu pulakkum eṉpa nām atu **ceyyām**
āyiṉum uyyāmaiyiṉ ... ciṟitu avaṇ ulamantu varukam ceṉmō tōḻi
(aka.106:5-7, 8-9)
[**ceyyām** 'we do not do, we did not do'; **āyiṉum** 'although']

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'They say that the Ūraṉ's woman is sulking, associating me with her husband. **Although we did not do** (anything to confirm) that, let us walk around there (in their neighborhood) a little and come back since there is no escape (from her accusation).'

arum curam tuṇintu **piṟaḷ āyiṉaḷ āyiṉum** ... taṉ mārpu tuṇai āka t tuyiṟṟuka *(aka.35:10-11, 12-13)*
[**piṟaḷ** 'different woman, another woman'; **āyiṉaḷ** 'she became'; **āyiṉum** 'although']
'**Although she** (my daughter) **has become a stranger** (by eloping with her lover), may he (the lover) make her sleep with his chest as support.'

(personal verb + concessive of supposition of ā)

īyāy āyiṉum iraṅkuvēṉ allēṉ *(puṟa.209:13)*
[**īyāy** 'you will not give'; **āyiṉum** 'even if']
'**Even if you do not give** (me anything) I will not feel sorry (for asking you).'

tuṟaivaṉ **kuṟiyāṉ āyiṉum kuṟippiṉum** piṟitu oṉṟu aṟiyārkku uraippalō yāṉē *(kuṟu.318:3-5)*
[**kuṟiyāṉ** 'he will not intend'; **āyiṉum** 'even if'; **kuṟippiṉum** 'even if he intends']
'**Whether** he does **not intend or intends** (to marry me) should I tell/suggest it to the Tuṟaivaṉ who does not (seem to) know anything else?'
(Note that **kuṟiyāṉ āyiṉum kuṟippiṉum** is a "whether ... or not ... " type of construction.)

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(personal verb + conditional of ā)

cellātīm eṉa c **colliṉam** **āyiṉ** celvar kollō *(kuṟu.350:2-3)*
[**colliṉam** 'we told'; **āyiṉ** 'if']
'Will he go **if we tell** him "Please do not go"?'

tumpi ... aṇṇal neṭu varai c **cēṟi** **āyiṉ** ... tiṉai ... kaḷaiñar taṅkai tamariṉ tīrāḷ eṉmō *(kuṟu.392:1, 3, 4, 5-6)*
[**cēṟi** 'you will reach'; **āyiṉ** 'if']
'O honeybee, **if you reach** the tall elevated mountain (of his country), please tell (him) that the younger sister of the people who remove the weeds in the millet field will not vanish / go away from her kin.'

muṉ niṉṟu **kaṇṭaṉir** **āyiṉ** kaḷaṟalir ... mataiiya nōkkē *(aka.130:1-2, 14)*
[**kaṇṭaṉir** 'you saw, you have seen'; **āyiṉ** 'if']
'Friend, you would not chide me **if you had** stood in front (of her) and **seen** her lascivious glances.'

keṭutiyum **viṭīir** **āyiṉ** emmoṭu collalum paḻiyō mel iyalīr *(kuṟi:144-145)*
[**viṭīir** 'you will not let go'; **āyiṉ** 'if']
'O women with gentle qualities, **while you do not let** my lost animals **go**, is it disgraceful even to speak with me?'

kapilaṉ iṉṟu **uḷaṉ** **āyiṉ** naṉṟu *(puṟa.53:12-13)*
[**kapilaṉ** personal name; **uḷaṉ** 'he is, he exists'; **āyiṉ** 'if']
'**If** (the poet) **Kapilaṉ was alive** today, it would be good.'

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iṉṟu avar **vārār āyiṉō** naṉṟē *(naṟṟ.154:9-10)*
[**vārār** 'he will not come'; **āyiṉ** 'if']
'It would be good if he does/would not come today.'

iv ulakattu c cāṉṟōr ceyta **naṉṟu uṇṭu āyiṉ** imayattu īṇṭi ... mā maḻai poḻinta nuṇ pal tuḷiyiṉum vāḻiya palavē *(puṟa.34:19-23)*
[**naṉṟu** 'good action/deed'; **uṇṭu** 'there is'; **āyiṉ** 'if']
'**If there is** any **good deed** done by noble people in this world, may you live (as a result of it) for many years, more than the drops (of rain) poured by the dark clouds gathered on the Himalayas.'

(personal verb + imperative/optative of ā)

Īyāy āyiṉum iraṅkuvēṉ allēṉ nōy ilai ākumati peruma nammuḷ **kuṟu naṇi kāṇkuvatu āka** niṉ makiḻ irukkaiyē *(puṟa.209:13-15, 19)*
[**kuṟu naṇi** 'much closeness'; **kāṇkuvatu** 'it will see'; **āka** 'may it be']
'Even if you do not give me (anything) I will not feel sorry (for asking). Lord, may you be without sickness. **May** your joyful royal court **witness** the **closeness** between us.'

ayirai neṭu varai pōla t **tolaiyātu āka nī vāḻum nāḷē** *(pati.70:26-27)*
[**tolaiyātu** 'it will not disappear, it will not perish'; **āka** 'may it be'; **nī vāḻum nāḷ** 'the days you live']
'Like the tall Ayirai hill, **may** the **days you live not disappear**.'

il ākiyarō kālai mālai al ākiyar yāṉ vāḻu nāḷē *(puṟa.232:1-2)*
[**il** 'to be absent'; **ākiyarō** 'may it be'; **kālai** 'morning, day';

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mālai 'evening, night'][11]

'May the days and nights cease to be. May the days I live turn/become dark.'

(personal verb + infinitive of **ā**)

tan̲ pukal̲ **ēttin̲en̲ āka** *(pur̲a.383:5)*
[**ēttin̲en̲** 'I praised'; **āka** 'as it is the case']
'I praised his fame and ...'

viṭuttal **toṭaṅkin̲ēn̲ āka** *(pur̲a.150:17)*
[**toṭaṅkin̲ēn̲** 'I started'; **āka** 'as it comes to be']
'As I started to take leave, ...'

ār̲r̲i **iruntan̲em āka** *(pur̲a.381:4)*
[**iruntan̲em** 'we were, we were staying, we were sitting down'; **āka** 'as it comes to be']
'As we were sitting down / stayed around, having rested ...'

(personal verb + personal verb of **ā**)

yām em kātalar k kāṇēm āyin̲ ... peru nīr k kal poru cir̲u nurai pōla mella mella **illākutumē** *(kur̲u.290:3, 4-6)*
[**il** 'to be non-existent'; **ākutum** 'we become']

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[11] Note that the interpretation given here for **al ākiyar yān̲ vāl̲u nāḷ** 'May the days I live turn/become dark' is different from the traditional interpretation 'May the days I live not be, since they are not useful.' See U.V. Saminathier's commentary on this poem (1963:404). If there is no morning or evening, there will be just darkness — hence the interpretation given in this study. Also the meaning of **al** 'darkness' is taken into consideration.

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'If we do not see our lover, **we become nothing** very slowly, like a small dashing foam against a stone in big waters.'

pāri ... kalanta kēṇmaikku ovvāy nī eṉ **pulantaṉai ākuvai**
(pur̲a.236:3-5)
[**pulantaṉai** 'you sulked, you disliked';
ākuvai 'you have become, you will become']
'O Pāri, **you have come to dislike** me without agreeing to our united friendship.'

kēḷār ākuvar tōḻi *(kur̲u.253:1)*
[**kēḷār** 'he will not listen'; **ākuvar** 'he is, he will be']
'**He does not hear** (about your grief), my friend.'

perum kaṭal **uṇṇār ākupa** nīr vēṭṭōrē *(pur̲a.204:5-6)*
[**uṇṇār** 'they will not eat/drink'; **ākupa** 'they are, they will be']
'**Those** who wished for water **will not drink** the big ocean.'

iv aḻuṅkal mūtūr viḻavu iṉr̲u āyiṉum **tuñcātu ākum** *(aka.122:1-2)*
[**tuñcātu** 'it will not sleep'; **ākum** 'it is, it will be']
'This noisy ancient town **will/does not rest** even if there is no festival.'

puli pārttu or̲r̲iya kaḷir̲r̲u irai piḻaippiṉ eli pārttu **or̲r̲ātu ākum**
(pur̲a.237:16-17)
[**or̲r̲ātu** 'it will not attack'; **ākum** 'it is, it will be']
'If/Because the tiger misses its prey of a male elephant which it viewed/considered (carefully) and attacked, **it will not** look for a mouse and **attack.**'

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i<u>nr</u>oṭu ci<u>nn</u>āḷ vari<u>n</u>um ... **paṭāa ākum** em kaṇṇē *(aka.391:9-10)*
[**paṭāa** 'they will not rest'; **ākum** 'they are, they will be']
'Even if he comes (for a rendezvous) for a few days including today, our (hon.) **eyes will not rest**/sleep.'

(personal verb + verbal noun of ā)

yā<u>n</u> atu **paṭutta<u>n</u>e<u>n</u> ākutal** nāṇi *(aka.66:18-19)*
[**paṭutta<u>n</u>e<u>n</u>** 'I made it happen'; **ākutal** 'being, becoming']
'feeling embarrassed about **my making it happen**'

avar kāṇ **nām ilam ākutal** a<u>r</u>itum *(na<u>rr</u>.299:5-6)*
[**nām** 'we'; **ilam** 'we are not, we do not exist';
ākutal 'being, becoming']
'We understand that **we**, whom he might (come to) see, **are becoming non-entities.**'

aruḷāy ākalō koṭitē *(na<u>rr</u>.195:1)*
[**aruḷāy** 'you will not show compassion'; **ākal** 'becoming']
'It is cruel that **you are not being compassionate.**'

ve<u>r</u>i e<u>n</u>a uṇarnta **vēla<u>n</u>** nōy maruntu **a<u>r</u>iyā<u>n</u> ākutal** a<u>nn</u>ai kāṇiya *(ku<u>r</u>u.360:1-2)*
[**a<u>r</u>iyā<u>n</u>** 'he will not know'; **ākutal** 'being, becoming']
'May mother see that the **Vēla<u>n</u>** (priest of the deity Muruka<u>n</u>) who considered the frenzy (dance as a cure for my lovesickness) **does not know** the (real) cure for (my love)sickness.'

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A NOTE ON THE VERB **āṉ**

GENERAL: The verb **āṉ** basically means 'to be content.' It is used in classical Tamil like any other verb, but bears a closer similarity to the verb **ā** 'to be' than to any other verb. Furthermore, classical Tamil negative forms of **āṉ** such as **āṉāṉ** 'he will not be content with doing ___ ; he will not stop doing ___ '; **āṉāḷ** 'she will not be content with doing ___ ; she will not stop doing ___ ', etc. are identical in form with some affirmative personal verb forms of **ā** in modern Tamil (cf. **āṉāṉ** 'he became ___ ; he started to ___ ', **āṉāḷ** 'she became ___ ; he started to ___ ', etc.) . Derivationally, however, the forms of **āṉ** and the forms of **ā** are different and do not bear any semantic connection. Therefore, a note on **āṉ** is necessary in this study.

FORMATION: In classical Tamil, the verb **āṉ** is attested in its past/completive forms or negative forms. In a past/completive form, which always expresses a positive sense, the past/completive marker **t** is suffixed to **āṉ** and other suffixes follow. In a negative adjectival participle form, **ā** is suffixed to **āṉ** to produce **āṉā** which can be understood as 'unending, relentless, discontented' as the opposite of the positive form **āṉṟu** 'being

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fulfilled, contented, contained; having reached a stage of calmness.' In all other attested negative forms of **āṉ**, a PNG suffix beginning with a long vowel is added directly to **āṉ**.

EXAMPLES

A) The following are the classical Tamil forms of **āṉ** which are not confused with any forms of **ā**. For each derived form of **āṉ**, the corresponding classical form derived from **ā** is also provided:

Forms of āṉ 'to be content'	*Forms of ā 'to be, to become'*
āṉṟu advp. 'being fulfilled/contented/calm *(puṟa.191:6)*	**āki** 'having become … ' *(aiṅk.359:1)*
āṉṟa adjp. 'fulfilled/contented; calm' *(puṟa.26:12)*	**āyiṉa** 'that which became … ' *(pati.19:18)* **ākiya** ' … who became …' *(kuṟu.252:2)*
āṉṟal verbal noun 'fulfillment, contentment' *(aka.168:3)*	**ākal** 'coming into being' *(aka.323:3)* **ākutal** 'being, becoming' *(aka.66:19)* **ātal** 'being; thriving' *(puṟa.91:10)*

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āṉṟaṉṟu 3rd person personal verb 'it is contented/calm' *(aka.350:5)*	**āṉatu** 'it became ... ' *(kali.147:3)* **āyiṉṟu** 'it became ... ' *(aiṅk.236:1)* **āyiṟṟu** 'it became ... ' *(kuṟu.325:6)* **ākiṉṟu** 'it is becoming ... ' *(naṟṟ.25:12)* **ākiṉṟatu** 'it is becoming ... ' *(aka.96:18)*
āṉṟaṉai 2nd person sing. personal verb; participial noun 'you are contented; be calm' *(aka.325:14)*	**āyiṉai** 'you have become ...' *(pati.52:26)*
āṉṟikam 1st person plural personal verb; imperative/optative 'let us be contented/calm' *(aka.74:12)*	**āyiṉam** *(naṟṟ.159:9)* **āyiṉem** *(aka.262:13)* **āyiṉēm** *(puṟa.141:9)* 'we became ... '
āṉṟiciṉ imperative/optative 'be contented/calm' *(kuṟi:34)*	**ākuvai** 'you will become ... ' *(puṟa.236:5)* **āka** 'May ... become ... ' *(puṟa.209:19)* **ākuka** 'May ... become ... ' *(aka.203:18)*

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	ākaṟka 'May it not become … ' *(aiṅk.4:6)*
āṉā negative adjectival participle ' … which is not contented' *(matu:211-214)*	**ākā** 'which will not be … ' *(naṟṟ.109:5)*
āṉā 3rd person neuter plural 'they are not contented' *(pati.47:8)*	**ākā** 'they will not … ' *(pati.53:21)*
āṉātu negative adverbial participle 'without being contented/calm' *(aka.3:10)*	**ākātu** 'without being … ' *(kuṟu.27:3)*
āṉāy 2nd person singular personal verb; participial noun 'you (who) are not contented/satisfied' *(aka.375:2; naṟṟ.193:3)*	**āyiṉai** 'you have become … ' *(pari.52:26)*
āṉṟavar 3rd person pl. participial noun 'X who are contented' *(pari.19:3)*	(not attested)
āṉṟōr 3rd person pl/hon. participial noun 'X who is/are contented' *(naṟṟ.233:8)*	(not attested)
āṉṟōḷ 3rd person feminine participial noun 'she who is contented' *(pati.55:1)*	(not attested)

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B) The following are the classical Tamil negative forms of **āṉ** which are likely to be confused with identical positive forms of **ā** in modern Tamil:

āṉīr: (2nd person honorific)

āmpal kuṟunar nīr vēṭṭāṅku ivaḷ iṭai mulai k kiṭantum **naṭuṅkal āṉīr**
(kuṟu.178:3-4)

[**naṭuṅkal** 'trembling, shaking, shivering'
< **naṭuṅku** 'to tremble, shake, shiver'
āṉīr 'you will not cease to ... ; you will not stop ... '
< **āṉ** 'to be content' + **īr** PNG]

'Although you are lying between her breasts, **you do not stop shivering** (out of thirst of passion) just as those who pick water-lilies wish for (drinking) water.'

'Although you are lying between her breasts, you shudder relentlessy just like those who pick water-lilies are thirsty for drinking water.'

āṉāḷ: (3rd person feminine)

palavum viṉaval āṉāḷ āki ... allal uḷappōḷ *(puṟa.160:24-25, 26)*

[**pala** 'many things'; **viṉaval** (verbal noun) 'enquiry, asking'
< **viṉa** 'to enquire'
āṉāḷ 'she will not stop' < **āṉ** 'to be content' + **āḷ** PNG;
āki advp of **āku** 'to become']

'she (my wife) who is distressed, **having become someone who is not contented with asking** (our child to do) **many things** (in order to distract him from being hungry)'

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'she (my wife) who is distressed, asking relentlessly (our child to do) many things (in order to distract him from being hungry)'
(Note that this example clearly shows that **āṉāḷ** and **āki** cannot be derived from the same root.)

āṉār: (3rd person human plural)
āṉāṉ: (3rd person masculine)

aṭṭu āṉāṉē kuṭṭuvaṉ aṭu toṟum **peṟṟu āṉārē** paricilar kaḷiṟē ... tol
nakar varaippiṉ avaṉ urai āṉāvē *(pati.47:1-2, 8)*
[**aṭṭu** advp of **aṭu** 'to kill, conquer';
peṟṟu advp of **peṟu** 'to obtain'; **urai** 'words'
āṉāṉ 'he will not stop' < **āṉ** 'to be content' + **āṉ** PNG;
āṉār 'they will not stop' < **āṉ** 'to be content' + **ār** PNG]
'(The king) Kuṭṭuvaṉ **did not stop killing** (his enemies). The suppliants **did not stop receiving** male elephants (as gifts from him). Words of (his) praise did not stop (being spoken) in the region of his ancient city.'

C) The following classical Tamil past/completive forms of **ā** 'to be' provide the clue that the **ṉ** in them is the contracted form of **iṉ**:

āṉatu: (3rd person neuter singular personal verb)

naṟavu uṇṭār mayakkam pōl kāmam **vēṟu oru pāṟṟu āṉatu** kollō
cīṟaṭi c cilampu ārppa iyaliyāḷ ivaḷ maṉṉō iṉi maṉṉum pulampūra
p pulleṉṟa vaṉappiṉāḷ ... *(kali.147:2-5)*
[**vēṟu** 'different'; **oru** 'one';
pāṟṟu adjectival noun < **pāl** 'section, side';
vēṟu oru pāṟṟu 'that which is on a different side'
āṉatu < ***āyiṉatu** 'it became' < **āy** advp of **ā** + **iṉ** + **atu** PNG;

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vēṟu oru pāṟṟu āṉatu 'it has become something that belongs to a different side']

'**Has** (her lover's) passion **turned to a different side** like the delusion of those who drank toddy? Alas, she used to go around (happily with) her anklets sounding on her small feet. Now, as loneliness surrounds her and her lustrous beauty gone, … '

āṉāl: (conditional "if")

āyar **emar āṉāl** āyttiyēm yām *(kali.108:9)*

[**ā** 'to be'; **āṉāl** < ***āyiṉāl** < **āy** + **iṉ** + **āl**]

'**If our kin are** cowherds, we are cowherdesses.'

āṉum: (concessive of fact "although")

niṉ **tavaṟu illāṉum** kaḷaiñar il nōy ceyyum kaviṉ aṟintu aṇintu tam vaḷamaiyāl pōttanta numar tavaṟu il eṉpāy *(kali.58:8-10)*

[**niṉ tavaṟu** 'your fault'; **illāṉum** < **il** 'to be non-existent' + ***āṉum** ***āṉum** < ***āyiṉum** 'although' < **āy** + **iṉ** + **um**][1]

'**Although it is not your fault**, do you (mean to) say that it is not/neither the fault of your kin, who know that your fascinating beauty would give incurable (love)sickness (to the onlookers) and still let you go dressed up (like this) because of their (pride of) wealth?'

[1] Cf. Nacciṉārkkiṉiyar's commentary on *kali.58:16*, where he says that **āyiṉum** is reduced as **āṉum**.

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āṉum: (concessive of supposition "even if")

> **eṉṉāṉum** pāṭu eṉiṉ pāṭavum vallēṉ *(kali.140:13)*
> [**eṉṉāṉum** 'whatever it is' < **eṉ** 'what' + ***āṉum**
> **āṉum** < ***āyiṉum** 'even if' < **āy** + **iṉ** + **um**]
> '**Whatever it is**, if you tell me "Sing," I am even capable of singing.'

A similar reduction process (**iṉ** > **ṉ**) is observed in the form **mēyiṉa** which becomes **mēṉa**: puṟavē oḷḷiḻai makaḻiroṭu maḷḷar **mēṉa** 'The small forests **were occupied** by your warriors and women with bright ornaments' *(pati.13:20-21)*. Here, **mēṉa** is derived from ***mēyiṉa** 'were occupied' < **mēy** (advp of **mē** 'to fill, spread, occupy') + **iṉ** + **a** PNG.

A Result of the Reduction (**iṉ** > **ṉ**)

In due course, the reduction from **iṉ** to **ṉ** led to the derivation of forms such as **āṉa**, **āṉavar** 'one who is ... ', **āṉālum** 'although', etc. in later Tamil. They are, in fact, contracted forms of **āyiṉa**, ***āyiṉavar**, ***āyiṉālum**, etc. Except **āyiṉa** (*pati.19:18*), these forms are not attested in classical Tamil.

Furthermore, this contraction led some later forms which are positive to bear a similarity to classical Tamil negative forms. For example, the positive form **āṉēṉ** 'I became ...', which is used in a later text, *maṇi.21:22*, is similar to the classical Tamil negative form **āṉāṉ**. Unlike the classical form, it is a contracted form and is derived from **ā** (**āy** advp. of **ā** 'to be' + **iṉ** + **ēṉ** PNG). Note that the non-contracted form **āyiṉēṉ** 'I became ...' is also used in the same later text: ayarppatu ceyyā aṟiviṉēṉ **āyiṉēṉ** '**I became** someone with a knowledge that does not fade' (*maṇi.23:93*).

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Arden:193.

SECTION 7

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A Special Note on the Form "**āṉa**"

The earliest attestations of the form **āṉa**, occurring in post-classical texts, provide an adjectival participle sense '... which/who became ... ': ēṉai aḷavaikaḷ ellām **karuttiṉil āṉa muṟaimai** 'the **manner** in which all the rest of logic **has become** a part **of** one's **intent/thinking**' *(maṇi.29:56)*; **kāvalaṉē āṉa-k-kāl 'while he has become a protector'***(muttoḷḷāyiram 92:3)*. Here, **āṉa** is a contracted version of the classical form **āyiṉa** '... which/who became ... .' This kind of **āṉa** is witnessed in modern Tamil expressions like avar āciriyar **āṉa pōtu 'when** he **became** a teacher.'

Now, consider the other kind of **āṉa** which is added to nouns in modern Tamil to generate adjectives like **aḻakāṉa** (**aḻaku** + **āṉa**) 'beautiful', **mōcamāṉa** (**mōcam** + **āṉa**) 'bad', etc.[2] Note that this **āṉa** is not attested in classical Tamil and when it does occur for the first time in a later **text**, the meaning is '... which is filled with ... .' The earliest occurrence of this **āṉa** meaning ' ... which is filled with ... ' is found in one of the didactic texts from the post-classical period: kōḷ uṇarntāl **tattuvam āṉa neṟi** paṭarum 'If one understands the precept, **the path** (which is) **filled with reality** will spread (in this world)' *(nāṉmaṇikkaṭikai 27:2-3)*. This **āṉa** seems to be a contracted version of the classical form **āṉṟa** 'that which is contented' with a related meaning ' X which is filled with ... .'

In the final analysis, it can be said that the form "**āṉa**" which is found in post-classical and modern Tamil owes its sources to two classical Tamil forms: **āyiṉa** (< **ā** 'to be') and **āṉṟa** (< **āṉ** 'to be content'). And modern Tamil **āṉāl** (conditional "if it is"), **āṉālum** (concessive of fact "although it is" or cencessive of supposition "even if it is"), **āṉavaṉ**, **āṉavaḷ**, **āṉavar**, **āṉatu**, and **āṉavai** (participial nouns such as "he who is," etc.), and **āṉēṉ**, **āṉāṉ**, **āṉār**, etc. (personal verbs such as "I became ...,"

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[2] Cf. Arden:193.

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etc.) owe their source to classical Tamil **ā** 'to be.' And, more importantly, classical Tamil negative verbs **āṉēṉ**, **āṉāṉ**, **āṉār**, etc. ought to be understood as different from identical modern Tamil positive forms.

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SECTION 7

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ADVERBS

GENERAL: Nominal and verbal forms which modify a verb in terms of distance, time, place, manner, and degree are here treated as "adverbs."[1]

FORMATION: There is more than one way to express an adverbial notion in classical Tamil.

(i) by using the bare stem;

(ii) by suffixation :

(a) **i** or **ku** is added to certain adjectival stems;

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[1] "Properly speaking, the Dravidian languages have no adverbs at all. Every word that is used as an adverb in the Dravidian languages is either a noun declinable or indeclinable, or a verbal theme, or the infinitive or gerund of a verb" (Caldwell: 555-556). Andronov (page 247) says, "Adverbs, that is unchangeable words with adverbial meanings, are not numerous in Tamil. For the most part these are adverbs of place, adverbs of manner and (less frequently) adverbs of time."

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(b) **ā(ka)**, **āṅku**, **āy**, **i**, **i<u>n</u>**, **um**, **e<u>n</u>a**, and **ai** are added to other stems[2]

(iii) by extending the use of an infinitive, an adverbial participle, or a neuter singular adjectival noun.

EXAMPLES

<u>Formation mechanism</u>: using the bare stem

ūr cēyttu e<u>n</u>ātu ... emmi<u>n</u>um viraintu **val eyti** ... nal il ... ni<u>nr</u>ōḷ eyti ... pi<u>nn</u>akam tīṇṭi ... tōyntan<u>r</u>u kollō ... e<u>n</u> neñcē

(aka.9:15, 17, 18, 20, 22, 23, 26)

[**val** 'be capable, skilled'; **eytu** 'to reach.' As an adverb, **val** provides the sense 'fastness.' **vallai** *(aiṅk.425:3)*, which is a variant of **val**, and **ollai** *(pari.6:72)* < **ol** 'be possible' are two other similar adverbs used in classical Tamil.]

'Rushing more than I without thinking that (her) town is far away, **reaching** there **fast**, and reaching/approaching the woman who is waiting for me in our good house, did my heart touch and immerse in her back yet?'

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[2] Most of these stems are nominal, as will be seen below. **ā(ka)** and **e<u>n</u>a** are infinitive forms of **ā** and **e<u>n</u>**. See "Case Markers and Postpositions," "The Particles," and "Comparison" for various uses of these suffixes. The suffix **ai** is found rarely in forms like **vallai** and **ollai**.

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Formation mechanism: suffixation

stem + **ā(ka)/āṅku/āy/i/iṉ/um/eṉa/ku**

Suffix *Structure and Example*

ā(ka):

It is the infinitive form of **ā** 'to be' and has a variant **āy**. It is added to a nominal, which in most cases is an adjectival noun. Both **ā(ka)** and **āy** give the senses 'in the manner of', 'for', 'with', or 'as.' See also "Metonymy and Metaphor."

(neuter singular negative adjectival noun + **ā**)

nī **iṉṉātā** t tuṟattaliṉ *(kali.53:12)*
[**iṉṉātā** 'in a cruel manner';
iṉṉātu 'that which is not pleasant; cruel' + **ā** 'as, to be, in the manner of']
'since you are renouncing her **in a cruel manner**'

(neuter singular affirmative adjectival noun + **āka**)

niṉ vayiṉ cēri cērā varuvōrkku eṉṟum aruḷal vēṇṭum aṉpu uṭaiyōy eṉa k kaṇ **iṉitāka** k **kōṭṭiyum** tēralaḷ *(naṟṟ.342:3-6)*
[**iṉitāka** < **iṉitu** 'that which is pleasant, sweet' + **āka**]
'She does not understand even if I **bend/slant and look at her sweetly** through the corner of my eyes saying "O affectionate one, you must be kind to those who come to your neighborhood." '

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(verbal noun + glide + **āka**)

nī **nakaiyāka** t **tuṉi ceytu** nīṭiṉum tuṟappu añci k kaluḻpavaḷ *(kali.10:14-15)*

[nakaiyāka
< **nakai** 'laugh' + glide **y** + **āka** 'to become, come into being']

'she whose eyes would be filled with tears, being afraid of your leaving even if you **sulk playfully** and continue to be in that state'

āṅku:

It is appended to a past/completive stem to provide an adverbial sense. When it is used as an adverb, it gives the sense 'thus, in the manner of.'

(past stem + **āṅku**)

pēey ayamoṭu **peṭṭāṅku** vaḻaṅkum kāṭu *(puṟa.238:4-5)*

[peṭṭāṅku < peṭṭ (< **peḷ** 'to desire') + **āṅku]**

'forest where the demon/ghost together with its group moves around **as it wishes'**

'forest where the demons/ghosts move around **as they wish** together with their group'

āy: This is a variant of **ā(ka)**. See above.

(adjectival noun + **āy**)

mēkalai kāñci vāku valayam ellām kavarum **iyalpiṟṟāy** t teṉṉavaṉ oṉṉāruṭai pulam pukkaṟṟāl … vaiyai vaṉappu *(pari.7:47-50)*

[iyalpiṟṟāy < iyalpiṟṟu adjp (< **iyalpu** 'nature') + **āy** 'as, with']

'The beauty of (the flood in the river) Vaiyai is such that it is like the southern king entering into (his) enemies' lands, **with the nature**

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of snatching women's (waist ornaments such as) mēkalai and kāñci and men's arm bracelets.'

(verbal noun + glide + **āy**)

vīḻunarkku **iṟaicciyāy** viral kavarpu icaikkum kōl ēḻum *(kali.8:9-10)*
[**iṟaicciyāy** < **iṟaicci** 'inner substance' + glide **y** + **āy**]
'all the seven strings which, being plucked by the (musician's) fingers, sound **profound/substantial** to those who desire it'

i[3]:

(nominal stem + **i**)

nikaḻnta vaṇṇam nī **naṉi uṇara** c ceppal āṉṟiciṉ *(kuṟi:33-34)*
[**naṉi** < **naṉ** (oblique of **nal** 'good') + **i**]
'I am (here) to reply/speak clearly, **so that** you **understand it well** as it happened.'

col **iṉi** maṭantai *(naṟṟ.155:8)*
[**iṉi** 'now' < **iṉ** 'this moment, today' + **i**]
'**Tell** me **now**, young lady.'

(verbal stem + **i**)

kuppai vēḷai **uppu ili** ventatai maṭavōr kāṭci nāṇi *(ciṟu:137-138)*
[**ili** 'without' < **il** 'to be absent' + **i**]
'embarrassed about ignorant people looking at the wild greens which boiled **without salt**'

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[3] This might be historically related to the "past/completive marker" **i**.

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iṉ:

This is added to a neuter singular adjectival noun. It gives the sense 'as', and may be translated into English as "-ly."

(neuter singular affirmative adjectival noun + **iṉ**)

nūl aṟi pulavar **nuṇṇitiṉ kayiṟu iṭṭu** t tēem koṇṭu ... perum peyar maṉṉarkku oppa maṉai vakuttu *(neṭu:76-77, 78)*
[**nuṇṇitiṉ** < **nuṇṇitu** 'that which is fine, nice' + **iṉ**]
'The learned people, knowledgeable in the texts, **laid down the rope nicely**, selected the directions, defined the abodes appropriate for kings with great names, and ...'

ceṉṟōṟai ... **nallitiṉ** iyakkum avaṉ cuṟṟattu oḻukkam *(malai:78, 80)*
[**nallitiṉ** < **nallitu** 'that which is good' + **iṉ**]
'the behavior/conduct of his kith and kin who would escort the visitors/guests **in a good manner**'

vālitiṉ virinta puṉ koṭi mucuṇṭai *(malai:101)*
[**vālitiṉ** < **vālitu** 'that which is white' + **iṉ**]
'the small mucuṇṭai vine, spread **in white**'

(oblique of neuter singular affirmative adjectival noun + **iṉ**)

ariya ellām **eḷitiṉiṉ koṇṭu** ... vēṇṭu pulattu iṟuttu mēmpaṭa marīiya vel pōr k kurucil *(matu:145, 150-151)*
[**eḷitiṉiṉ** < **eḷitu** 'that which is easy' + **iṉ** + **iṉ**]
'O Noble One, engaged in victorious wars, who **easily snatched / took hold** of all rare things (from different places) and camped wherever you wanted and fitted excellently.'

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peruma **uritiṉiṉ koṇṭu** āṅku p peyartal vēṇṭum *(aka.10:7-8)*
[**uritiṉiṉ** < **uritu** 'that which is proper, rightful' + **iṉ** + **iṉ**]
'Lord, you must **take** (her) **by** your **right/claim** (for her) and move away (to your town).'

um: This is appended to a neuter singular affirmative adjectival noun.

(neuter singular affirmative adjectival noun + **um**)

pirital eṇṇiṉai āyiṉ **naṉṟum aritu uṟṟaṉaiyāl** peruma *(aka.10:6-7)*
[**naṉṟum** < **naṉṟu** 'that which is good' + **um** (emphatic particle)]
'Lord, if you were to think of departing, **you have gotten** into **something very difficult.**'

peritum varuntiṉai *(aka.59:2, 3)*
[**peritum** < **peritu** 'that which is big' + **um** (emphatic particle)]
'You are grieving very much.'

eṉa: The meaning of **eṉa** is 'in the manner of, thus, so to say.' See also "Imitative Words."

(nominal stem + **eṉa**)

kuṟuka vantu kuvavu nutal nīvi **melleṉa** t **taḻīiyiṉēṉ** *(aka.49:6-7)*
[**melleṉa** < **mel** 'soft, gentle' + **eṉa**]
'Coming close (to her) and caressing (her) curved forehead, **I hugged her gently.**'

(mutated stem + **eṉa**)

naṉi pacantaṉaḷ eṉa viṉavuti ataṉ tiṟam yāṉum **teṟṟeṉa** uṇarēṉ *(aka.48:3-4)*
[**teṟṟeṉa** < **teṟṟ** (mutated stem) + **eṉa** < ***teḷ** 'to be clear' + **eṉa**]

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‘You are enquiring me why she has turned very pale. I also do not understand the reason **clearly**.’
(It is also possible to interpret **atan̲ tir̲am** to mean ‘its power.’)

ku: The only adjectival stem that takes this suffix to provide an adverbial sense is **nal** ‘good.’[4]

(adjectival stem + **ku**)

vil̲u p paṇṭam nāṭu āra **nan̲ku il̲itarum** āṭu iyal peru nāvāy *(matu:81-83)*
[**nan̲ku** < **nan̲** oblique of **nal** ‘good’ + **ku**]
‘the big swaying ship which is **sailing down nicely** for the country to be filled with the excellent things / supreme cargo’

<u>Formation mechanism</u>: extension

using adverbial participles, infinitives, or neuter singular adjectival nouns

Structure and Example

Adverbial Participles

ōṅki t **tōn̲r̲um** uyar varai *(aka.42:13-14)*
[**ōṅku** ‘to be lofty’; **tōn̲r̲u** ‘to appear’]
‘the high mountain which **appears lofty**’

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[4] Quite conceivably, direction words such as **kuṇakku** ‘east’, **kuṭakku** ‘west’, **vaṭakku** ‘north’, and **ter̲ku** ‘south’ can be said to contain this suffix.

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pu! **imilntu olikkum** icai *(matu:111)*
[**imil** 'to emit a low continuous sound, hum'; **oli** 'to sound']
'the music of birds **humming**'

Infinitives

kuruka vantu kuvavu nutal nīvi mellena t taliiyinēn *(aka.49:6-7)*
[**kuruku** 'to get close'; **vantu** advp < **var** 'to come']
'**Coming close** (to her) and caressing (her) curved forehead, I hugged her gently.'

notumalāḷan neñcu **ara** p **perra** en cirumutukkuraivi *(aka.17:8-9)*
[**aru** 'to be completely cut off from its source'][5]
'my long-awaited little girl who **won over** a stranger's heart **completely**'

nāṇina(ḷ) varuvōḷ vēṇṭāmaiyin **men mela vantu** ... ākam aṭaitantōḷē *(narr.308:3-4, 8)*
[**mel** 'soft, gentle, slow'][6]
'She, who came bashfully, **came very slowly** and rested on my chest because she did not like my departure.'

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[5] Compare modern Tamil aravē (ara + glide v + ē) 'completely.' The word **cirumutuk-kuraivi** is normally interpreted to mean 'a young woman who has ancient/old wisdom.' Here it is interpreted differently to mean 'long-awaited little girl': **ciru** 'small, little'; **mutu** 'old, ancient'; **kuraivi** (adjectival noun) < **kurai** ' what is needed, required' + **vi** (adjectival noun suffix).

[6] The duplication **men mela** is for emphasis and/or to denote the repetition of the action. See "Doublets and Stacks" in "Notes on Miscellaneous Items" for a discussion of similar items.

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uḷ il eṉṟūḻ viyaṉ kuḷam **niṟaiya** vīci p perum peyal **poḻinta** ... vaikaṟai *(aka.42:8-10)*
[**niṟai** 'to be full, fill up']
'daybreak (before) when big clouds **poured** heavily **filling** the wide empty tanks which were drying up in the scorching sun'

puraiya p **pūṇṭa** kōtai mārpiṉai *(aka.100:2)*
[**purai** 'to be high, stack up']
'You have a chest with garlands which you have **worn high** (as a pile).'

vaṭa pāl cempoṉ malaiyiṉ **ciṟappa** t tōṉṟum ... taḷarā irukkai *(peru:240-241, 242)*
[**ciṟa** 'to excel, surpass']
'unswerving residences which look **excellent** like the golden mountain (Mēru) in the north'

viṉai naṉṟu ātal **veṟuppa k kāṭṭi** *(aka.33:1)*
[**veṟu** 'to be overwhelmed']
'**showing decisively** that the act (of gathering wealth) will turn out to be good'

Neuter Singular Adjectival Nouns

neyyōṭu aiyavi appi **aitu uraittu** *(tiru:228)*
[**aitu** < **ai** 'soft, thin']
'smearing aiyavi (poppy seeds) with ghee and **chanting softly**'

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avaṉ cāṟu ayar mūtūr cēyttum aṉṟu **ciṟitu naṇiyatuvē** *(ciṟu:201-202)*
[**ciṟitu** < **ciṟu** 'little, small']
'His ancient town celebrating festivities is not very far either. It is **a little close.**'

oru kai paḷḷi oṟṟi oru kai muṭiyoṭu kaṭakam cērtti **neṭitu niṉaintu** *(mull:75-76)*
[**neṭitu** < **neṭu** 'long, deep'; **niṉai** 'to think']
'touching the bed with one arm, joining the bracelet on the other arm to the crown, and **thinking intensely** '

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COMPARISON

GENERAL: Actions, qualities, and results are the entities which enter into comparison. There seem to be three different ways of expressing what is normally understood by "degrees of comparison." For example, if one wants to compare two things, A and B, one way is to say that "A is like B" or "A does __ like B." Another way is to say, "compared to B, A is __ ." Yet another way is to place A in a group and say that "Among many __ , A is __ ." For the purposes of this study, the first of these options is called "plain/basic comparison," whereas the second and the last are referred to as the "comparative degree" and the "superlative degree" of comparison respectively.

FORMATION:

(a) Plain/Basic comparison is expressed by suffixation and periphrasis:

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(i) by suffixing **il/iṉ** to the nominative or the oblique form of a noun and following it with a verb form or an appellative noun when an action is compared;

(ii) by placing B in apposition with A when a quality or an action is compared;

(iii) by placing certain verb stems or participles between the two things, A and B, and following them with a verb form or an adjectival noun when actions or qualities are compared.[1]

(b) The comparative degree of comparison is expressed by suffixation and periphrasis:

(i) by adding **iṉum** or **ku** to a nominative or the oblique form of a noun and following it with a verb form;

(ii) when a quality is compared, the adjective expressing the quality is nominalized and the nominalized form follows the suffix **iṉ** or **ku**.

(c) The superlative degree of comparison is expressed by suffixation: **uḷḷum** is added to the plural form of a noun.

No person-number-gender distinction, nor a distinction between affirmation and negation is made by the affixes **il**, **iṉ**, **iṉum**, **uḷḷum**, and **ku**.

---

[1] These participles (e.g., **pōla** 'resembling') are usually taken as given lexical items or are treated as "particles." Note that only a few examples of verb stems which are placed between A and B for comparison are given below. Some other verbs which are used for comparison are **uṟaḻ**, **kaṭu**, and **ē y** as in **uṟaḻa**, **kaṭuppa**, and **ēyppa**.

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EXAMPLES

Plain/Basic comparison

(A and B are in apposition)

tuvar vāy *(poru:27)*
[**tuvar** 'coral'; **vāy** 'mouth']
'**coral** (like) **lips**'

Verb Form/Suffix *Structure and Example*

aṉṉa:

aṉṉa is basically a participle (< ***aṉ** 'to be of that nature'). It is followed by a nominal and so can be thought of as an adjectival participle. However, it is considered as a particle of comparison in the tradition.

(nominative stem + **aṉṉa** + nominal)

nīr p paṭu paruntiṉ irum **ciṟaku aṉṉa** nilam tiṉ **citāar** *(pati.12:19-20)*
[**ciṟaku** 'wings'; **citāar** 'rag']
'piece of **rag**, eaten by mud, **which is like** the big **wings** of a vulture suffering in (the rain) water'

nī vāḻtal īyā vaḷaṉ aṟu **paitiram aṉṉa āyiṉa paḻaṉam** tōṟum ...
tāmarai āmpaloṭu malarntu *(pati.19:17-20)*
[**paitiram** 'green fields'; **paḻaṉam** '(cultivated) fields']
'as lotuses bloomed together with water-lilies in **every field which turned out to be like** the **green fields** (of your enemies) on which you did not bestow (good) living'

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(oblique stem + **aṉṉa** + nominal)

maṇi k **kalattaṉṉa** mā itaḻ **neytal** *(pati.30:2)*
[**kalam** 'vessel, pot'; **neytal** 'blue water-lily']
'**blue water-lilies** which are **like** a **vessel** of blue gems'

arakkattaṉṉa nuṇ **maṇal kōṭu** *(pati.30:27)*
[**arakku** 'sealing wax'; **maṇal kōṭu** 'sand heap']
'fine **sand heaps** which are (red) **like lacquer**'

muttiṉ aṉṉa veḷ vī *(aka.335:20)*
[**muttu** 'pearl(s)']
'white flowers which are like pearls'

(oblique stem + case marker + **aṉṉa** + nominal)

kāciṉai aṉṉa ... kaṉi (*kuṟu.274:2*)
[**kācu** 'coin'; **kaṉi** 'fruit(s)'; **kāciṉ** oblique stem]
'**fruits** which are **like coins**'

(past/completive stem + **aṉṉa** + nominal)

kōṭu vārntaṉṉa veṇ pū t tāḻai *(naṟṟ.203:4)*
[**vār** 'to slice, comb'; **veṇ pū** 'white flower'; **kōṭu** 'tusks, conch']
'screwpines with **white flowers** which look **like sliced tusks/conches**'

aṉaiya: It is a variant of **aṉṉa**.

(nominal + **aṉaiya** + nominal)

aruntati aṉaiya kaṟpiṉ ... tāy (*aiṅk.442:4-5*)
'mother who has profundity/chastity like Aruntati'

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āṅku: It basically means 'thus, in that manner.' See also "Adverbs."

(past/completive stem + **āṅku** + verb)

arimāṉ vaḻaṅkum cāral piṟa māṉ ... iṉa nirai **neñcu atirntāṅku** ... neṭu nakar aracu tuyil īyātu **mātiram paṉikkum** maṟam vīṅku pal pukaḻ *(pati.12:5-8)*
[**neñcu** 'heart'; **atir** 'to tremble, shudder'; **mātiram** 'directions'; **paṉi** 'to shake']
'your fame, enhanced by your valor which **makes the directions tremble** without providing sleep to the (enemy) kings in their big palaces, just as on a mountain slope, where the king of animals / the lion moves around, **the hearts** of other animal groups **quake**'

vicumpu āṭu aṉṉam **paṟai nivantāṅku** p polam paṭai p polinta **veṇ tēr ēṟi** ... ceṉṟaṉaṉē *(kuṟu.205:2-3, 5)*
[**paṟai** 'flying'; **niva** 'to soar'; **veṇ tēr** 'white chariot'; **ēṟu** 'to climb on']
'**Like** the swans, playing in the sky, **soared in their flight**, he **climbed onto the white chariot** decorated with gold and left.'

il:

(nominative stem + **il** + verb)

muruṅkai vāṉ pū ... **uṭai tirai** p **pitirvil poṅki** muṉ kaṭal pōl tōṉṟala kāṭu *(aka.1:16, 18-19)*
[**uṭai** 'to break'; **tirai** 'waves'; **pitirvu** 'scattering'; **poṅku** 'to overflow']
'forest, where the big white flowers of the muruṅkai trees **overflow like the scattering / scattered drops of the breaking waves and** appear like the front of the ocean'

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'forests, which appear like the front of the ocean, where the big white flowers of the muruṅkai trees **overflow like the scattering/scattered drops of the breaking waves'**

iṉ:

(nominative stem + **iṉ** + verb)

muracam ... **urumiṉ** uraṟupu **cilaippa** oru tām ākiya perumaiyōr *(puṟa.366:1, 3-4)*
[**muracam** 'royal drum'; **urum** 'thunder'; **cilai** 'to sound deep']
'great people who became unique (in power), (their) **royal drums** roaring **deep like thunder'**

(nominative stem + **iṉ** + nominal)

nilam nīr vaḷi vicumpu eṉṟa **nāṉkiṉ aḷappu ariyaiyē** *(pati.14:1-2)*
[**nāṉku** 'four, the four things'; **aḷappu** 'measuring';
aru 'to be difficult']
'You are **difficult to be measured as the four**, namely, the earth, the water, the wind, and the sky.'

e(ṉ)ṉa:

e(ṉ)ṉa is basically a participle (< **eṉ** 'to utter, make a statement'). It is followed by a verb and so can be thought of as a verbal participle. However, it is considered to be a particle of comparison in the tradition.

(nominative stem + **e(ṉ)ṉa** + verb)

kāṇ taku **mati eṉṉa** k **katir viṭu taṇmai** *(kali.100:4)*
[**mati** 'moon'; **viṭu** 'to release/emit']
'the **cool of the rays emitted like the moon** which is beautiful to look at'
'the **cool of shining like the moon** that is pleasing to the eyes'

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pon̲ en̲a ... naṟu **vī tāam** ... pun̲n̲ai *(aka.360:17-19)*
[**pon̲** 'gold'; **vī** 'flowers'; **tā** 'to scatter, spread']
'the pun̲n̲ai (tree) whose fragrant flowers (with pollen) **spread like gold**'

(past/completive stem + **en̲n̲a** + verb)

piṭiyoṭu kaḷiṟu **puṇarnten̲n̲a** kuṟu neṭum tūmpoṭum muḻavu p **punarntu icaippa** *(aka.301:16-17)*
[**puṇar** 'to join'; **icai** 'to sound']
'the short pipes and the long pipes **joined** the drums **and sounded like** a bull elephant **joined** its female elephant'

nēr:

(nominative stem + **nēr** + nominal)

pon̲ **nēr** pacalai *(aka.172:18)*
[**pon̲** 'gold'; **pacalai** 'lovesick pallor']
'lovesick pallor **matching** gold'; 'lovesick pallor **like** gold'

purai:

(nominative stem + **purai** + nominal)

vēy purai paṇai t **tōḷ** *(aka.2:11)*
[**vēy** 'bamboo'; **tōḷ** 'shoulder(s)/arm(s)']
'firm rounded **shoulders/arms** which are **like bamboos**'

pōl(a):

(nominative stem + **pōl** + verb)
vimmi **aṟal pōl** ... mulai **nan̲aippa** ... evan̲ nin̲aipu vāṭuti *(naṟṟ.208:1-4)*
[**aṟal** 'black sand'; **nan̲ai** 'to wet']
'As you are sobbing and tears **wet** your breasts like **water on black sand**, what are you thinking about and wilting?'

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(nominative stem + **pōla** + verb)

nin̲ mun̲r̲iṇai **mutalvar pōla** nin̲r̲u nī ... **tavāaliyarō**
(pati.14:19-20, 22)

[**mutalvar** 'the first people, chief people, ancestors';
tapu > **tav(u)** 'to perish']

'**Like the ancestors** of your clan / previous group of kin, **may** you stay, prevail, and **not perish**.'

kūval kurāl ān̲ paṭu tuyar irāvil kaṇṭa uyartiṇai **ūman̲ pōla** t tuyar **por̲ukkallēn̲** tōḻi nōykkē *(kur̲u.224:3, 5-6)*

[**ūman̲** 'a mute person'; **por̲u** 'to bear with, tolerate, withstand']

'**Like a human mute** who is witnessing at night the agony of the brown cow which has fallen into the well, I am **not able to bear with** the suffering due to this (love)sickness.'

maruḷ: Literally, it means 'bewildered, be puzzled.'

(nominative stem + **maruḷ** + nominal)

vēy **maruḷ** paṇai t tōḷ *(aka.1:8)*

[**vēy** 'bamboo'; **tōḷ** 'shoulder(s)/arm(s)']

'firm rounded **shoulders/arms** (which are) **like bamboos**'

'firm rounded **shoulders/arms** which **bewilder the bamboos**'

mān̲a:

(nominative stem + **mān̲a** + verbal)

uri kaḷai **aravam mān̲a** t tān̲ē aritu cel ulakil **cen̲r̲an̲an̲**
(pur̲a.260:20-21)

[**aravam** 'snake'; **cen̲r̲an̲an̲** 'he left' < **cel** 'to go, leave for']

'**Like a snake** peeling its skin, he left for the rare world (of the gods).'

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Comparative Degree

Marker *Structure and Example*

i<u>n</u>: See "Case Markers and Postpositions" and "Notes on Miscellaneous Items" for other uses of **i<u>n</u>**.

(oblique stem + **i<u>n</u>** + nominal)

ita<u>n</u>i<u>n</u> koṭiyatu pi<u>r</u>itu o<u>nr</u>u illai *(na<u>rr</u>.322:2)*
[**ita<u>n</u>** < **itu** 'this one' + **a<u>n</u>**; **koṭiyatu** 'that which is cruel']
'There is nothing else which is **more cruel than this** one.'

i<u>n</u>um:

(oblique stem + **i<u>n</u>um** + nominal)

ni<u>n</u>ni<u>n</u>um maṭavaḷ ... a<u>n</u>nai *(aka.259:15-16)*
[**ni<u>n</u>** oblique of **nī** 'you'; **maṭavaḷ** 'she who is ignorant']
'your mother, **who is more ignorant/naive than you**'

(non-oblique stem + **i<u>n</u>um** + verb)

tūkkaṇaṅkuri̅i ni̅ṭu irum peṇṇai t toṭutta **kūṭi<u>n</u>um mayaṅkiya** maiyal **ūr** *(ku<u>r</u>u.374:5-7)*
[**kūṭu** 'nest'; **mayaṅku** 'to be confused; tangled'; **ūr** 'town']
'**the confused town** which is **more tangled**/confused **than the nest** which the tailor-bird strung on the tall dark peṇṇai (palm) tree'
(Note that the word **kūṭu** 'nest' appears in its nominative form, not in its oblique form **kūṭṭu**, as in modern Tamil.)

(oblique stem + **i<u>n</u>um** + verb)

pirinta **nammi<u>n</u>um iraṅki** arum poruḷ muṭiyātu āyi<u>n</u>um varuvar *(na<u>rr</u>.208:9-10)*
[**nam** < **nām** 'we'; **iraṅku** 'to sympathize, show empathy']

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'Feeling more sympathetic than we who are separated (from him), he will return even if the precious wealth (he is seeking) is not obtained.'

numminum tāṉ peritu **uvanta** uḷḷamōṭu ... iṉitu nōkki (*malai:559-560)*
[**num** (oblique stem) < ***nuṉ** 'your' (singular)'; **uva** 'to be delighted']
'he will look at you sweetly with a heart which is much **more delighted than you**, and ...'

ku: See "Case markers and Postpositions" and "Adverbs" for other uses of **ku**.

(nominative stem + **ku** + nominal)

vāliyōṟku avaṉ **iḷaiyaṉ** *(pari.2:20-21)*
[**vāli** (name of a mythological character);
iḷaiyaṉ 'one who is younger']
'He is younger than Vāliyōṉ (Balarāmaṉ).'

Superlative Degree

Marker *Structure and Example*

uḷḷum: See also "Case Markers and Postpositions."

(plural noun + **uḷḷum** + verbal)

vicumpu vaḻaṅku **makaḷiruḷḷum ciṟanta** cemmīṉ aṉaiyaḷ *(pati.31:27-28)*
[**makaḷir** 'women'; **ciṟa** 'to excel, surpass; to be eminent']
'She is like the red star (Aruntati) which is **the most excellent among the women** who move around in the sky (in the form of stars).'

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IMITATIVE WORDS

GENERAL: Classical Tamil poems abound with certain words which are used basically to imitate or describe sounds, qualities, states of being, or actions. These words function like adverbs of comparison which compare two or more items on the basis of their attributes and actions. Tamil grammatical tradition does not provide a technical term for these words, which are here called "imitative words."

USAGE: The quotative **en̲** 'thus, to be in the manner of, to utter' is suffixed to imitative words, and the "imitative stem" thus derived is used as a verb stem. Only a few examples are given below.

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EXAMPLES

Formation mechanism: imitative word + eṉ ___

Imitative Item *Structure and Example*

iḻum: It describes certain sounds.

(iḻum + eṉ)

iḻum eṉ cummai iṭaṉ uṭai varaippu *(poru:65)*
[**cummai** 'noise']
'the **noise** (which sounds like) "**iḻum**" '

(iḻum + eṉa)

cēṇ niṉṟu iḻum eṉa iḻitarum **aruvi** *(tiru:315-316)*
[**eṉa** < **eṉ**; **iḻitaru** 'to flow down'; **aruvi** 'waterfall']
'the waterfall which flows down from a very long distance echoing (the sound) **iḻum**'

ñerēr: It describes or imitates the suddenness of actions and sounds.

(ñerēr + eṉa)

imaittōr viḻitta māttirai **ñerēr eṉa** k kuṇakku eḻu tiṅkaḷ kaṉai **iruḷ akaṟṟa** *(puṟa.376:7-8)*
[**eṉa** < **eṉ**; **iruḷ akaṟṟa** 'to remove the darkness']
'as the moon, rising in the east, **removed** the thick **darkness instantly** in a moment (that would normally take for) those who were closing their eyes to open'

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ālaitoṟum **ñerēr eṉa** k **kaḻai** ... **uṭaikkum** karumpiṉ ēttam

(malai:340-341)

[**eṉa** < **eṉ**; **kaḻai** 'cane'; **uṭaikkum** adjp of **uṭai** 'to break']

'the sound of **sugarcanes that are being broken fast** at every mill'

teḷ: It refers to the clarity of actions.

(teṟṟ + eṉa)

ataṉ tiṟam yāṉum **teṟṟeṉa** uṇarēṉ *(aka.48:3-4)*

[**teṟṟ** mutated stem < **teḷ** 'to be clear'; **uṇar** 'to realize, understand']

'I too did not **clearly** understand its nature.'

mel: It describes soft, slow, gentle, and subdued qualities or actions.

(mel + eṉa)

celva cēṟum em tol pati p peyarntu eṉa **melleṉa k kiḷantaṉam** āka

(poru:121-122)

[**eṉa** < **eṉ**; **kiḷantaṉam** 'we said']

'As **we said softly** and slowly, "Lord, we will proceed toward our ancient hometown," ...'

pul: It describes a lifeless or lusterless quality.

(pul + eṉṟa)

curam **pulleṉṟa** āṟṟa *(aka.1:15)*

[**eṉṟa** < **eṉ**; **āṟṟa** adjectival noun < **āṟu** 'path, way' + **a**]

'The forests have paths which are **lifeless**.'

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(pul + eṉṟāḷ)

poruḷ illāṉ iḷamai pōl **pul eṉṟāḷ** *(kali.38:15)*
[eṉṟāḷ 3rd person feminine personal verb < **e**ṉ]
'she who became lifeless like the youth of a man without money'

pai: It describes soft and gentle actions.

(pai + eṉa)

paiyeṉa k kaṭavuḷ vāḻtti **[eṉa** < **e**ṉ] *(aka.14:15-16)*
'praising the god **softly**'

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METONYMY AND METAPHOR

GENERAL: Metonymy and metaphor are figures of speech in which one thing is spoken of as if it were another. Explicit markers of comparison between entities are absent here.[1]

FORMATION: Metonymy and metaphor are expressed through two mechanisms.

(i) by extension:

a) using a word that is related to the intended referent

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[1] The traditional terms for metonymy are **ākupeyar** and **a<u>n</u>mo<u>l</u>ittokai**. The term for metaphor is **uruvakam**.

ākupeyar literally means 'a name which has become (the name for another)'; **a<u>n</u>mo<u>l</u>ittokai** 'a compound of other words' means that it is a compound the individual meanings of whose members are not the same as that of the sum total. In Tamil, **uruvakam** means 'a house for a form.' Normally, **uruvakam** is derived from Sanskirt **rūpaka**. Cf. The *Madras Tamil Lexicon*, page 449.

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in terms of its source, place, time, part, attribute, or action;

b) using a nominal compound;

(ii) by periphrasis:

(a) placing two nouns in apposition which are sometimes followed by the infinitive **ā(ka)** with the sense 'as (it is), as it becomes.'

EXAMPLES

Formation mechanisms: suffixation
using a related word
using a nominal compound
noun + noun ± **ā(ka)**

Structure and Example

A Related Word

pārvai yātta paṟai tāḷ viḷavu *(peru:95)*
[**pārvai** 'viewing' is a verbal noun < **pār** 'to view']
'the viḷa tree with a worn-out trunk onto which **a seeing (animal)** / trap animal is tied'
(In this context **pārvai** refers to an animal [deer] used as an object for show. Such animals are used in hunting to attract and trap other animals.)

turuvaiyoṭu **veḷḷai** cēkkum ... varaippu *(peru:153-154)*
[**veḷḷai** 'white' is an adjective. Here it refers to an animal (sheep) which is white.]
'the village where **the white** (sheep) lies down / goes to sleep with the red sheep'

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cūr **maruṅku** aṟutta cuṭar ilai neṭu vēl ... murukaṉ *(aka.59:10)*
[**maruṅku** 'vicinity, side.' Here it refers to people in the vicinity, kith and kin.]
'Murukaṉ, with a long spear with a shining leaf, who cut off / killed **the kith and kin** of the demon Cūr'

Nominal Compound

tiruntiḻai kaṇava *(pati.24:11)*
[**tiruntiḻai** 'perfect ornaments'
< **tiruntu** 'to be perfect' + **iḻai** 'ornaments'
Here it refers to a woman (the queen) wearing those perfect ornaments.]
'O the husband of **the woman wearing perfect ornaments.**'
(Note that this is a compound which is normally referred to as an **aṉmoḻittokai**.)

Noun + Noun: Each noun can be a compound.

māṉilamaṭantai *(ciṟu:1)*
[**māṉilamaṭantai < mā nila(m) + maṭantai**
mā 'vast' + **nilam** 'earth' + **maṭantai** 'lady']
'the **Lady Earth**'

kuḷavippaḷḷi *(ciṟu:46)*
[**kuḷavippaḷḷi**
< **kuḷavi** 'wild jasmine' + **paḷḷi** 'bed/place for reclining']
'bed of wild jasmine vine'

pāmpaṇaippaḷḷi *(peru:373)*
[**pāmpaṇaippaḷḷi < pāmpaṇai + paḷḷi**

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< **pāmpu** 'snake(s)' + **aṇai** 'support' + **paḷḷi** 'bed/place for reclining']
'bed of snake(s)'

īkaiccennukam *(ciṟu:113)*
[īkaiccennukam < īkai + cennukam
< **īkai** 'bestowing, beneficence' + **ce(m)** 'perfect' + **nukam** 'yoke/bondage']
'the **perfect bondage of beneficence**'

ellai taruṉaṉ *(poru:233)*
[ellai taruṉaṉ 'the sun'
< **ellai** 'shine, brightness; limit, boundary' + **taruṉaṉ** 'one who gives/provides']
'one who brings the shine'; one who defines/brings the **limit** of daylight'

Noun + Noun + **āka**: The first noun is metaphorically spoken of as the second.

vāḷ matil āka vēl miḷai uyarttu *(pati.33:7)*
[vāḷ matil āka 'the sword (serving) as a fortress'
< **vāḷ** 'sword' + **matil** 'fortress' + **āka** 'being/as']
'raising a fence of spears with **swords as the fortress**'

kaṇṇīr aruvi āka aḻumē tōḻi avar paḻamutir kuṉṟē *(naṟṟ.88:8-9)*
[kaṇṇīr aruvi āka 'tears as a waterfall.'
< **kaṇṇīr** 'tears' + **aruvi** 'waterfall' + **āka** 'as; as it becomes']
'My friend, his hill, where fruits are ripening, is crying with **waterfall(s) as its tears.**'

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nāṉu t **taḷai āka** vaiki māṇ viṉaikku uṭampu āṇṭu oḻintamai allatai ...
neñcam niṉ uḻaiyatuvē *(aka.29:21-23)*

[**nāṉu** t **taḷai āka** 'bashfulness as a restraint'
< **nāṉu** 'bashfulness'; **taḷai** 'restraint, bondage'; **āka** 'as']

'Except (for the fact) that my body was there, staying with **pride as** its **restraint** for the sake of the noble deed, my heart has (always) been with you.'

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61

NOTES ON MISCELLANEOUS ITEMS

Doublets and Stacks

Classical Tamil uses stems in a certain repetitive fashion that the resulting forms can be called "doublets" (**iraṭṭai-k-kiḷavi**) or "stacks" (**aṭukku**) after the tradition.[1] Traditional grammars and traditional commentators on classical Tamil poems seem to differ slightly in their consideration of these forms. The traditional grammar Tolkāppiyam, which is applicable to classical Tamil poetry, makes a distinction between these two types of "repetitives," whereas traditional commentators on poetry do not comment on the first type, the doublets (cf. Tolkāppiyam, collatikāram, Cēṉāvaraiyam, Rules 48, 411, and 424; the Old Commentary on *pari.2:75; 10:98).*

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[1] Modern scholars discuss similar forms in modern Tamil under the label "intensives": e.g., "Some notes on Dravidian intensives," by Murray B. Emeneau.

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Doublets (**iraṭṭai-k-kiḷavi**)

Three kinds seem to emerge in these forms. In the first kind, there is one stem with an adjectival quality which is repeated once. In the second, it is difficult to identify the repeated stem clearly as nominal or verbal. The third kind, which is different from the other two, has two stems which are nominal but convey opposite meanings.

One can determine their ultimate nominal or verbal quality in the first two kinds of doublets by the suffixes they take. It seems that the ultimate effect produced in the first kind is the intermittent characteristic or the intensity of the quality signified by the stem, while it is onomatopoeia in the second. In either case, a stem is repeated once resulting in a compound type (= $stem_1$ + $stem_1$), and subsequently a suffix is added to the stem on the right. The suffix then turns the duplicated stem into a nominal or a verbal form. Note that the first kind (the adjectival type) is used elsewhere in non-duplicated forms, while the second kind (the onomatopoeic type) is not.

As an example of a doublet of the first kind, consider timil cuṭar ... mīṉoṭu puraiya **paipaya imaikkum** tuṟaivaṉ 'The man from the shore-land where the flames of the lamps **twinkle gently**/intermittently like the stars' *(naṟṟ.199:8-10)*. Here, **pai** 'soft, slow, feeble' is the adjectival stem which is "doubled" as **pai + pai** and the suffix **a** is added yielding the adverbial form **paipaya** 'slowly and slowly.' Similarly, consider iṉa vaṇṭu ... **melmela icaikkum** cāral 'mountain slope where groups of bees **hum very softly** (now and then)' *(naṟṟ.176:8, 10)*. Here, **mel** 'soft' is the adjectival stem which is duplicated as **mel + mel** and the suffix **a** is added subsequently yielding the adverbial form **melmela** 'softly and softly; softly and slowly.'

Now, consider vaiyai taṉ nāṟṟam mītu taṭam poḻil tāṉ yāṟṟu vem nāṟṟu vēcaṉai nāṟṟam **kutukutuppa** 'as the thick groves **kindled / bubbled up** a warm smell from the entering flood above/beyond the smell created by (the river) Vaiyai ...' *(pari.20:12-13)*. This example illustrates the

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second kind of doublets, which is based on onomatopoeia. Here, **kutukutuppa** is an infinitive derived from **kutu + kutu + ppa**. The meaning of **kutu** is not transparent.[2] Now, consider makāar aṉṉa manti ... muttam ... eruntiṉ vayiṟṟu akattu aṭakki ... umaṭṭiyar ... putalvaroṭu **kilukili** āṭum ... koṟkai 'Koṟkai, where monkeys which are (dear) like children, pack the oyster shells with pearls and use them as **rattles** in their play with the children of the salt-merchant women' *(ciṟu:56-62)*. Here, the word **kilukili** 'rattle' (**kilu + kilu + i**) is a nominal. Similarly, in **kiṇkiṇi** kavaiiya oṇ ceñ cīṟaṭi 'small bright red feet which are covered with **small bells** *(tiru:13)*, **kiṇkiṇi** is a nominal derived from **kiṇ + kiṇ + i**. In the last two cases, the stems **kilu** and **kiṇ** give the onomatopoetic senses of rattling and jingling. Note that such stems are not used in classical Tamil poetry in a non-duplicated form.

The third type of doublet is basically different from the other two discussed above. In this type, two different nominal stems occur successively and seem to form a unit, so it has drawn the attention of traditional commentators. Both stems sound alike, and the stem on the right provides an opposite meaning to the one on the left. For example, consider **etir kutir** ākiṉṟu atirppu 'The echo (**atirppu**) is becoming **a substantial response** to the **confrontation**' *(pari.8:21)*. In this context, **etir** means 'facing, confrontation' (verbal noun) originating from the stem **etir** 'to confront', whereas **kutir** means 'substantial recepticle.' Similarly, consider **ēṟu māṟu** ēṟkum i-k-kuṉṟu 'This hill receives (**ēṟkum**) an acceptance/acknowledgement (**ēṟu**) as an opposition (**māṟu**)' *(pari.18:6)*. Here, **ēṟu** is derived from **ēl** 'to accept, acknowledge, receive.'

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[2] Quite conceivably, it means 'bundling, shrugging' and is related to **kūtir** which refers to the cold season. Cf. classical Tamil noun **kutir** which refers to a granary and modern Tamil usages **kutu kutu** 'shrugging/shivering in a feverish state' and **kutūkalam** 'excitement.' The Old Commentary on *pari.20:12-13* translates **kutukutuppa** as 'wishing for', the significance of which is not obvious.

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In fact, there is nothing special about the constructions **etir kutir ākiṉṟu** and **ēṟu māṟu ēṟkum**, except that they contain pairs of words (**etir** and **kutir**; **ēṟu** and **māṟu**) which convey opposite meanings within the pair. In both formations, the first two words (**etir, kutir**; **ēṟu, māṟu**) can be perceived as the "objects" of the third word which is the main verb (**ākiṉṟu, ēṟkum**). More importantly, each of these words (**etir, kutir, ēṟu**, and **māṟu**) is used elsewhere in isolation with its specific meaning. One traditional commentator notes that **etir kutir** and **ēṟu māṟu** are **ulaka vaḻakku** 'worldly usages' or "non-poetic usages" (cf. Parimēlaḻakar's commentary on *pari.8:21* and *pari.18:6)*.

Stacks (**aṭukku**)

In a "stacked" construction, a nominal or a verbal form is repeated once or twice. The repeated nominal forms express a sense of multiplicity or distribution, while the repeated verb forms express intensity, certainty, urgency, and repetition of the action of the verb. This stacking technique seems to be somewhat productive in the sense that one finds in classical Tamil constructions in which the first form in the stack is a verbal noun which is followed by a finite form derived from the same stem, normally to express intense negation or a sense of unexpectedness/surprise. For examples of stacked constructions expressing possibility or probability, see "Concessive of Supposition."

To understand how the sense of multiplicity is expressed by stacking, consider **nirai nirai** piṭi cela 'as **row after row** (**many herds**) of female elephants passed by' *(pari.2:26)*. Here, the nominal **nirai** 'row' is repeated once to denote the multiciplicity of the elephants. Consider, **kaṭumpoṭum kaṭumpoṭum** paravutum, literally, 'Along with our **relatives** and **relatives** we pray to you', meaning 'We and the multitude of our kith and kin pray to you' *(pari.2:75)*. Note that here, the nominal **kaṭumpu** 'relatives, family, kith and kin' is declined first (**kaṭumpu** + **oṭu** associative case marker) to

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which the particle **um** 'and' is added. Then the whole form **kaṭumpoṭum** is repeated once.

Now, notice the distributive sense expressed in the example **avar avar ēvalāḷaṉum** nīyē **avar avar cey poruṭku** araṇamum nīyē 'You are the performer of **their** (= everyone's) **respective tasks**. And you are the guard for **their respective deeds**' *(pari.4:72-73)*. Here, **avar** 'they' is repeated once and followed by **ēvalāḷan** to mean 'performer of their/everyone's respective tasks.' Then it is followed by **cey poruḷ** to mean 'their respective deeds.' Similarly, consider āṅka iṉpamum kaviṉum aḷuṅkal mūtūr **naṉpala naṉpala naṉpala**. Literally, it means 'Thus, the pleasure and beauty in the noisy ancient city are **good-many, good-many, good-many**.' The repetition of **naṉpala** 'good many' (< nal 'good, lovely' + pala 'many') denotes the multiplicity of good things in the city (of Madurai) mentioned in this context. Note that the form **naṉpala** is repeated twice to make the stack. Now, consider pētai **piṟaṅkal iṭai iṭai** p pukku 'the naive woman went between the rocks and ...' *(pari.19:58-59)*, which is slightly different. Here, **iṭai** 'between' is repeated once and follows **piṟaṅkal** to mean 'between the rocks.' Awkward as it may sound in English, it must be understood that the repetition **iṭai iṭai** means 'between and between', meaning that the woman mentioned here went more than once between more than two rocks.

Now consider an example illustrating intensity: kōtai kōl āka **iṟukiṟuka yāttu** p puṭaippa 'as she **tied** (him) up **very tightly** and beat (him) up with her garland' *(pari.9:39-40)*. Here, **iṟukiṟuka** 'very tightly' is derived from the repetition of the infinitive **iṟuka** < **iṟuku** 'to be tight.' As another example, consider māṇ pakaḻi aram tiṉ vāy **pōṉm pōṉm pōṉm**. 'The fine arrows (i.e., women's eyes) **are certainly like** the edges (i.e., blades of arrows) sharpened by a saw' *(pari.10:97-99)*. Here, the form **pōṉm** 'is like' is repeated twice expressing the certainty of the comparison.

When an imperative form is stacked, there is a sense of urgency or hastiness in the expression. For example, consider nillu nī nallāy makaḷirai

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maintuṟṟu amarpuṟṟa maintar akalam kaṭikuvēm eṉpavai yārkkāṉum muṭi-poruḷ aṉṟu **muṉiyal muṉiyal** 'Stop, O lovely woman! It is not possible for anyone to abstain from the wide chests of strong men who, with strength, desire women. (So) **do not hate! Do not hate!**' Here, the negative imperative form **muṉiyal** (< **muṉi** 'to hate, dislike' + **al** suffix) is repeated once giving a sense of urgency, haste, or anxiety. For another example of this kind, consider naṟum taṇ mārvaṉ **iṉṉiṉi** vārā māṟu kol ... eṉ nutal pacappatu 'My lovely forehead is turning pale. Is it in response to the fact that the man with a cool good-smelling chest is not here **right now** / has not yet come, I wonder' *(aiṅk.222:2, 3, 4)*. Here, **iṉṉiṉi** 'right now' is the result of duplicating **iṉ** 'now.'

As for the sense of a repetitive action, consider pāṭunar **koḷa-k-koḷa** k kuṟaiyā c celvattu c ceṟṟōr **kola-k-kola** k kuṟaiyā t tāṉai 'wealth that has not become less (even) **as** the singers **took**/received it (again and again); the army that has not become less (even) **as** the enemies **killed** it (again and again)' *(paṭi.82:12-13)*. First, the infinitive **koḷa** 'to take, receive' is repeated once (**koḷa-k-koḷa**) expressing the repetition of the action and then another infinitive **kola** 'to kill' is repeated once (**kola-k-kola**) to convey a similar sense.

Consider kuṟavaṉ makaḷ **āṇai kūṟalō kūṟēl** '**Don't** you **ever swear** by the name of the woman (Vaḷḷi) from the hill-tribe' *(pari.8:69)*. First, **kūṟal**, which is a negative verbal noun (< **kūṟu** 'to state/proclaim') is followed by the particle **ō**. Then the verb **kūṟu** is used in the negative imperative form, **kūṟēl** 'do not proclaim', to complete the stack. Similarly, consider iṉi yāṉ **uṇṇalum uṇṇēṉ vāḻalum vāḻēṉ** 'Now, **I won't ever eat; I won't ever live**' *(kali.23:7)*. Here, **uṇṇalum uṇṇēṉ** is based on the verb stem **uṇ** 'to eat' and **vāḻalum vāḻēṉ** on **vāḻ** 'to live/prosper/thrive.' In each stack, the first form is a verbal noun (**uṇṇal** 'eating', **vāḻal** 'living/thriving'), while the second is a negative finite verb (**uṇṇēṉ** and **vāḻēṉ**). Note that a particle (**um** 'even') intervenes between the two different verb forms (verbal noun and the finite verb).

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Certain Affixes

The affixes **a**, **aṉ**, **i**, **iciṉ**, **iṉ**, **u**, **ai**, **(k)k**, **ñ**, **(t)t**, **n**, **(p)p**, **m**, **y**, and **v** occur in more than one grammatical context, and therefore might cause some puzzlement in the reader. Because of the variety of tasks they perform, their original significance is not easy to infer. These affixes are not the only items which serve more than one grammatical task in classical Tamil. Similar items which occur only at the end of a word are included in the "Appendix." The present section does not propose to resolve the puzzle. Rather, it alerts the readers to the existence of the puzzle and provides relevant information.

a:

In addition to being a suffix, it occurs in morphophonemic situations as an enunciative vowel.

morphophonemic process	verinattōl	*(pari.21:5)*
	vampa māri	*(kuṟu.66:5)*

aṉ:

In addition to being a PNG, it occurs in the following contexts. Its basic function in nominal forms is to mark the obliqueness of the stem. Although it seems to carry the intrinsic meaning 'like', its significance in verb forms is not clear. In some contexts it seems to indicate a perfective aspect of the action denoted by the verb stem, but there is no consistent pattern.

adjectival noun	kālaṉa	*(kuṟu.7:1)*
case form	ataṉāl	*(mull:17)*
non-past participial noun	koḷvaṉa nāṭi	*(kali.82:19)*
	niṉaivaṉaḷ	*(kali.44:18)*

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oblique stem	ataṉ	*(kali.52:3)*
past participial noun	tuṇintaṉirkku	*(kali.8:7)*
past personal verb	kēṭṭaṉam	*(mull:17)*
preceding a case marker/postposition	ataṉ koṇṭu	*(aka.32:9)*

i:

In addition to being a PNG, it occurs in the following contexts. In morphophonemic situations, it is enunciative. In other contexts, it seems to indicate the "totality" of a quality or "completion" of an action.

adjective	peṟiya	*(puṟa.235:2)*
adverbial participle; past stem	vīci	*(matu:752)*
	vakaii	*(naṟṟ.120:5)*
causative form	uṟīyiṉaḷ	*(naṟṟ.8:5)*
morphophonemic process	tantāṟiyār	*(kali.84:32)*
	nōṉpiyar	*(naṟṟ.22:6)*
	tamiyaḷ	*(aka.5:2)*
	putitu	*(kali.53:5)*
	puttiyāṉai	*(kali.97:7)*

iciṉ:

Its original significance is not clear. Besides functioning as a PNG, it occurs in the following contexts.

imperative/optative	vaṭitticiṉ	*(puṟa.180:13)*
past participial noun	paṭaitticiṉōr	*(puṟa.18:23)*
past personal verb	ceṉṟiciṉōṉ	*(naṟṟ.300:6)*
preceding a particle	miḷimticiṉāaṅku	*(puṟa.139:13)*

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iṉ:

In addition to being a suffix, it occurs in the following contexts. It marks the obliqueness of the stem in nominal forms. As a case marker, it is used to denote a wide range of meanings. Its significance in verb forms is not clear. In some contexts it seems to indicate the perfective aspect of the action denoted by the verb stem, but there is no consistent pattern.

adjectival noun	erutti**ṉ**a	*(puṟa.387:7)*
adjectival participle	āyi**ṉ**a	*(pati.19:19)*
case form	matiyi**ṉ**ukku	*(kuṟu.395:4)*
oblique stem	ati**ṉ**	*(pari.11:36)*
past participial noun	vēṇṭi**ṉ**arkku	*(peru:444)*
past personal verb	vēṇṭi**ṉ**am	*(aka.26:15)*
	kavaiiyi**ṉ**aṉ	*(aiṅk.409:1)*
preceding a case marker/postposition	pōḻti**ṉ**kaṇ	*(kali.82:10)*

u:

Besides being a PNG and a verbal noun suffix, its basic function seems to be that of a formative/enunciative suffix.

adverbial participle	peytu	*(peru:96)*
morphophonemic process	nāṇukkuṟaivilaḷ	*(pari.12:49)*

ai:

In addition to being a PNG, it occurs in the following contexts. Its original significance is not clear.

accusative case form	ampalai nāṇi	*(kali.3:1)*

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adverb	vall**ai**	*(aiṅk.425:3)*
morphophonemic process	pārāṭ**ṭai**ppāl	*(kali.85:33)*
verbal noun	naṭ**ai**	*(naṟṟ.92:2)*

k(u):

In addition to being a case marker, it signifies the non-past/non-completive aspect of the action of the verb stem to which it is attached. It also has a non-causative/affective significance. It occurs in the following contexts.

adverb	naṉ**ku**	*(matu:82)*
comparison	vāliyōṟ**ku** ... iḷaiyaṉ	*(pari.2:20-21)*
formative suffix; glide	maḻuku	*(aka.5:12)*
	iḻuki	*(puṟa.281:3)*
	ciṟukiṭai	*(pari.10:106)*
imperative/optative	tīr**ka**	*(kuṟu.251:4)*
infinitive	niṟ**ka**	*(puṟa.126:13)*
negative forms	nuḻaikallā	*(puṟa.21:5)*
	ivarkallātu	*(kuṟu.287:6)*
	aṟikallāy	*(kali.95:26)*
	kaḷaikalam	*(kuṟu.400:2)*
participle, adjectival	kaṭkum	*(kuṟu.100:2)*
personal verbs, non-past	nukar**ku**	*(kuṟi:181)*
	ceykuvai	*(pati.36:14)*
	amaikum	*(aka.6:15)*
	kāṇkam	*(naṟṟ.81:9)*

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kk(u):

In addition to being a case marker, it signifies the non-past/non-completive aspect of the action of the verb stem to which it is attached. It also has a causative/effective significance. It occurs in the following contexts.

causative/effective	malarkkunar	*(puṟa.103:3)*
	tīrkka	*(puṟa.155:2)*
imperative/optative	ciṟakka	*(matu:194)*
infinitive	maṟakka	*(aiṅk.470:5)*
negative forms	paṟakkallā	*(matu:231)*
	niṟukkallātu	*(aka.198:2)*
	uraikkallāṉ	*(kali.37:5)*
participle, adjectival	niṉaikkum	*(puṟa.217:1)*
personal verbs, non-past	kākkam	*(puṟa.281:7)*
	irukkuvēṉ	*(kali.142:32)*
	puḷikkum	*(kuṟu.354:2)*

ñ:

It never occurs as a suffix at the end of a word. It occurs in adjectival nouns and non-past participial nouns, and basically indicates the non-past/non-completive aspect of an action/state.

adjectival noun	valaiñar	*(peru:274)*
non-past participial noun	eṟiñar	*(aka.71:11)*

t:

It never occurs as a suffix at the end of a word, but appears in the following contexts. It seems to have a completive significance, but not in negative forms. It also has a non-causative/affective significance. Its original signification is not clear.

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imperative/optative	pōṟṟuti	*(kali.65:9)*
infinitive	pukuta	*(pari.22:11)*
non-causative form	pukutum	*(naṟṟ.171:5)*
non-past stem	eṇṇutir	*(aka.5:16)*
negative form	ceyyāta	*(kali.81:27)*
past stem	peyt(u)	*(peru:96)*

tt:

It never occurs as a suffix at the end of a word, but appears in the following contexts. It seems to have a past/completive and/or causative/effective significance. It is the changed form of the word-final **m** in an oblique stem.

causative/transitive form	naṭatta	*(pari.10:43)*
	uyartta	*(tiru:158)*
imperative/optative	kātti	*(pari.6:86)*
oblique stem	ulakattu	*(puṟa.174:20)*
non-past personal verb	pulattiyāl	*(aka.39:25)*
past personal verb	viyarttaṉeṉ	*(kuṟu.84:1)*

n:

It never occurs as a suffix at the end of a word, but appears in adjectival nouns and non-past participial nouns. Basically, it indicates the non-past/non-completive aspect of an action/state.

adjectival noun	viṉainar	*(pati.62:16)*
non-past participial noun	piṟaḻna	*(pati.13:1)*
	malarkkunar	*(puṟa.103:3)*
	kuyinar	*(matu:511)*

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p:

It never occurs as a suffix at the end of a word, but appears in the following contexts. It basically signifies the non-past/non-completive aspect of an action. It also has a non-causative/affective significance.

infinitive; non-causative form	niṟ**pa**	*(aka.50:4)*
non-past personal verb	kāṇ**pa**l	*(pati.77:12)*
non-past participial noun	koṭ**pa**ṉa	*(kali.105:22)*

pp:

It never occurs as a suffix at the end of a word, but appears in the following contexts. It basically signifies the non-past/non-completive aspect of an action. It also has a causative/effective significance.

causative form	uṇar**pp**avaḷ	*(kali.72:4)*
	malar**pp**ōr	*(puṟa.179:3)*
	utir**pp**a	*(kuṟu.278:5)*
infinitive	maṟa**ppa**	*(puṟa.68:19)*
non-past participial noun	iru**pp**avar	*(aka.389:10)*
non-past personal verb	urai**pp**al	*(aka.28:2)*

m:

In addition to occurring as a suffix at the end of a word, it is found in the following contexts. Its original significance is not clear.

glide	kuḻu**m**a	*(matu:677)*
non-past form	uṇ**ma**r	*(pati.24:18)*

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y:

It basically signifies the past/completive aspect of an action, and occurs in the following contexts.

adverbial participle	ulāy	*(paṭṭ:233)*
glide	kōyil	*(neṭu:100)*
past form	viṉāyiṉaṉ	*(kali.68:16)*

v:

It never occurs as a suffix at the end of a word, but appears in the following contexts. It basically signifies the non-past/non-completive aspect of an action. It has a non-causative/affective significance.

glide, affirmative verb	nōval	*(aka.63:3)*
glide, negative verb	nōvēṉ	*(aka.63:3)*
non-past participial noun; non-causative		
	utirva	*(pari.2:44)*
non-past personal verb	aṟivēṉ	*(kuṟu.352:6)*
	vāḻval	*(puṟa.245:7)*

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ANALYSIS OF A FEW POEMS

GENERAL: Rules of sentence construction in Tamil poetry are not always predictable. Classical Tamil poetry, in particular, provides a challenge in that its narrative nature thrives on creating several kinds of structural suspense. Sometimes the poem has to be read until the last word to find the theme of the poem or the subject of the main sentence, as will be seen in the last poem discussed below.

The basic idea of a classical Tamil poem can be obtained from the verbs and nouns in it. The minute details about each noun and each verb contribute to the development of the poem. These details are either explicit or are embedded in the items surrounding each noun and each verb.

One can ask the following elementary questions about a classical Tamil noun: Who/What is it?; What sort of a thing/person is it?; Where is the thing/person?; and/or what does it / the person do? The meaning/identification of the noun gives the answer to the first question: Who/What is it? Example: **ma̱lai** 'cloud(s)' in the first poem *(aiṅkuṟunūṟu 423)* discussed below. The modifier (**mā** 'dark') preceding the noun **ma̱lai** and forming a compound with it gives the answer to the second question, what sort of a thing/person is it: **mā** ma̱lai 'dark cloud(s).' The verbs associated with the

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noun **maḻai** give the answer to the third question, what does it/the person do: **iṭiyūu** 'while thundering' and **corintaṉṟu** 'it poured.' Thus, **mā maḻai iṭiyūu** ... **corintaṉṟu ē** tells us that 'Dark clouds, poured, (while) thundering.'

Similarly, one can ask several elementary questions about a classical Tamil verb: What is the action indicated?; Who did/will do the action?; What precedes the action?; and/or in what manner is/will the action be done and so on. A personal verb contains information about the doer of the action indicated by the verb stem, whereas the noun(s) associated with the personal verb give(s) the answer to who/what did the action or what/who experienced the action. A verbal participle associated with the personal verb provides information about what precedes or will follow the action and the manner in which the action is done and so on. Example: The verb **corintaṉṟu** 'it poured' in the first poem discussed below *(aiṅkuṟunūṟu 423)* tells us that the doer of the "task of pouring" is a third person neuter singular "it." The noun **taḷi** 'raindrops' is the experiencer (i.e., the object) of the verb **corintaṉṟu** 'it poured.' The other noun associated with the personal verb corintaṉṟu is **maḻai** 'cloud(s).' The verbal participle **iṭiyūu** 'while thundering', an infinitive in this context, tells us that thunder precedes/occurs with the pouring of raindrops. Thus, the nominals (**mā**, **maḻai**, **taḷi**) and the verbals (**iṭiyūu**, **corintaṉṟu**) together present a picture of the rain: **mā maḻai iṭiyūu t taḷi corintaṉṟē** 'Dark clouds, thundering, poured raindrops.' In the final analysis, it seems that a stack of nominal modifiers and verbal participles is sufficient to fabricate a large poem from two basic units, a noun and a verb.

Broadly speaking, a classical Tamil poem is made of several units of meaning where each unit contains at least one of the following grammatical items: (i) a **noun**, declined or undeclined (ii) a **noun** preceded by an adjective, (iii) a **noun** followed by a postposition or particle, (iv) an **adjectival participle** followed by a noun or postposition, (v) a **verbal participle**, (vi) a **finite verb** followed sometimes by a particle, and (vii) an **imperative**. The term "breakpoint" is useful to refer to these items.

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A breakpoint marks the end of a nominal compound, noun phrase, postpositional phrase, or a verb clause. Furthermore, it bears a semantic relation to the word preceding it or following it or to the next breakpoint. Therefore, words which precede or follow a given breakpoint or participate in forming the nominal compound, noun phrase, postpositional phrase, or verb clause have to be taken together with the breakpoint for a meaningful interpretation.

If the breakpoint is a nominal (a noun, declined or undeclined, with or without a particle or postposition), then a link may exist either with the following word or the next break point. If the breakpoint is a verbal participle, it is linked, more often than not, to the next breakpoint rather than to the word immediately following it unless the latter is a breakpoint. A breakpoint which is an imperative may have a semantic relation with the preceding word, the following word, or the next breakpoint.

ANALYSIS OF THREE POEMS

In the preceding pages, certain conclusive statements have been made about the order in which affixes are joined to stems, the manner in which modifiers like the adjectives and adverbs precede the modified, and how nominal and verbal participles are related to their head nouns and main verbs. Three classical Tamil poems *(aiṅkuṟunūṟu 423, puṟanāṉūṟu 278,* and *akanāṉūṟu 9)* are analyzed now to illustrate how the various items in a poem are interconnected.

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aiṅkuṟunūṟu 423

The poem as it would appear in a printed text:

māmaḻai yiṭiyūut taḷicorin taṉṟē   மாமழை யிடியூஉத் தளிசொரிந் தன்றே
vāṇutal pacappac celavayarn taṉaiyē
                                    வாணுதல் பசப்பச் செலவயர்ந் தனையே
yāmē niṟṟuṟan tamaiyalam   யாமே நிற்றுறந் தமையலம்
āymala ruṇkaṇu nīrniṟain taṉavē   ஆய்மல ருண்கணு நீர்நிறைந் தனவே

Applying morphophonemic rules, the individually meaningful items can be separated as follows:

mā maḻai y iṭiyūu t taḷi corintaṉṟ(u) ē
    மா மழை இடியூஉ த் தளி சொரிந்தன்று-ஏ
vāḷ nutal pacappa c celav(u) ayarntaṉai ē
    வாள் நுதல் பசப்ப ச் செலவு அயர்ந்தனை-ஏ
yām ē niṉ tuṟant(u) amaiyalam
    யாம்-ஏ நின்-துறந்து அமையலம்
āy malar uṇkaṇ um nīr niṟaintaṉa v ē
    ஆய்மலர் உண்கண்-உம் நீர் நிறைந்தன -ஏ

Here, the various items in the poem are identified with their meanings:

item	meaning	grammatical identification
mā	dark/black	adjective
maḻai	cloud(s)	noun
iṭiyūu	thundering	infinitive < iṭi 'to thunder'
taḷi	raindrop(s)	noun

corintaṉṟu	it poured	personal verb 3rd person neuter singular < cori 'to pour'
ē	[theme separator]	particle
	[gives a sense of pity, anxiety]	
vāḷ	bright	adjective
nutal	forehead	noun
pacappa	becoming pale	infinitive < paca 'to turn pale'
celavu	journey	verbal noun < cel 'to leave'
ayarntaṉai	you have undertaken	personal verb, 2nd person singular < ayar 'to engage in, undertake'
ē	[theme separator]	particle
	[gives a sense of anxiety, lamentation, reluctance]	
yām	we	pronoun; 1st person exc.pl.
ē	[theme separator]	particle
niṉ	you	oblique of 1st person singular pronoun nī 'you'
tuṟantu	having renounced; renouncing	adverbial participle < tuṟa 'to renounce, depart from'
amaiyalam	we will not be calm	negative personal verb 1st person exc.pl. < amai 'to be calm, be at rest'
āy	wilt, droop, fade, select	verb stem
malar	flower(s)	noun
uṇ	eat, devour, enjoy	verb stem
kaṇ	eye(s)	noun
um	and, also, too	particle
nīr	water, tears	noun
niṟaintaṉa	they are filled with	personal verb, 3rd person neuter plural < niṟai 'to fill'

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ē [theme separator, marks the end of a poem] particle

The whole poem is paraphrased first without bringing in any knowledge of the literary conventions:

mā maḻai iṭiyūu taḷi corintaṉṟu ē
The dark cloud poured raindrops while thundering, indeed
vāḷ nutal pacappa celavu ayamntaṉai ē
But you have undertaken a journey while the bright forehead has turned pale
yām ē niṉ tuṟantu amaiyalam
We, on the other hand, cannot be calm, renouncing you
āy malar uṇ kaṇ um nīr niṟaintaṉa ē
Also the seductive eyes, which resemble fading/selected flowers, are filled with tears[1]

With a conventional understanding of the phrases in the poem, we can have the following interpretation:

The thundering dark cloud has poured raindrops, indeed[2]
But you have undertaken a journey as (your lover's) bright forehead has turned pale (due to the anxiety of separation)

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[1] The phrase **āy malar uṇ kaṇ** is ambiguous yielding more than one interpretation: 'eyes like fading flowers/selected flowers.' The interpretation of **āy malar** 'fading flowers' vs. 'selected flowers' depends on how one perceives the expression in the eyes of a woman whose lover, the hero, is about to depart on a journey without her.

[2] This line refers to the rainy season which is the time when the hero normally returns home to his lover/wife from various assignments such as seeking wealth or helping the king in war.

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Whereas, we (your lover and I, her female friend) cannot be calm separated from you
The seductive eyes (of your lover), which (now) resemble fading flowers, are filled with tears

A more elegant translation:[3]

Dark clouds
Thundering
Let loose their rain:
her bright forehead has gone pale
now that you're to go away.

Still, we haven't deserted you.
No peace for us
any more —

deadly eyes
fading like flowers
are flooded with tears.

Each line in this poem is a complete sentence, each of which has its main verb at the end of the line. Each sentence, except the last, contains a subordinate clause marked by a verbal participle (a breakpoint). The sentences are broken down into significantly meaningful units:

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[3] This translation was provided by David D. Shulman.

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Line 1: mā maḻai iṭiyūu t taḷi corintaṉṟ(u) ē

Meaningful units:

1.1. mā maḻai iṭiyūu 'dark cloud(s) thundering'

1.2. taḷi corintaṉṟu ē 'it poured raindrops'

Line 2: vāḷ nutal pacappa c celav(u) ayarntaṉai ē

Meaningful units:

2.1. vāḷ nutal pacappa
'while the bright forehead has turned pale'

2.2. celavu ayarntaṉai ē
'you have undertaken a journey'

Line 3: yām ē niṉ tuṟantu amaiyalam

Meaningful units:

3.1. yām ē 'we, on the other hand'

3.2. niṉ tuṟantu amaiyalam
'we will not be calm, renouncing you'

Line 4: āy malar uṇkaṇ um nīr niṟaintaṉa ē

Meaningful units:

4.1. āy malar uṇkaṇ um
'also the seductive eyes like fading flowers'

4.2. nīr niṟaintaṉa ē 'are filled with tears'

The first meaningful unit in Line 1 is **mā maḻai iṭiyūu**. The adjective **mā** 'dark' and the noun **maḻai** 'cloud(s)' constitute the nominal compound **mā maḻai** 'dark cloud(s)':

mā maḻai

['dark cloud(s)']

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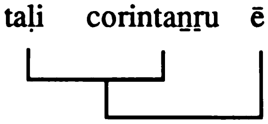
The head noun **maḻai** 'cloud(s)' in this compound functions as the subject of the infinitive **iṭiyūu** 'while thundering.' The sequence **mā maḻai iṭiyūu** 'dark cloud(s), while thundering' has an incomplete sense:

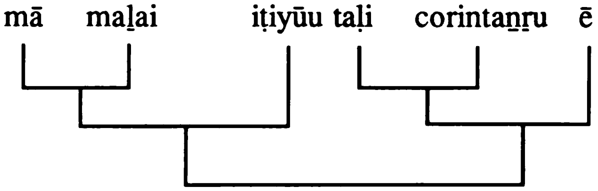
['dark cloud(s), while thundering']

This infinitive clause has its sense completed when taken together with the next unit **taḷi corintaṉṟu ē**, which has the following structure:



['It poured raindrops.']

The word **taḷi** 'raindrop(s)' is the object of **maḻai** 'cloud(s)' in the preceding unit. Taken together, **mā maḻai iṭiyūu taḷi corintaṉṟu ē** can be understood as 'Alas, the dark cloud(s) poured raindrops, while thundering.'



['The dark cloud poured raindrops while thundering.'][4]

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[4] In fact, the word **maḻai** means 'cloud' or 'clouds.' Here, the choice of the singular meaning is determined by the finite verb **corintaṉṟu** which is singular.

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Line 2, **vāḷ nutal pacappa celavu ayarntaṉai ē**, contains the subordinate clause **vāḷ nutal pacappa** 'as/whereas the bright forehead has turned pale' and the main sentence **celavu ayarntaṉai ē** 'you have undertaken a journey.' The three items in the subordinate clause (**vāḷ nutal pacappa**) are connected in the following way. The adjective **vāḷ** 'bright' and the noun **nutal** 'forehead' form the compound **vāḷ nutal** 'bright forehead', which in turn, functions as the subject of the infinitive **pacappa** 'as it turned pale.'

vāḷ nutal pacappa

['as the bright forehead has turned pale'][5]

The next meaningful unit **celavu ayarntaṉai ē** 'But you have undertaken a journey' is a complete sentence.

celavu ayarntaṉai ē

['But you have undertaken a journey.']

However, this unit is modified by the preceding clause **vāḷ nutal pacappa**.

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[5] Some might interpret **vāḷ nutal** as metonymically referring to the heroine whose forehead is talked about in this context.

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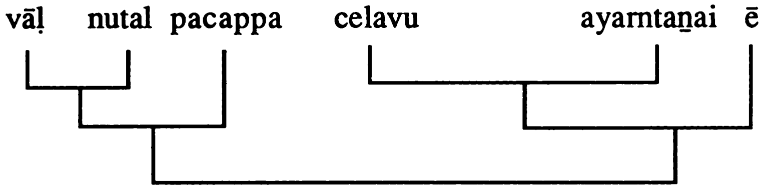
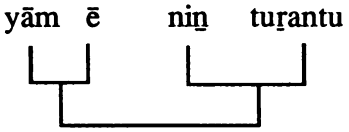


Line 3, **yām ē niṉ tuṟantu amaiyalam**, contains a subordinate clause **yāmē niṉ tuṟantu** 'we, on the other hand, renouncing you' and the main verb **amaiyalam** 'we will not be calm.'[6] The pronoun **yām** is the subject of the adverbial participle **tuṟantu** and the main verb **amaiyalam**. The oblique form **niṉ** is the object of the adverbial participle **tuṟantu**. The items in the adverbial participle clause **yāmē niṉ tuṟantu** can be connected as follows:



['We, on the other hand, renouncing you ...'][7]

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[6] It is possible to interpret **niṉ tuṟantu** as 'being separated from you.' The reason for interpreting the phrase literally to mean 'renouncing you' is as follows: (a) grammatically, **niṉ** serves as the object of **tuṟantu** rather than holding an ablative case relation ('from') with **tuṟantu** or anything else; (b) the time spoken of is the rainy season when the hero normally returns to her lover, but if the hero were to undertake a journey in the rainy season without his lover, it would only mean that he has the inner strength to do so. Thus, the speaker in the poem (the female friend of the heroine) seems to chide the hero, implying that whereas it might be possible for the hero to renounce his lover, it is not possible for his lover (and her female companion who has to comfort her) to renounce him.

[7] The particle ē is interpreted to give the sense 'whereas, on the other hand.'

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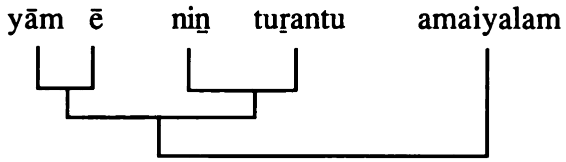
The main verb **amaiyalam** 'we will not be calm' has **yām** 'we' as its subject. Thus, Line 3 has the following structure:



['We, on the other hand, will not be calm renouncing you.']

Line 4, **āy malar uṇ kaṇum nīr nir̲aintan̲avē**, has the subject **āy malar uṇ kaṇ** 'seductive eyes (now) like fading flowers' and the main verb **nir̲aintan̲a** 'are filled (with tears)'.[8] The phrase **āy malar uṇ kaṇ** contains two nominal compounds (**āy malar**; **uṇ kaṇ**). The juxtaposition of these compounds poses an interesting problem. It is certain that **kaṇ** 'eyes' are compared to **malar** 'flowers.'[9] The question is whether the comparison is based on the similarity between the fading nature of the flowers and the sadness in the heroine's eyes or the similarity between the selected feature of beautiful flowers and the seductive beauty of the heroine's eyes? Grammar does not help the reader here. The compounds **āy malar** 'fading flowers' and **uṇ kaṇ** 'seductive eyes' can be connected thus:

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[8] Note that **uṇ kaṇ** is interpreted to mean 'seductive eyes' because **uṇ** means 'eat/consume/enjoy.' Some might interpret **uṇ kaṇ** to mean 'eyes which have eaten/consumed collyrium' on the basis of the fact that women beautify their eyes with collyrium.

Also 'seductive eyes' and 'eyes like fading flowers' may seem to provide conflicting images. One could ask 'How can fading eyes also be seductive?' and therefore might interpret **āy malar uṇ kaṇ** to mean 'seductive eyes like selected flowers.' As pointed out in note 1, the interpretation is determined by the reader's choice.

[9] See "Comparison" for an explanation of this kind of comparison.

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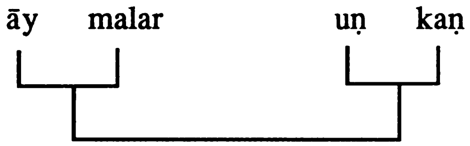
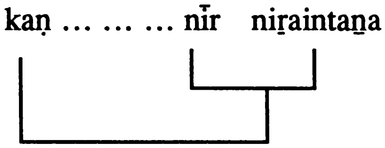


['seductive eyes (now) like fading flowers']

The particle **um** which is appended to **kaṇ** 'eyes' provides the sense 'and, also, too, moreover.' Therefore, the phrase **āy malar uṇ kaṇum** 'moreover, the seductive eyes like fading flowers' has an incomplete sense. The next part **nīr niṟaintaṉavē** 'They are filled with tears' in this line brings a complete sense to the whole line. The subject of the finite verb **niṟaintaṉa** is **kaṇ** and the object is **nīr**.



['The eyes are filled with tears.']

āy malar uṇ kaṇum nīr niṟaintaṉa means 'Also the seductive eyes, now like fading flowers, are filled with tears.' The particle **ē** appended to **niṟaintaṉa** marks the end of the poem and considering the tone of the whole poem, can be taken to provide a sense of reluctance and sympathy. In fact, the particle **ē** at the end of lines 1, 3, and 4 provides a mixed sense of anxiety, pity, reluctance, and sympathy.

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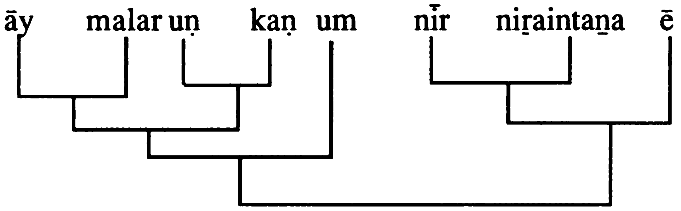

[Moreover, the seductive eyes, now like fading flowers, are filled with tears.']

The basic idea of the poem is this: 'The cloud has poured raindrops. You have undertaken a journey. We will not be calm when separated from you. Your lover's eyes are filled with tears.' The following items are sufficient to convey the basic idea: **maḻai** 'cloud(s)', **cori** 'to pour', **celavu** 'journey', **ayarntaṉai** 'you have undertaken', **amaiyalam** 'we will not be calm', **kaṇ** 'eye(s)', **nīr** 'tears', and **niṟaintaṉa** 'are filled.' However, they do not make up a poem; they are just a list of core words.

The development of core words into a poem is achieved through craftsmanship. Understanding the meaning of the words depends upon a good grasp of the grammar. An appreciation of the poem is achieved through knowledge of the poetic conventions.[10]

puṟanāṉūṟu 278

A poem which is slightly larger and more complex in syntax than *aiṅkuṟunūṟu 423* is discussed next. This poem, *puṟanāṉūṟu 278,* is about a heroic mother. The mother is disturbed by the rumour that her son faced defeat and retreated from the battle. Ashamed of her son's alleged defeat,

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[10] See "Theory of Classical Tamil Poetry" in this study and Ramanujan's *Poems of Love and War* (1985:231-297) for discussions of classical Tamil poetic conventions.

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the heroic mother takes an oath to tear off her breasts which nursed the (coward) son when he was a baby, if indeed he fled from the battle. With a sword in her hand, she proceeds to the battlefield, looks for her son, and finds out that he is among the fallen heroes. At that, she is ecstatic; her joy surpasses the joy she experienced long ago when she gave birth to him. The poem is given below after morphophonemic rules are applied:

narampu eḻuntu ulaṟiya nirampā meṉ tōḷ
நரம்பு எழுந்து உலறிய நிரம்பா மென் தோள்
muḷari maruṅkiṉ mutiyōḷ ciṟuvaṉ
முளரி மருங்கின் முதியோள் சிறுவன்
paṭai aḻintu māṟiṉaṉ eṉṟu palar kūṟa
படை அழிந்து மாறினன் என்று பலர் கூற
maṇṭu amarkku uṭaintaṉaṉ āyiṉ uṇṭa eṉ
மண்டு அமர்க்கு உடைந்தனன் ஆயின் உண்ட என்
mulai aṟuttu iṭuveṉ yāṉ eṉa ciṉaii
முலை அறுத்து இடுவென் யான் என சினைஇ
koṇṭa vāḷoṭu paṭu piṇam peyarā
கொண்ட வாளொடு படு பிணம் பெயரா
cem kaḷam tuḻavuvōḷ citaintu vēṟu ākiya
செம் களம் துழவுவோள் சிதைந்து வேறு ஆகிய
paṭu makaṉ kiṭakkai kāṇūu
படு மகன் கிடக்கை காணூஉ
īṉṟa ñāṉṟiṉum peritu uvantaṉaḷ ē
ஈன்ற ஞான்றினும் பெரிது உவந்தனளே

The poem can be rearranged according to its individually meaningful units:

narampu eḻuntu ulaṟiya nirampā meṉ tōḷ
நரம்பு எழுந்து உலறிய நிரம்பா மென் தோள்

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muḷari maruṅkiṉ mutiyōḷ

முளரி மருங்கின் முதியோள்

ciṟuvaṉ paṭai aḻintu māṟiṉaṉ eṉṟu palar kūṟa

சிறுவன் படை அழிந்து மாறினன் என்று பலர் கூற

maṇṭu amarkku uṭaintaṉaṉ āyiṉ

மண்டு அமர்க்கு உடைந்தனன் ஆயின்

uṇṭa eṉ mulai aṟuttu iṭuveṉ yāṉ eṉa ciṉaii

உண்ட என் முலை அறுத்து இடுவென் யான் என சினைஇ

koṇṭa vāḷoṭu paṭu piṇam peyarā cem kaḷam tuḻavuvōḷ

கொண்ட வாளொடு படு பிணம் பெயரா செம் களம் துழவுவோள்

citaintu vēṟu ākiya paṭu makaṉ kiṭakkai kāṇūu

சிதைந்து வேறு ஆகிய படு மகன் கிடக்கை காணூஉ

īṉṟa ñāṉṟiṉum peritu uvantaṉaḷ ē

ஈன்ற ஞான்றினும் பெரிது உவந்தனளே

The various items with their meanings and grammatical identifications:

item	meaning	grammatical identification
narampu	nerves, veins	noun
eḻuntu	rising	adverbial participle < eḻu 'to rise, swell'
ulaṟiya	dried, without luster	adjectival participle < ulaṟu 'to dry up, lose luster'
nirampā	not filled, empty	adjectival participle, negative < nirampu 'to be full'
meṉ	soft, tender	adjective
tōḷ	shoulder(s)	noun

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muḷari	thorny, bony	noun
maruṅku	waist	noun
iṉ	of, with	case marker, genitive
mutiyōḷ	old woman	adjectival noun
		3rd person feminine singular
		< mutu ‘old’
ciṟuvaṉ	small boy, son	noun
paṭai	weapon, arms	noun
aḻintu	having perished	adverbial participle < aḻi ‘to perish’
māṟiṉaṉ	he moved away	personal verb, past
		3rd person masculine singular
		< māṟu ‘to move away, retreat’
eṉṟu	thus, that	quotative, adverbial participle
		< eṉ ‘to say’
palar	many people	adjectival noun
		3rd person human plural
		< pal ‘many’
kūṟa	as (they) stated	infinitive < kūṟu ‘to state, declare’
maṇṭu	rushing	verb stem; here, adjectival participle
amarkku	in response to the army	dative case
		amar ‘war, warriors’
		kku, case marker
uṭaintaṉaṉ	he broke down	personal verb, past
		3rd person masculine singular
		< uṭai ‘to break down’
āyiṉ	if it is	conditional < ā ‘to be’
uṇṭa	sucked	adjectival participle
eṉ	my	oblique of yāṉ ‘I’
mulai	breasts	noun
aṟuttu	having severed	adverbial participle
		< aṟu ‘to sever, cut off’

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iṭuveṉ	I will throw down; drop	personal verb, 1st person singular < iṭu 'to drop'
yāṉ	I	pronoun, 1st person singular
eṉa	thus, that	quotative; infinitive of eṉ 'to think'
ciṉaii	getting angry	adverbial participle < ciṉa 'to get angry'
koṇṭa	(that which was) taken	adjectival participle < koḷ 'to have, take hold'
vāḷoṭu	with the sword	instrumental case vāḷ 'sword'; oṭu, case marker
paṭu	lying, dying, falling	verb stem paṭu 'to die, lie down'
piṇam	corpse	noun
peyarā	removing	infinitive < peyar 'to remove'
cem	red	adjective
kaḷam	field	noun
tuḻavuvōḷ	she who stirs up	participial noun, non-past 3rd person feminine singular < tuḻavu 'to stir up'
citaintu	having been deformed	adverbial participle < citai 'to be deformed'
vēṟu	different	noun
ākiya	that which/who became X	adjectival participle < āku 'to become'
paṭu	lying, falling	verb stem paṭu 'to lie down; fall; die'
makaṉ	son	noun
kiṭakkai	lying state	verbal noun < kiṭa 'to lie still'
kāṇūu	seeing, viewing	infinitive < kāṇ 'to see, view'
īṉṟa	when X gave birth	adjectival participle < īṉ 'to give birth'

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ñāṉṟiṉum	more than when	comparison ñāṉṟu 'time, moment' iṉum comparative marker
peritu	bigger, more	adjectival noun < per(u) 'big'
uvantaṉaḷ	she rejoiced	personal verb, past 3rd person feminine singular < uva 'to rejoice'
ē	indeed	particle

The lines in the poem are translated below according to their individually meaningful units:

narampu eḻuntu ulaṟiya nirampā meṉ tōḷ muḷari maruṅkiṉ **mutiyōḷ**
The old woman with emaciated waist and soft, dry, lean shoulders with visible veins
ciṟuvaṉ paṭai aḻintu māṟiṉaṉ eṉṟu palar kūṟa
as many people stated that the boy retreated, his weapons destroyed
maṇṭu amarkku uṭaintaṉaṉ āyiṉ
"if he broke down in response to the rushing army"
uṇṭa eṉ mulai aṟuttu iṭuveṉ eṉa **ciṉaii**
getting angry thinking, "I shall cut off and throw down my breasts which he sucked"
koṇṭa vāḷoṭu paṭu piṇam peyarā cem kaḷam tuḻavuvōḷ
she, who stirs up the red field,
moving the corpses with a sword
citaintu vēṟu ākiya paṭu makaṉ kiṭakkai **kāṇūu**
seeing the lying state of her dying son, deformed and different
īṉṟa ñāṉṟiṉum peritu **uvantaṉaḷ** ē
(she) rejoiced more than she did
when she gave birth to him

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Four major breakpoints can be identified in this poem: **mutiyōḷ** 'old woman', **ciṉaii** 'getting angry', **kāṇūu** 'seeing', and **uvantaṉaḷ** 'she rejoiced.' They hold semantic connections with the rest of the nouns, case markers, adjectives, and participles in the poem. The poem has developed around the details about these basic items, providing answers to questions such as 'What sort of an old woman?', 'Getting angry for what?', 'Seeing what?', and 'Why and how did she rejoice?'

The first **breakpoint** and the smaller units associated with it:

1. narampu eḻuntu ulaṟiya (adjectival participle clause)
   nirampā meṉ tōḷ (noun phrase)
   ['soft, dry, lean shoulders with visible veins']
2. muḷari maruṅku (compound)
   ['emaciated waist']
   iṉ (case marker) ['with']
   mutiyōḷ (noun) ['old woman']

The second **breakpoint** and the smaller units associated with it:

3. ciṟuvaṉ paṭai aḻintu maṟiṉaṉ eṉṟu palar kūṟa (infinitive clause)
   ['as many people stated that the boy moved away, his weapons destroyed']
4. maṇṭu amarkku uṭaintaṉaṉ āyiṉ (conditional clause)
   ['if he broke down in response to the rushing army']
5. uṇṭa eṉ mulai aṟuttu iṭuveṉ eṉa **ciṉaii** (adverbial participle clause)
   ['getting angry thinking
   "I shall cut off and throw down
   my breasts which he sucked" ']

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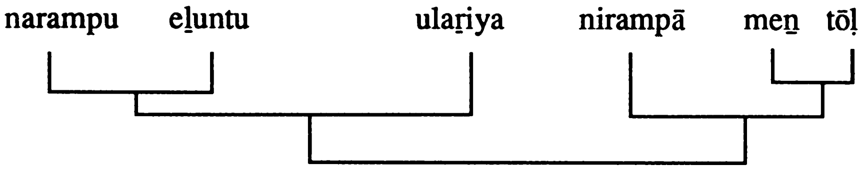
The third **breakpoint** and the smaller units associated with it:

6. koṇṭa vāḷoṭu paṭu piṇam peyarā cem kaḷam tuḻavuvōḷ
 (participial noun phrase)
 ['she, who stirs up the red field, moving the corpses with a sword']
7. citaintu vēṟu ākiya paṭu makaṉ kiṭakkai **kāṇūu** (infinitive clause)
 ['seeing the lying state of her dying son, deformed and different']

The fourth **breakpoint** and the smaller unit associated with it:

8. Īṉṟa ñāṉṟiṉum (comparison) ['more than the day she gave birth']
 peritu (adverbial) ['much']
 uvantaṉaḷ (personal verb)
 ['she rejoiced']
 ē (particle) [marks the end of the poem; sense of relief, appreciation]

The description of the old woman is couched in the larger phrase **narampu eḻuntu ulaṟiya nirampā meṉ tōḷ muḷari maruṅku**, which in turn includes the first two units **narampu eḻuntu ulaṟiya nirampā meṉ tōḷ** 'soft, dry, lean shoulders in which veins are swelling' and **muḷari maruṅku** 'bony/emaciated waist.'



['soft, dry, lean shoulders wherein the veins are swelling']

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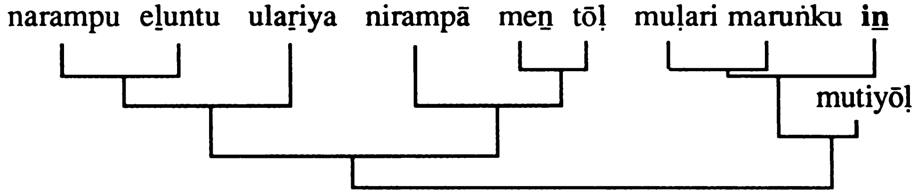
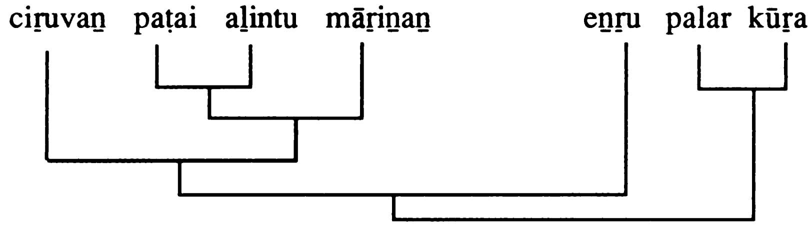
['thorny/bony waist']

The genitive case marker **iṉ** connects the phrase **narampu eḻuntu ulaṟiya nirampā meṉ tōḷ muḷari maruṅku** with the next item **mutiyōḷ**, which is a breakpoint.



['the old woman **with** emaciated waist and soft, dry, lean shoulders showing the veins']

The third unit is an infinitive clause embedding a finite sentence: **ciṟuvaṉ paṭai aḻintu māṟiṉaṉ eṉṟu palar kūṟa** 'as many people stated "The boy moved away, his weapons destroyed." '



['as many people stated: "The boy moved away, his weapons destroyed" ']

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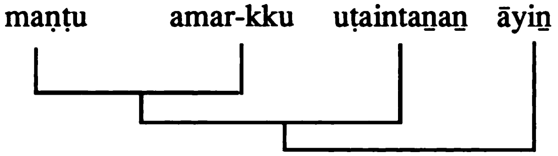
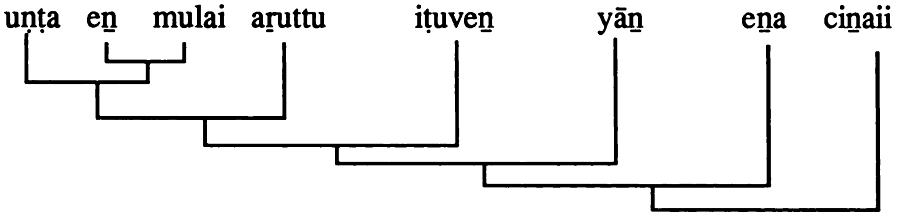
The fourth meaningful unit is a conditional clause: **maṇṭu amarkku uṭaintaṉaṉ āyiṉ** ‘if he broke down in response to the rushing army’



The fifth meningful unit is an adverbial participle clause embedding a finite sentence: **uṇṭa eṉ mulai aṟuttu iṭuveṉ yāṉ eṉa ciṉaii** ‘getting angry thinking “I shall cut off and throw down my breasts which he sucked.” ’



[‘getting angry thinking “I shall cut off and throw down my breasts which he sucked” ’]

The subject of **uṇṭa** is the same as the subject of **uṭaintaṉaṉ**, which is **ciṟuvaṉ** ‘the boy.’

The sixth meaningful unit ends with a participial noun embedding an infinitive clause: **koṇṭa vāḷoṭu paṭu piṇam peyarā cem kaḷam tuḷavuvōḷ** ‘she who stirs up the red field removing the corpses, which were lying around, with the sword she took’

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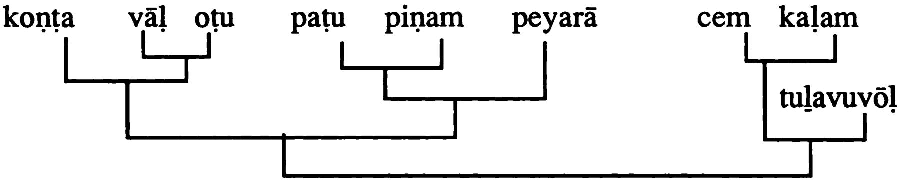
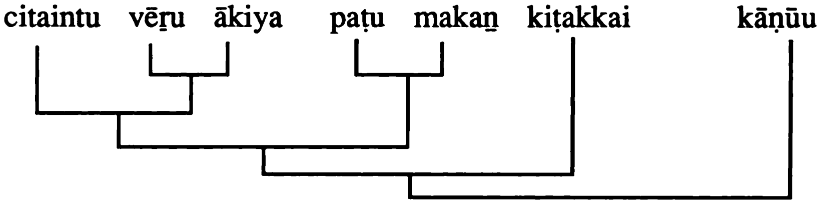


['she who stirs up the red field moving the corpses lying around with the sword she took']

The seventh meaningful unit is an infinitive clause: **citaintu vēṟu ākiya paṭu makaṉ kiṭakkai kāṇūu** 'looking at the state of her lying son, deformed and different.' This clause contains a large noun phrase **citaintu vēṟu ākiya paṭu makaṉ kiṭakkai** 'the lying state of the son who is deformed and has become different (dead).' The head noun **kiṭakkai** in this phrase is the object of the participle **kāṇūu**.



['looking at the state of her lying son, deformed and different']

The last meaningful unit is a finite sentence: **Īṉṟa ñāṉṟiṉum peritu uvantaṉaḷē** 'She rejoiced, indeed, more than when she gave birth to him.'

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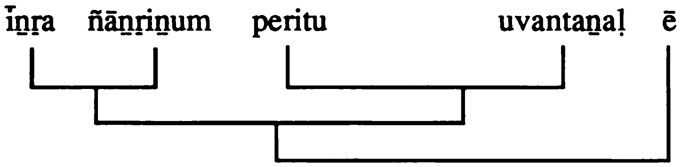

['She rejoiced, indeed, more than when she gave birth to him.']

The paraphrase:

When many people said that the boy with his destroyed weapons retreated (from the battlefield)
The old woman with emaciated waist and tender lifeless lean shoulders showing the veins
Got angry and thinking,
"I shall tear away my breasts which he sucked, if he
(in fact) broke down in response to the rushing army"
With her sword, moved the corpses, and while stirring up the red (battle)field
Looking at the lying state of her dead son, deformed and different
Rejoiced more than she did when she gave birth to him.

An aesthetic translation[11]:

The old woman's shoulders
were dry, unfleshed,
with outstanding veins;
her low belly
was like a lotus pad.

---

[11] This translation is by A.K. Ramanujan.

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When people said
her son had taken fright,
had turned his back on battle
and died,

she raged
and shouted,
    "if he really broke down
    in the thick of battle,
    I'll slash these breasts
    that gave him suck,"
and went there,
sword in hand.

Turning over body after fallen body,
she rummaged through the blood-red field
till she found her son,
quartered, in pieces,

and she rejoiced
more than on the day
she gave him birth.

akanāṉūṟu 9

The last poem taken here for analysis is a narration by a dramatis persona, the hero. The hero is returning to his woman after finishing the task he had undertaken. He is rushing through the forest hastening the fast horses of his chariot. But his heart, faster than himself, desiring the soft shoulders of his woman has already left him. He wonders whether the

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heart reached his woman who is waiting for him and has already found its joy as she caressed it. These thoughts formulate the hero's narration.

The poem is full of suspense and is very complex in structure. It is composed of just one sentence, the subject of which appears only as the very last word. Numerous nominal phrases and verb clauses are embedded in this sentence, and each of these phrases and clauses contains several smaller phrases and clauses. It is the stack of phrases that makes the poem structurally complex. The poem *(akanāṉūṟu 9)* as it appears in printed texts:

kolviṉaip polinta kūrṅkuṟum puḻukiṉ
கொல்வினைப் பொலிந்த கூர்ங்குறும் புழுகின்
villōr tūṇi vīṅkap peyta
வில்லோர் தூணி வீங்கப் பெய்த
appunuṉai ēyppa arumpiya iruppaic
அப்புநுனை ஏய்ப்ப அரும்பிய இருப்பைச்
ceppaṭar aṉṉa ceṅkuḻai akantō
செப்படர் அன்ன செங்குழை அகந்தோ
ṟiḻutiṉ aṉṉa tīmpuḻal tuyvāy
றிழுதின் அன்ன தீம்புழல் துய்வாய்
uḻutukāṇ tuḷaiya vāki ārkaḻal
உழுதுகாண் துளைய வாகி ஆர்கழல்
pāli vāṉiṟ kāloṭu pāṟit
பாலி வானிற் காலொடு பாறித்
tuppiṉ aṉṉa ceṅkōṭṭ iyaviṉ
துப்பின் அன்ன செங்கோட் டியவின்
neyttōr mīmicai niṇattiṟ parikkum
நெய்த்தோர் மீமிசை நிணத்திற் பரிக்கும்
atta naṇṇiya aṅkuṭic cīṟurk
அத்த நண்ணிய அங்குடிச் சீறூர்க்

koṭunuṇ ōti makaḷir ōkkiya
கொடுநுண் ஓதி மகளிர் ஓக்கிய
toṭimāṇ ulakkait tūṇṭurar̲ pāṇi
தொடிமாண் உலக்கைத் தூண்டுறற் பாணி
neṭumāl varaiya kuṭiñaiyō ṭiraṭṭuṅ
நெடுமால் வரைய குடிஞையோ டிரட்டுங்
kun̲r̲upin̲ oḻiyap pōki uranturantu
குன்றுபின் ஒழியப் போகி உரந்துரந்து
ñāyir̲u paṭin̲um ūrcēytt en̲ātu
ஞாயிறு படினும் ஊர்சேய்த் தெனாது
tun̲aipari turakkum tuñcāc celavin̲
துனைபரி துரக்கும் துஞ்சாச் செலவின்
emmin̲um viraintuval leytip pan̲māṇ
எம்மினும் விரைந்துவல் லெய்திப் பன்மாண்
ōṅkiya nallil orucir̲ai nilaiip
ஓங்கிய நல்லில் ஒருசிறை நிலைஇப்
pāṅkarp palli paṭutor̲um paravik
பாங்கர்ப் பல்லி படுதொறும் பரவிக்
kan̲r̲upuku mālai nin̲r̲ōḷ eytik
கன்றுபுகு மாலை நின்றோள் எய்திக
kaikaviyāc cen̲r̲u kaṇputaiyāk kur̲ukip
கைகவியாச் சென்று கண்புதையாக் குறுகிப்
piṭikkai an̲n̲a pin̲n̲akam tīṇṭit
பிடிக்கை அன்ன பின்னகம் தீண்டித்
toṭikkai taivarat tōyntan̲r̲u kollō
தொடிக்கை தைவரத் தோய்ந்தன்று கொல்லோ
nāṇoṭu miṭainta kar̲pin̲ vāṇutal
நாணொடு மிடைந்த கற்பின் வாணுதல்
antīṅ kiḷavik kur̲umakaḷ
அந்தீங் கிளவிக் குறுமகள்

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meṉṟōḷ peṟanacaiic ceṉṟaveṉ neñcē
மென்றேள் பெறநசைஇச் சென்றவென் நெஞ்சே

The paraphrase:

I wonder whether
my heart which left me
desiring the soft shoulders
of the young woman with bright forehead,
sweet words, and bashfulness blended with profundity
leaving the hills (behind)
where the rhythmic beat
from the mortar pounded with ornamental pestles
raised by women with thin curly hair
alternates with the owls
in the tall dark mountain
in the small town with nice residences
that is close to the forest
where in the elevated path, red like coral
the soft ends of the stamens, sweet as butter
scratched all inside the red copper-like shoots
of the *iruppai* (tree)
which has put out buds resembling the tips
of shining arrows that are tightly packed
in the quivers by bowmen for the task of killing
developed holes that one can see, and
loosening from their calyx

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are scattered by the wind resembling a sky with hail
urged by strength, and
without thinking that the (woman's) town is far away
moving faster than me who hasten the rushing horses
reaching quickly, and
staying on one side of the tall good house, perfect in many aspects
reaching her who, in the evening when calves return home,
is waiting and praying everytime the lizard in the vicinity calls
going with cupped fingers
getting close and covering (her) eyes
touching (her) back (which is soft) like the trunk of a female elephant
immersed (in her) as (her) hands wearing bracelets caressed (it)?

One can think of this poem as consisting of the following 20 or so meaningful units. The breakpoints are given in bold type.

1. kol viṉai p polinta kūrṁ kuṟum pu̱lukiṉ villōr tūṇi vi̅ṅka p peyta appu nuṉai
   ēyppa arumpiya **iruppai** c
   ceppu aṭar aṉṉa ceṅ**ku̱lai akam tōṟu**
   i̱lutiṉ aṉṉa tī̅m pu̱lal **tuy vāy u̱lutu**
   ['The **soft ends of the stamens**, sweet as butter, **scratched** all **inside** the red copper-like **shoots** of the *iruppai* (tree) which has put out buds resembling the tips of shining arrows that are tightly packed in the quivers by bowmen for the task of killing, and ...']
2. kāṇ **tu̱laiya āki** ['**developed holes** that one can see, and ...']
3. ār **ka̱lalpu** ['**loosening** from their calyx, and ...']

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4. āli vāṉil kāloṭu **pāṟi**
 ['are **scattered** by the wind resembling a sky with hail, and ...']
5. tuppiṉ aṉṉa ceṅkōṭṭu **iyaviṉ**
 ['**in the** elevated **path,** red like coral']
6. neyttōr mīmicai niṇattiṟ **parikkum**
 ['**spread** like fat over thick blood']
 attam ['**the forest** (where)]'
 naṇṇiya am kuṭi c **ciṟur** k
 ['in the **small** nearby **town** with nice residences']
7. koṭu nuṇ ōti makaḷir ōkkiya toṭi māṇ ulakkai t tūṇṭu ural **pāṇi**
 ['the **rhythmic beat** from the mortar(s) pounded with ornamental pestles raised by women with thin curly hair']
8. neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum **kuṉṟu**
 ['**hills** where it (the rhythmic beat of the pestles) alternates with the owls in the tall dark mountain']
9. piṉ oḻiya p **pōki** ['**leaving** (the hills) behind']
10. uram **turantu** ['**urged** by strength']
11. ñāyiṟu paṭiṉum ūr cēyttu **eṉātu**
 ['and **without thinking** that the (woman's) town is far away']
12. tuṉai pari turakkum tuñcā c celaviṉ emmiṉum **viraintu**
 ['and **moving faster** than us/me who hasten the rushing horses']
13. val **eyti** ['**reaching** quickly']
14. paṉ māṇ ōṅkiya nal il oru ciṟai **nilaii**
 ['**staying** on one side of the tall good house, perfect in many aspects']
15. pāṅkar p palli paṭu toṟum paravi k kaṉṟu puku mālai niṉṟōḷ **eyti**
 ['**reaching** her who, in the evening when calves return home,

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is waiting and praying everytime the lizard in the vicinity calls']

16. kai kaviyā c **ce<u>n</u><u>r</u>u** [**'going** with cupped fingers']
17. kaṇ putaiyā k **ku<u>r</u>uki** [**'getting close** and covering (her) eyes']
18. piṭi k kai a<u>n</u>na pi<u>n</u> akam **tīṇṭi**
    [**'touching** (her) inner back (which is soft) like the trunk of a female elephant']
19. toṭi k kai taivara t **tōyntaṉṟu kollō**
    ['(I) **wonder whether it immersed** (in her) as (her) hands wearing bracelets caressed (it)']
20. nāṇoṭu miṭainta ka<u>r</u>pi<u>n</u> vāḷ nutal am tīṅ kiḷavi k ku<u>r</u>u makaḷ **me<u>n</u> tōḷ** pe<u>r</u>a **nacaii** c ce<u>n</u><u>r</u>a e<u>n</u> **neñcē**
    ['my heart which left me **desiring** the **soft shoulders** of the young woman with bright forehead, sweet words, and bashfulness blended with profundity/maturity']

Actually, it would be easier to start with the latter part of unit numbered 19 above:

I wonder whether (part of unit 19)
my heart which left me (part of unit 20)
desiring the soft shoulders of the young woman with bright forehead,
    sweet words, and bashfulness blended with profundity (part of unit 20)
leaving the hills (unit 9)
    where the rhythmic beat from the mortar(s) pounded with ornamental pestles
        raised by women with thin curly hair (unit 7)
    alternates with the owls in the tall dark mountain (unit 8)
        in the small town with nice residences (unit 6)

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that is close to the forest (unit 6)
where in the elevated path, red like coral (unit 5)
the soft ends of the stamens, sweet as butter,
scratched all inside the red copper-like shoots of the *iruppai* tree
which has put out buds resembling the tips of shining arrows
that are tightly packed in the quivers
by bowmen for the task of killing (unit 1)
developed holes that one can see, and (unit 2)
loosening from their calyx (unit 3)
are scattered by the wind resembling a sky with hail (unit 4)
urged by strength, and (unit 10)
without thinking that the (woman's) town is far away (unit 11)
moving faster than me who hastens the rushing horses (unit 12)
reaching quickly, and (unit 13)
staying on one side of the tall good house, perfect in many aspects (unit 14)
reaching her who, in the evening when calves return home,
is waiting and praying everytime the lizard in the vicinity calls (unit 15)
going with cupped fingers (unit 16)
getting close and covering (her) eyes (unit 17)
touching (her) back (which is soft) like the trunk of a female elephant (unit 18)
immersed (in her) as (her) hands wearing bracelets caressed (it) (part of unit 19)

The following breakpoints can be identified in this poem: **iruppai, kuḻai akam tōṟu, tuy vāy, uḻutu, tuḷaiya āki, kaḻalpu, pāṟi, iyaviṉ, parikkum,**

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attaın, cīṟūr, pāṇi, kuṉṟu, pōki, turantu, eṉātu, viraintu, eyti, nilaii, eyti, ceṉṟu, kuṟuki, tīṇṭi, tōyntaṉṟu kollō, **meṉ tōḷ, nacaii**, and **neñcē.**

The poem opens with a description of arrows. The first significantly meaningful unit (kol viṉai ... uḻutu) consists of the breakpoints **iruppai, kuḻai akam tōṟu, tuy vāy**, and **uḻutu**. This unit can be divided into several sub-units:

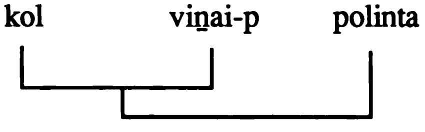
i) kol viṉai p polinta kūrṁ kuṟum puḻukiṉ villōr tūṇi vīṅka p peyta appu nuṉai ēyppa arumpiya **iruppai** c
ii) ceppu aṭar aṉṉa ceṅ**kuḻai akam tōṟu**
iii) iḻutiṉ aṉṉa tīm puḻal **tuy vāy uḻutu**

The first of these sub-units can be further divided into the following parts, all of which modify the noun **appu**:

(A) kol viṉai p polinta
(B) kūrṁ kuṟum puḻukiṉ
(C) villōr tūṇi vīṅka p peyta

The part marked "(A)" is of this structure:

verb stem **(kol)** - noun **(viṉai)** - past adjp **(polinta)**



The verb stem **kol** 'to kill' and the noun **viṉai** 'task' result in the compound **kol viṉai** 'the task of killing.' The consonant **p** resulting from the doubling of the initial consonant of **polinta** 'shining' suggests a case relation between

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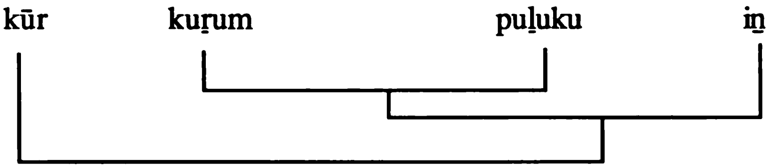
polinta and the preceding word **viṉai**. By convention, the case relation in this context is understood to be dative. Therefore, **kol viṉai p polinta** joined with the head noun **appu** means 'arrows shining for the act of killing.' The part marked "(B)" has this structure:

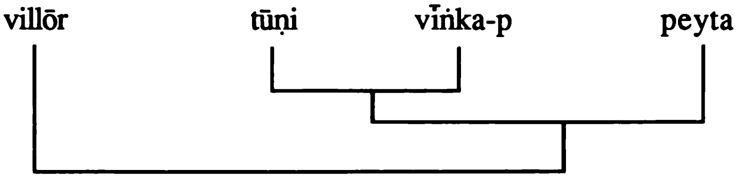
verb stem (**kūr**) - adjective (**kuṟum**) - noun (**puḻuku**) - case marker (**iṉ**)



The juxtaposition of **kūr** 'sharp', **kuṟum** 'small/little', and **puḻuku** 'arrow heads' produces the compound **kūrṅ kuṟum puḻuku** 'sharp little arrow heads', whereas the genitive case marker **iṉ** awaits the conjoining of the head noun **appu**. Taken together, **kūrṅ kuṟum puḻukiṉ appu** means 'arrows which have sharp and little (arrow) heads.'

The part marked "(C)" has this structure:

adjectival noun (**villōr**)-noun (**tūṇi**)-infinitive (**vīṅka**)-past adjp (**peyta**)



The adjectival noun **villōr** 'bowmen' is the subject of the adjectival participle **peyta** (< **pey** 'to pour, place'), while the noun **tūṇi** 'quiver' is the subject of the infinitive **vīṅka** (< **vīṅku** 'to swell).' Also **vīṅka** modifies

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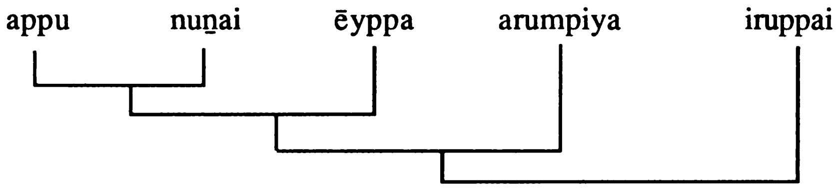
peyta like an adverb. The phrase **villōr tūṇi vīṅka p peyta** has a larger adjectival clause **villōr** ... **peyta** which contains an infinitive clause **tūṇi vīṅka**. Taken together with the head noun **appu**, the phrase **villōr tūṇi vīṅka p peyta appu** means 'arrows which bowmen placed (and as a result of which) the quivers swelled up.'

The larger phrase **kol viṉai p polinta kūrṅ kuṟum puḷukiṉ villōr tūṇi vīṅka p peyta appu** consisting of the three parts (A), (B), and (C) means:

'Arrows shining for the task of killing
(arrows) with sharp little arrow heads
(arrows) which bowmen placed making the quivers swell up'

The opening description of arrows (mis)leads one into thinking that it is a war poem. The suspense continues and will until the later part the poem.

The next sub-unit starts with a noun (**nuṉai** 'tips') which bears a genitive case relation with the head noun **appu** discussed above, and develops into a noun phrase containing an infinitive (**ēyppa** < **ēy** 'to resemble'), a past adjectival participle (**arumpiya** < **arumpu** 'to bud'), and a noun (**iruppai 'iruppai** tree[s]').



Note that **iruppai** is the breakpoint which ends this sub-unit. The phrase **nuṉai ēyppa arumpiya iruppai** means '**iruppai** trees which have budded like the tips ...', an incomplete sense. When the genitive case relation

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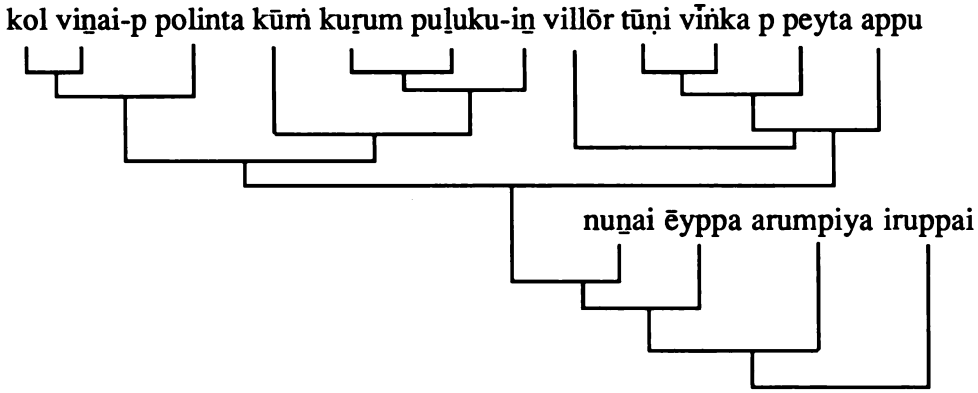
between **appu** and **nuṉai** is considered, the meaning of **appu nuṉai ēyppa arumpiya iruppai** is complete: '**iruppai** trees, budded like the tips of arrows.'

At this point, the earlier information about the arrows has to be brought into the picture, so the two sub-units **kol viṉai p polinta kūrṅ kuṟum puḻukiṉ villōr tūṇi vīṅka p peyta appu** and **nuṉai ēyppa arumpiya iruppai** can be put together: iruppai trees in which buds like the sharp little tips of arrows, which bowmen pack (their) quivers with, have emerged'



Note that the breakpoint **iruppai** bears a semantic relation to the next breakpoint **akam tōṟu**. The description of arrows is now developing into a description of a specific kind of tree.

The next sub-unit begins with a compound **ceppu aṭar** 'copper sheets' and proceeds to develop into a postpositional phrase consisting of a particle (**aṉṉa** 'like'), a compound (**ceṅkuḻai** 'red leaves'), a nominal (**akam** 'inside, within'), and a postposition (**tōṟu** 'everywhere, all over'). This sub-unit ends with the breakpoint **akam tōṟu** which is linked semantically to the preceding word **ceṅkuḻai** (which in turn is linked to the previous breakpoint **iruppai**) and the next breakpoint **uḻutu**.

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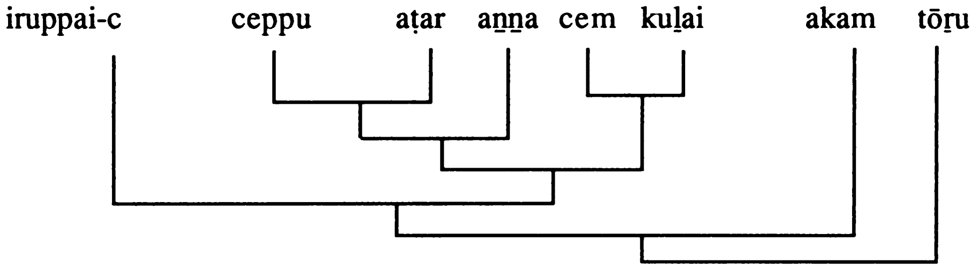
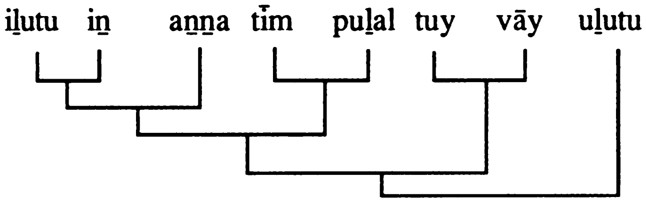


'everywhere inside the **iruppai**'s red leaves which are like copper sheets'

In this sub-unit, the particle of comparison **aṉṉa** connects the two compounds **ceppu aṭar** and **ceṅkuḻai.** As a result, a noun phrase emerges: **ceppu aṭar aṉṉa ceṅkuḻai** 'red leaves like copper sheets.' This noun phrase when taken together with the postpositional phrase **akam tōṟu** 'everywhere inside, within' means 'everywhere inside the red leaves which are like copper sheets.' The semantic link between the two breakpoints **iruppai** and **akam tōṟu** adds another dimension to the description the poem has been engaged in so far.

One has to wait for an interpretation of the next sub-unit to find out what happens to the red leaves of the **iruppai** trees. The next sub-unit **iḻutiṉ aṉṉa tīm puḻal tuy vāy uḻutu** is a verb clause ending with the breakpoint **uḻutu.**



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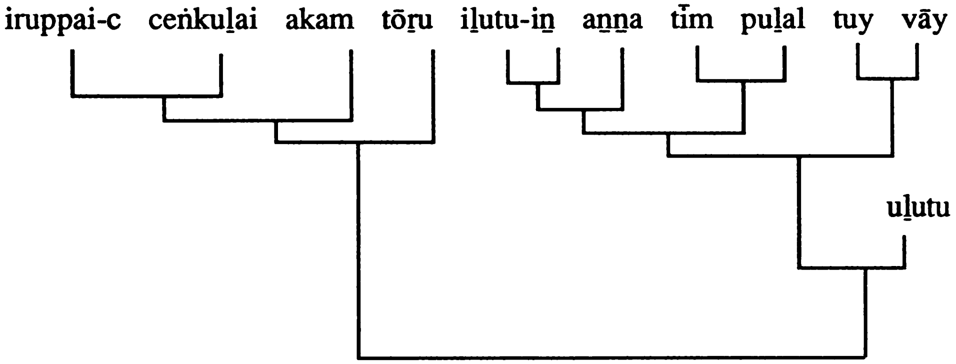
This unit begins with a noun (**iḻutu** 'ghee; butter') which is followed by an oblique/case marker (**iṉ**), a particle of comparison (**aṉṉa** 'like'), two compounds (**tīm puḻal** 'sweet hollow tube; stamen'; **tuy vāy** 'soft tips'), and an adverbial participle (**uḻutu** < **uḻu** 'to scratch'). While the particle of comparison **aṉṉa** connects the two items (**iḻutiṉ** and **tīm**) on its either side, the adjective **tīm** modifies **puḻal** which in turn holds an unmarked case relation with the compound (**tuy vāy**) next to it. Thus, **iḻutiṉ aṉṉa tīm puḻal tuy vāy** turns into a noun phrase meaning 'hollow stamens with soft tips, sweet like butter.' This noun phrase is the subject of the adverbial participle **uḻutu**. Therefore, **iḻutiṉ aṉṉa tīm puḻal tuy vāy uḻutu** means 'hollow stamens with soft ends, sweet like butter, scratched and ...', again an incomplete sense.

Where do these stamens scratch? The previous breakpoint **ceṅkuḻai akam tōṟu** and the breakpoint **uḻutu** in the present sub-unit should be connected to know that the stamens scratched inside the leaves of the **iruppai** trees. **iruppai c ceṅkuḻai akam tōṟu iḻutiṉ aṉṉa tīm puḻal tuy vāy uḻutu** 'the stamens scratched all inside the **iruppai**'s red leaves which are like copper sheets.'



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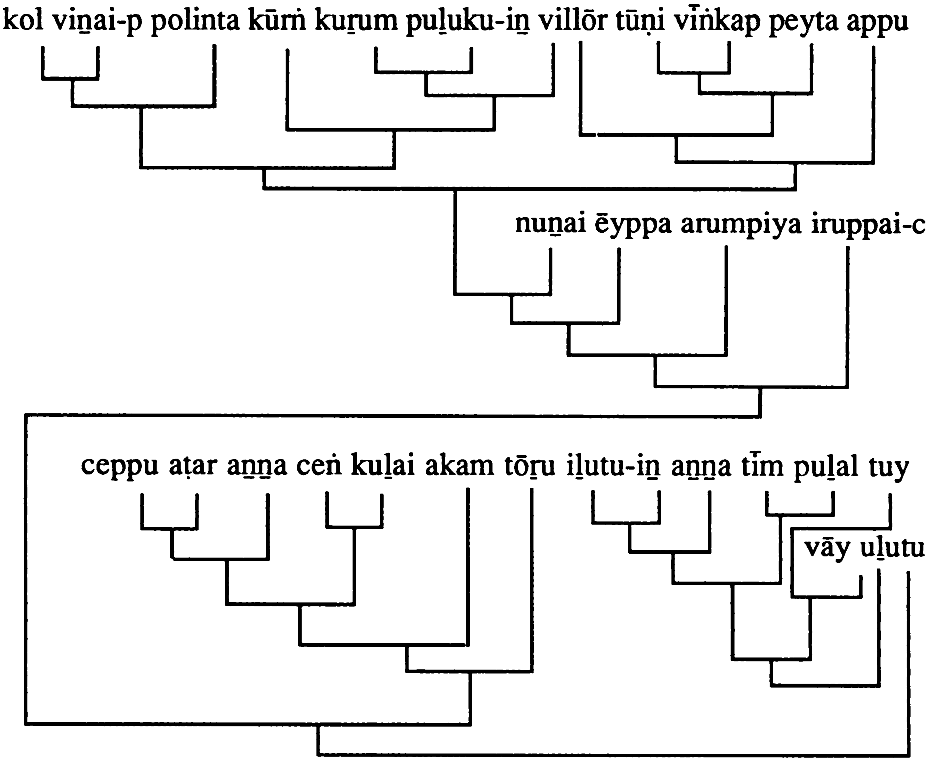
Thus, the very first meaningful unit starting with **kol viṉai** and ending with **uḻutu** provides a description of the **iruppai**'s leaves and stamens. In particular, it focuses on what the stamens do.



Now, the breakpoint **uḻutu** is semantically linked to the next breakpoint **āki** in the next meaningful unit **kāṇ tuḷaiya āki**.

Actually, next two meaningful units (**kāṇ tuḷaiya āki** and **ār kaḻalpu**) tell the reader what happens to the stamens. The first of them (**kāṇ tuḷaiya āki**) is a verb clause beginning with a verb stem (**kāṇ** 'to see'),

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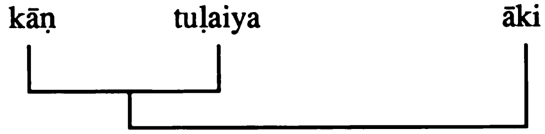
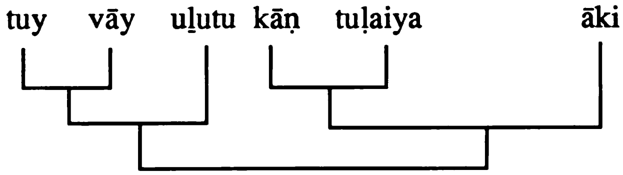
followed by an adjectival noun (**tuḷaiya** < **tuḷai** 'holes'), and an adverbial participle (**āki** < **āku** 'to become') which is the breakpoint here.



The subject (**tuy vāy**) of this clause (**kāṇ tuḷaiya āki**) is the same as that for the previous clause (**iruppai** ... **uḻutu**). The phrase **kāṇ tuḷaiya āki** can be interpreted to mean 'turned into X with visible holes.' When taken together with its subject, the clause **tuy vāy** ... **kāṇ tuḷaiya āki** means 'stamens with soft tips developed visible holes ..., and ...'



The next unit **ār kaḻalpu** has a noun (**ār** 'calyx'), and an infinitive (**kaḻalpu** < **kaḻal** 'to loosen') which is a breakpoint. The subject is **tuy vāy**. Therefore, **tuy vāy** ... **ār kaḻalpu** means 'stamens with soft tips loosened from their calyx.' Now one can arrange the subject **tuy vāy** with its successive adverbial participles **uḻutu**, **āki**, and **ār kaḻalpu**.

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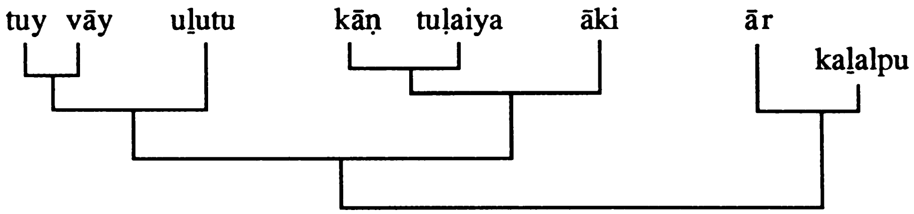
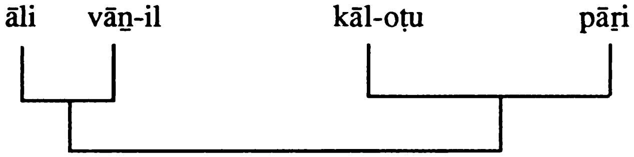


At this point, the poem seems to take a turn from the description of arrows it started with to that of some stamens. Next three meaningful units inform the reader what the stamens do next. The first of them (**āli vāṉil kāloṭu pāṟi**) is a verb clause comprised of two smaller phrases (**āli vāṉ** and **kāloṭu pāṟi**).



The whole verb clause contains the nouns **āli** 'hail', **vāṉ** 'sky', and **kāl** 'wind.' It has the case markers **iṉ** and **oṭu**. The adverbial participle (**pāṟi** < **pāṟu** 'to scatter') here is a breakpoint. **āli vāṉ** means 'sky with hail' and **kāloṭu pāṟi** means 'scattered by the wind.' The marker **iṉ** provides a comparative sense 'like' and connects **āli vāṉ** and **kāloṭu pāṟi**: **āli vāṉiṟ kāloṭu pāṟi** 'scattered by the wind resembling a sky with hail, and ... .' The subject **tuy vāy** helps to develop the meaning 'the stamens ... were scattered by the wind resembling a sky with hail.'

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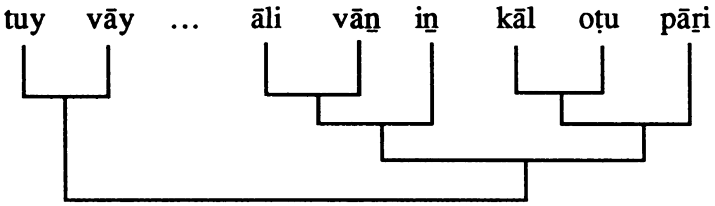
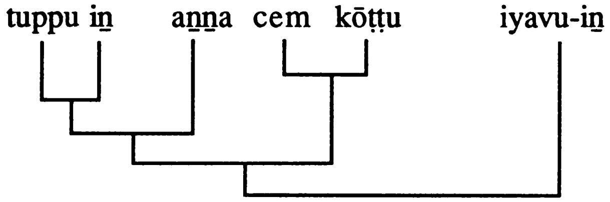


The next meaningful unit **tuppiṉ aṉṉa ceṅkōṭṭu iyaviṉ** is a noun phrase beginning with **tuppu** 'coral' and ending with the breakpoint **iyaviṉ**. It contains three nouns (**tuppu** 'coral', **kōṭu** 'elevation', and **iyavu** 'path'). The case marker in the phrase is **iṉ**. In addition, there is a comparative particle (**aṉṉa**) and an adjective (**cem** 'red'). The noun **kōṭu** appears in its oblique form (**kōṭṭu**). While **aṉṉa** connects **tuppiṉ** and **cem kōṭṭu**, the latter forms a noun phrase with the next word **iyavu**. Therefore, **tuppiṉ aṉṉa cem kōṭṭu iyavu** means 'the red elevated path, like coral.' The case marker **iṉ** appended to **iyavu** gives a locative sense: **tuppiṉ aṉṉa cem kōṭṭu iyaviṉ** 'in the elevated path, red like coral.'



One does not know what happens in this red elevated path until one interprets the next unit (**neyttōr mīmicai niṇattiṟ parikkum**) together with the preceding meaningful units. The noun phrase **neyttōr mīmicai niṇattiṟ parikkum** contains the nouns **neyttōr** 'thick blood' and **niṇam** 'fat.' The noun **niṇam** appears in its oblique form **niṇatt** and is followed by the case marker **iṉ** 'like.' In this unit, there is also a postposition (**mīmicai** 'upon, over') and a non-past adjectival participle (**parikkum** <

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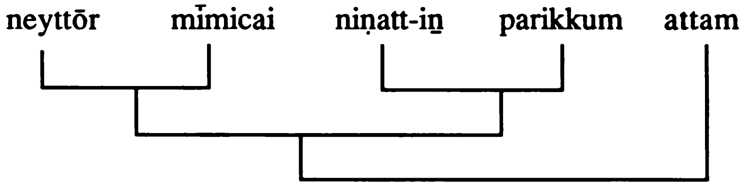
pari 'to spread'). Here, **neyttōr mīmicai** forms a postpositional phrase meaning 'over blood', whereas **niṇattiṟ parikkum** 'spreads like fat' explains what happens over the blood. The subject of the adjectival participle **parikkum** is **tuy vāy**, the soft ends which are described in the earlier part of the poem. The word **attam** which follows **parikkum** completes the sense of the adjectival participle **parikkum**, so one understands that the soft ends of the stamens described above are scattered on the red elevated path in the forest: **tuy vāy ... ār kaḻalpu kāloṭu pāṟi neyttōr mīmicai niṇattiṟ parikkum attam** 'the forest where the soft ends of the stamens, scattered by the wind, spread on the elevated coral-like red path resembling fat over blood.'



To recapitulate, one can think of the units considered so far as constituting a large noun phrase beginning with **kol viṉai** and ending with **attam**. It is worth noting that **attam** is not the subject of the main sentence of the poem. The poem opened as if it was describing a war, but has now turned its focus to nature. What happens in the forest is told in the next few meaningful units.

The next unit **attam naṇṇiya am kuṭi c ciṟūr** is a noun phrase beginning with the noun **attam** 'forest' and ending with another noun **ciṟūr** 'small town.' Here, the subject of the past adjectival participle **naṇṇiya** (< **naṇṇu** 'to be close') is the preceding word (**attam** 'forest'). In this unit, **am** 'beautiful, pleasant' is an adjective modifying the noun **kuṭi** 'residence' which in turn bears a genitive case relation to **ciṟūr**. The

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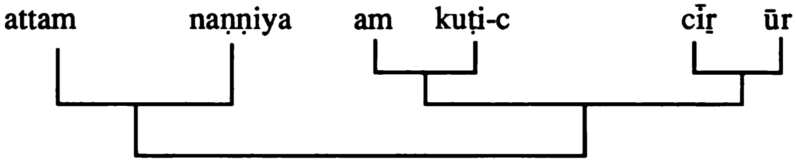
case relation is indicated by the doubling of the initial consonant in **ciṟūr**. The compound **am kuṭi c ciṟūr** means 'small town with nice residences.' The connection among **attam, naṇṇiya,** and **ciṟūr** yields the interpretation 'the town which is close to the forest.'[12]



Now the poem is beginning to turn its attention to society. The relevance of the forest to the town is revealed in the next two units (**koṭu nuṇ ōti makaḷir ōkkiya toṭi māṇ ulakkai t tūṇṭu ural pāṇi** and **neṭu māl varaiya kutiñaiyōṭu iraṭṭum kuṉṟu**). The first of these units is a noun phrase beginning with an adjective (**koṭu** 'bent, curved') and ending with a noun (**pāṇi** 'rhythmic beat'). The adjective (**koṭu**) is followed by these items in a sequence: an adjective (**nuṇ** 'fine, smooth'), two nouns (**ōti** 'hairdo' and **makaḷir** 'women'), a past adjectival participle (**ōkkiya** < **ōkku** 'raise, lift'), another noun (**toṭi** 'bracelet, ring'), a verb stem (**māṇ** 'to be perfect'), a noun (**ulakkai** 'pestle'), a verb stem (**tūṇṭu** 'to pound'), and two nouns (**ural** 'mortar' and **pāṇi** 'rhythmic beat'). The larger noun phrase **koṭu nuṇ ōti makaḷir ōkkiya toṭi māṇ ulakkai t tūṇṭu ural pāṇi** contains three small compounds (**koṭu nuṇ ōti makaḷir, toṭi māṇ ulakkai,** and **tūṇṭu ural pāṇi**). The subject of the adjectival participle **ōkkiya** is the head noun (**makaḷir**) of the preceding compound, whereas its object (**ulakkai**) is the head noun of the following compound. The noun **ulakkai**

[12] In fact, this phrase **attam naṇṇiya … ciṟūr** is ambiguous and allows a slight change of focus in these interpretations: 'forest which is near the small town'; 'small town which is near the forest.'

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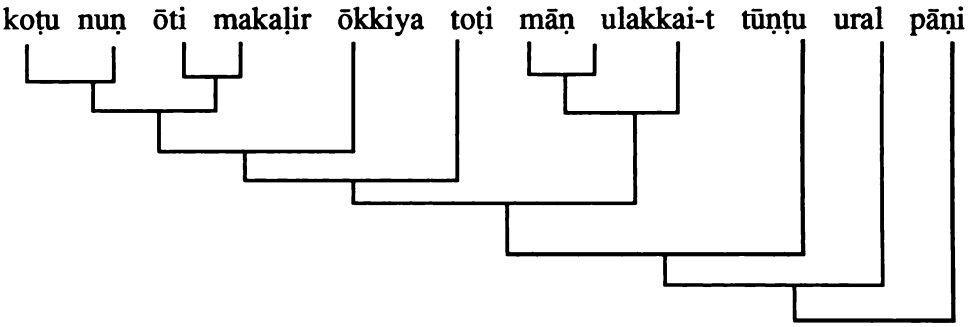
'pestle' is the head noun of the compound **toṭi māṇ ulakkai** and serves as the subject of the next verb **tūṇṭu** 'to pound' which has **ural** 'mortar(s)' as its object. The noun **ural** has a case relation with the noun **pāṇi** 'rhythmic beat.' Put together, **koṭu nuṇ ōti makaḷir ōkkiya toṭi māṇ ulakkai t tūṇṭu ural pāṇi** can be interpreted to mean literally 'the rhythmic beat from the mortar(s) pounded with pestles which are elegantly covered with rings and raised by women wearing fine curly hair.' The basic idea is that women are pounding the mortar(s) with pestles and a rhythmic beat arises from the pounding.



Where are these women? They are in the small town described in the phrase **am kuṭi c cīṟūr** discussed above. A locative case relation between **cīṟūr** and **koṭu nuṇ ōti makaḷir** is indicated by the doubling of the initial consonant of **koṭu** which follows **cīṟūr**.

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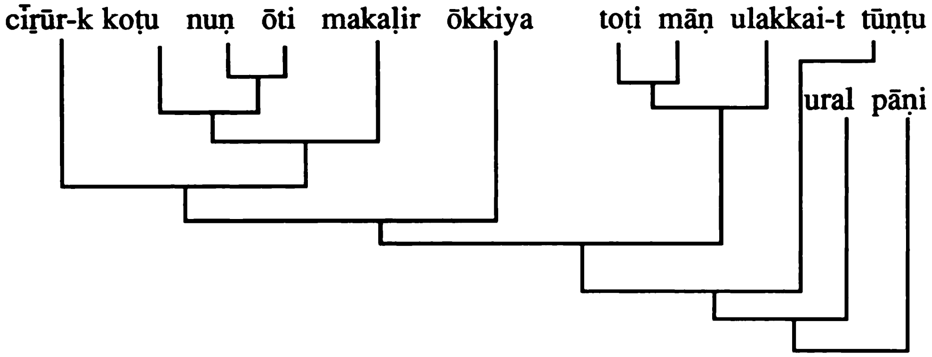

What does the rhythmic beat of the pestles do? The answer is given in the next unit (**neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum** 'alternates with the owls in the tall dark mountain'). The breakpoint (**pāṇi**) in the last unit is the subject of this unit (**neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum**) which ends with an adjectival participle (**iraṭṭum**) completed by the next breakpoint (**kuṉṟu** 'hill[s]'). The unit **neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum** is composed of two adjectives (**neṭu** 'tall' and **māl** 'dark'), an adjectival noun (**varaiya** < **varai** 'mountain'), a noun (**kuṭiñai** 'owls'), a case marker (**oṭu** 'with'), and a non-past adjectival participle (**iraṭṭum** < **iraṭṭu** 'to alternate'). The completing nominal of the adjectival participle (**iraṭṭum**) here is **kuṉṟu**, which comes next. **neṭu māl varaiya kuṭiñai** itself is a compound meaning 'owls which are in the tall dark mountain.' When the head noun of this compound (**kuṭiñai**) is connected with **iraṭṭum kuṉṟu** by the associative case marker **ōṭu**, the noun phrase **neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum kuṉṟu** means 'hill(s) where ... alternates with the owls in the tall dark mountain.'

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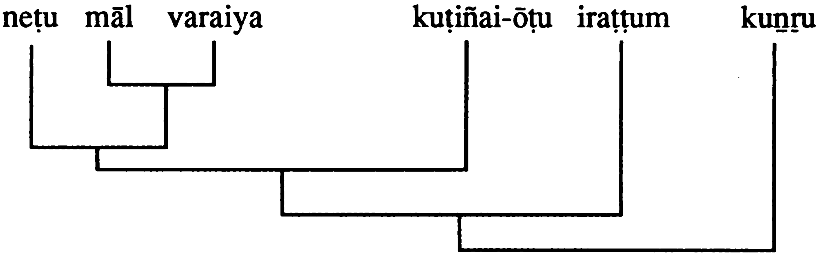
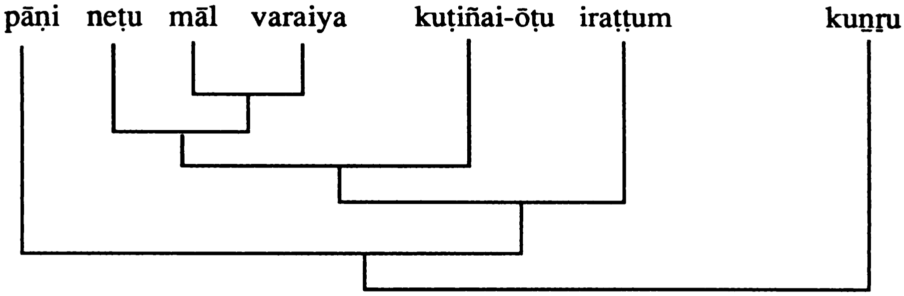


Considering the noun **pāṇi** 'rhythmic beat' to be the subject of the phrase **neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum kuṉṟu**, the larger noun phrase **pāṇi neṭu māl varaiya kuṭiñaiyōṭu iraṭṭum kuṉṟu** gives a description of the hill(s): 'hill(s) where the rhythmic beat alternates with the owls in the tall dark mountain.' It was said in the units discussed above that the pestles are the source of the rhythmic beat.



Now the poem is taking a stroll through the forest, mountains, and hills. The subject of the main sentence is not yet disclosed. The word **kuṉṟu** is connected to the next meaningful unit by functioning as the object of the infinitive (**oḻiya**) in it. The next meaningful unit **piṉ oḻiya p pōki** contains a nominal (**piṉ** 'behind'), an infinitive (**oḻiya** < **oḻi** 'to disappear from sight'), and an adverbial participle (**pōki** < **pō** 'to go').

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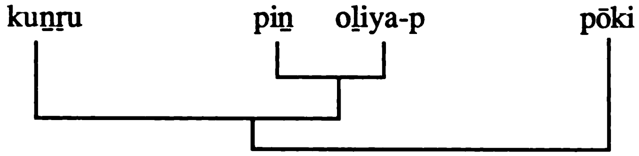
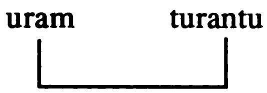
The infinitive clause **piṉ oḻiya** and the adverbial participle **pōki** are connected in such a way that **oḻiya** could be taken to provide a resultive or purposive sense. Basically, **kuṉṟu piṉ oḻiya p pōki** means 'X went and the hills disappeared behind X.' The subject of the adverbial participle **pōki** is the subject of the main sentence in the poem, but will not be revealed until one reaches the very last word.



The rest of the poem consists of relatively smaller meaningful units, most of them ending with an adverbial participle, while each adverbial participle is linked semantically to the next. The next meaningful unit **uram turantu** contains a noun (**uram** 'strength') and an adverbial participle (**turantu** < **tura** 'to urge'). The phrase **uram turantu** means 'urged by strength.'



The subsequent meaningful unit **ñāyiṟu paṭiṉum ūr cēyttu eṉātu** is an adverbial clause and has two nouns (**ñāyiṟu** 'the sun' and **ūr** 'town'). It also contains a concessive of fact (**paṭiṉum** 'although the sun has set'), an adjectival noun (**cēyttu** 'is far away' < **cēy** 'distance'), and a negative adverbial participle (**eṉātu** 'without saying/thinking' < **eṉ** 'to say'). The noun **ñāyiṟu** is the subject of the verb underlying the concessive of fact **paṭiṉum** which in turn provides a factual situation for the negative adverbial participle **eṉātu**. The adverbial clause **ñāyiṟu paṭiṉum ūr cēyttu eṉātu**

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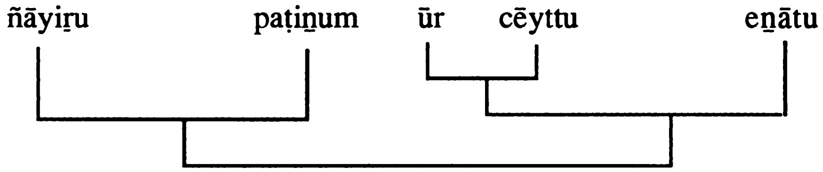
subsumes a small sentence **ūr cēyttu** 'The town is far away' which is followed by the adverbial participle (**eṉātu**). Thus, **ūr cēyttu eṉātu** means 'without saying/thinking "The town is far away." ' The whole adverbial clause (**ñāyiṟu paṭiṉum ūr cēyttu eṉātu**) means 'although the sun has set, ... without thinking "The town is far away" ...'



The next meaningful unit (**tuṉai pari turakkum tuñcā c celaviṉ emmiṉum viraintu**) begins with a verb stem (**tuṉai** 'to rush'), and develops into an adverbial participle clause by including a noun (**pari** 'horse[s]'), a non-past adjectival participle (**turakkum** < **tura** 'to hasten'), a negative adjectival participle (**tuñcā** < **tuñcu** 'to procrastinate, delay'), a verbal noun (**celavu** < **cel** 'to go toward a destination'), a case marker (**iṉ**), a pronoun in comparative form (**emmiṉum** < **em** 'us' + **iṉum**), and an adverbial participle (**viraintu** < **virai** 'to rush'). The two words **emmiṉum** and **viraintu** give the meaning 'rushing faster than us/me.' The rest of the words form a noun phrase with the pronoun **em** as the head noun. The non-past adjectival participle **turakkum** and the verbal noun **celavu** in its declined form (**celaviṉ**) modify the head noun **em**. The object of this adjectival participle (**turakkum**) is **pari** that forms the compound **tuṉai pari** 'horses which are rushing' with the preceding verb stem **tuṉai**. Thus, **tuṉai pari turakkum** literally means 'that which hastens the horses which are rushing.' The negative adjectival participle **tuñcā** is the object of **celavu** (**tuñcā c celavu** 'the undelayed journey'). Joined together with **tuṉai pari turakkum** on one side and **iṉ** and **emmiṉum** on the other,

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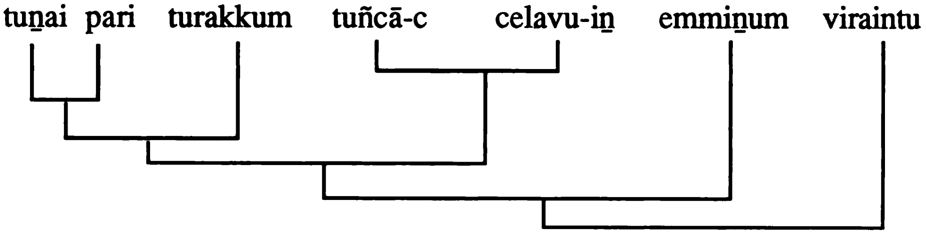
tuṉai pari turakkum tuñcā c celaviṉ emmiṉum means 'more than I (hon.) who am on an undelayed journey hastening the rushing horses.' The adverbial participle **viraintu** adds the sense 'moving faster' to 'more than I who am on an undelayed journey, hastening the rushing horses.' Therefore, the verb clause **tuṉal pari turakkum tuñcā c celaviṉ emmiṉum viraintu** can be interpreted as 'moving faster than me who is on an undelayed journey and hastens the rushing horses.' The poem seems to take another turn here by introducing the narrator's identity in the first person honorific **em**.



The next unit **val eyti** has an adverb (**val** 'quickly, fast') and an adverbial participle (**eyti** < **eytu** 'to reach') giving the sense 'reaching quickly.'

The subsequent unit is a long verb clause (**paṉ māṇ ōṅkiya nal il oru ciṟai nilaii p pāṅkar p palli paṭu toṟum paravi k kaṉṟu puku mālai niṉṟōḷ eyti**). This clause contains the following smaller parts: **paṉ māṇ ōṅkiya nal il**, **oru ciṟai nilaii**, **pāṅkar p palli paṭu toṟum paravi**, and **kaṉṟu puku mālai**. These smaller parts add up to form a larger noun

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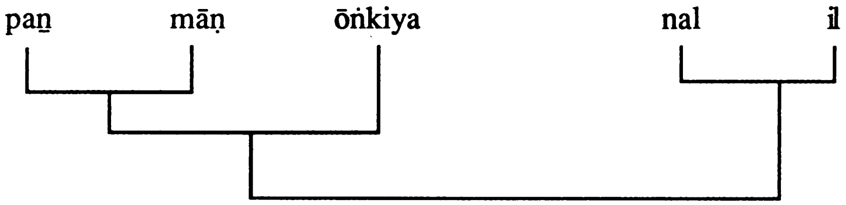
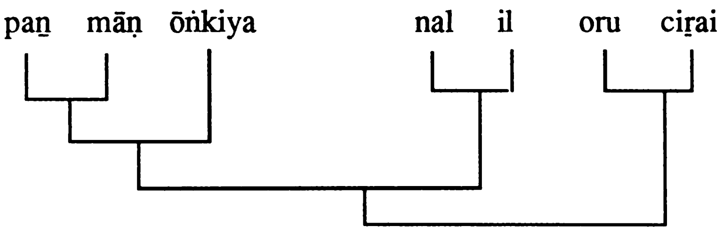
phrase with the head noun **niṉṟōḷ** which is the object of the next adverbial participle **eyti**.

The part **paṉ māṇ ōṅkiya nal il** is itself a noun phrase and has two adjectives (**paṉ** < **pal** 'many' and **nal** 'good'). There is also a verb stem (**māṇ** 'to be perfect, elegant'), a past adjectival participle (**ōṅkiya** < **ōṅku** 'to be tall'), and the head noun (**il** 'house'). The adjective **paṉ** modifies **māṇ** which in turn modifies **il**. The noun **il** is also modified by **ōṅkiya** and **nal**. Altogether, the noun phrase **paṉ māṇ ōṅkiya nal il** means 'the tall good house which is perfect/elegant in many (aspects).'



The head noun (**il**) of this phrase (**paṉ māṇ ōṅkiya nal il**) bears a genitive case relation to the next phrase **oru ciṟai**, where **oru** means 'one' and **ciṟai** means 'side.' The phrases **paṉ māṇ ōṅkiya nal il** and **oru ciṟai** add up to mean 'on one side of the tall good house, perfect in many (aspects).'



The phrase **oru ciṟai** bears a locative case relation to the following

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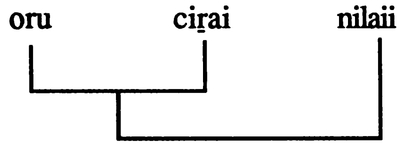
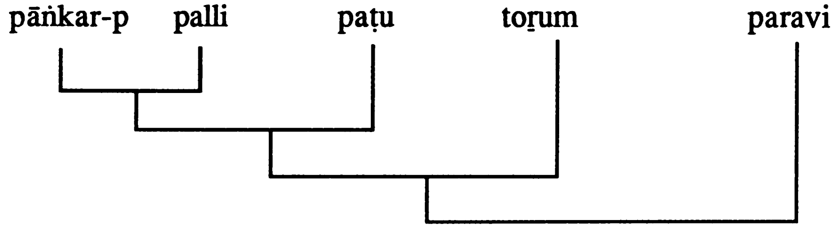
adverbial participle (**nilaii** < **nil** 'to stand'). Therefore, **oru ciṟai nilaii** means 'standing on one side.' Note that the subject of **nilaii** is not yet mentioned.



The part **pāṅkar p palli paṭu toṟum paravi** is a verb clause consisting of the following: two postpositions (**pāṅkar** 'side; same side' and **toṟum** 'every [time]'), a noun (**palli** 'gecko'), a verb stem (**paṭu** 'to sound'), and an adverbial participle (**paravi** < **para[vu]** 'to pray'). The sequence **pāṅkar p palli paṭu toṟum** forms a postpositional phrase holding a locative connection with the adverbial participle (**paravi**). The postpositional phrase means 'whenever the gecko in the vicinity sounds' (**pāṅkar p palli** 'the gecko on one side'; **paṭutoṟum** 'whenever X sounds'). The addition of **paravi** to this phrase provides 'praying whenever the gecko in the vicinity sounds.'



The subject of **paravi** is **niṉṟōḷ** 'she who stood', a past participial noun derived from **nil** 'to stand, stay.' It is found in the next part **kaṉṟu puku mālai niṉṟōḷ**. The compound **kaṉṟu puku mālai** containing the

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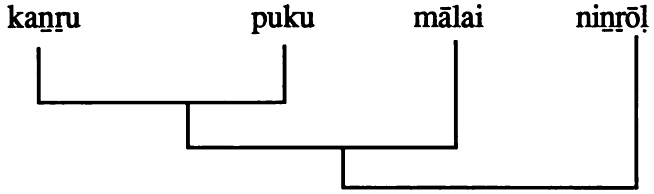
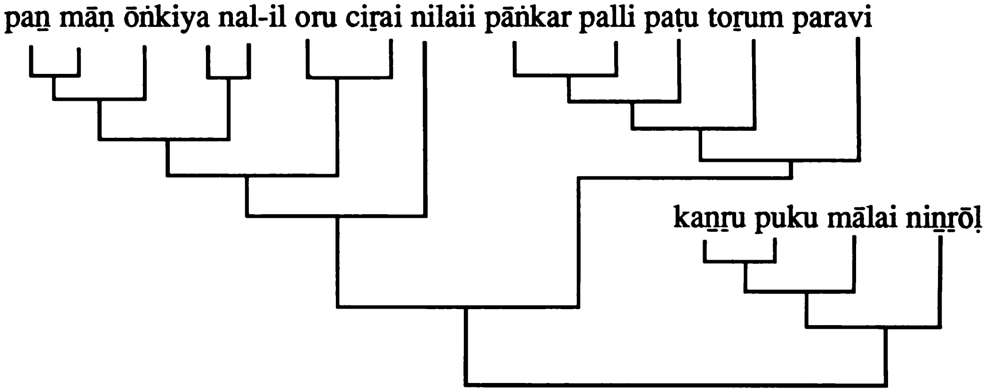
nouns **kaṉṟu** ‘calves’ and **mālai** ‘evening’ and the verb stem **puku** ‘to enter’ means ‘evening when calves enter/return (home).’



The larger noun phrase which begins with **paṉ māṇ** and ends with **niṉṟōḷ** informs the reader about a woman waiting for someone.



The word **niṉṟōḷ** is the object of the adverbial participle **eyti**. The verb clause embedding the larger noun phrase beginning with **paṉ māṇ** and ending with **niṉṟōḷ** is **paṉ māṇ ōṅkiya nal il oru ciṟai nilaii p pāṅkar p palli paṭu toṟum paravi k kaṉṟu puku mālai niṉṟōḷ eyti**. It can be interpreted to mean ‘reaching her who stood on one side of the tall good manifold elegant house, praying everytime the gecko in the vicinity

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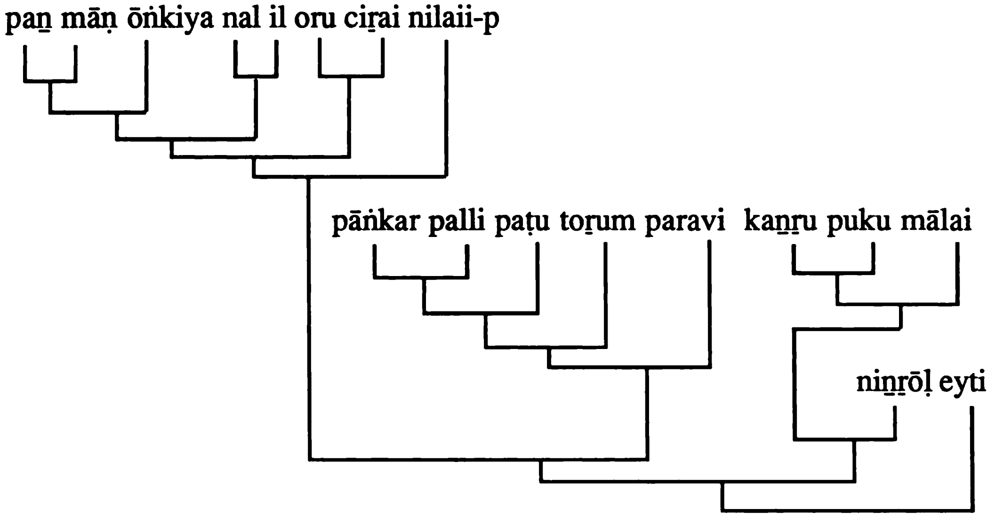
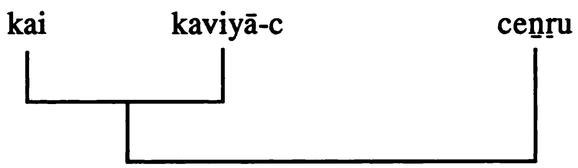
sounds.' Note that the subject of the adverbial participle **eyti** is not yet revealed.



The next meaningful unit is **kai kaviyāc ceṉṟu** containing a noun (**kai** 'hand[s]'), an infinitive (**kaviyā** < **kavi** 'to fold'), and an adverbial participle (**ceṉṟu** < **cel** 'to go'). It means 'going with folded hands.'



The subsequent meaningful unit **kaṇ putaiyā k kuṟuki** has a noun (**kaṇ** 'eye[s]'), an infinitive (**putaiyā** < **putai** 'to cover, bury'), and an adverbial participle (**kuṟuki** < **kuṟuku** 'to get close'). The whole clause

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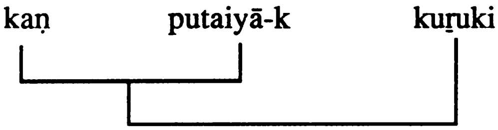
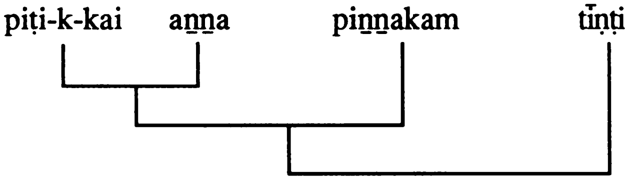
means 'reaching closely and covering ... eyes.' Whose eyes are covered by whom? The mystery will be resolved soon.



The next meaningful unit (**piṭi k kai aṉṉa piṉṉakam tīṇṭi**) contains a few nouns (**piṭi** 'female elephant', **kai** 'arm, hand, trunk of an elephant', and **piṉṉakam** 'back side; inside of the back'), a particle of comparison (**aṉṉa**), and an adverbial participle (**tīṇṭi** < **tīṇṭu** 'to touch'). The whole clause means 'touching the (inner) back which is like the trunk of a female elephant.'



The next meaningful unit **toṭi k kai taivara t tōyntaṉṟu kollō** has a finite verb. It begins with the noun **toṭi** 'bracelet' and is followed successively by another noun (**kai** 'hand, arm'), an infinitive (**taivara** < **taivaru** 'to caress'), a finite verb (**tōyntaṉṟu** < **tōy** 'to lean, indulge in'), and a particle (**kollō**).

The major parts of this unit are **toṭi-k-kai**, **taivara**, and **tōyntaṉṟu kollō**. **toṭi-k-kai** 'hands with bracelets' is a compound consisting of two stems (**toṭi** 'bracelet' and **kai** 'hand'). The infinitive **taivara** provides the sense 'as ... caressed.' The personal verb **tōyntaṉṟu** means 'it in-

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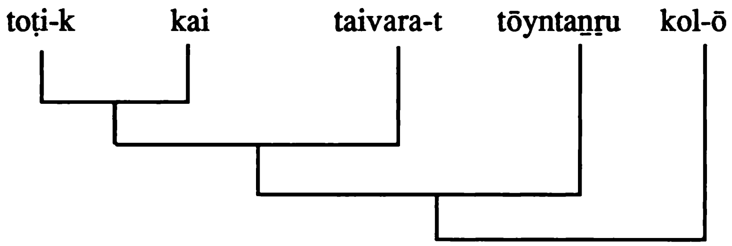
dulged/leaned', and the particle **kollō** gives the senses of wonder and rhetorical question. Thus, **tōyntaṉṟu kollō** could be taken to mean 'whether it indulged (I wonder)?'

When all the words in this unit (**toṭi k kai taivara t tōyntaṉṟu kollō**) are put together, the phrase means '(I wonder) whether it indulged as the hands wearing bracelets caressed (it)?' At this point there is an indication about the subject of the finite verb (**tōyntaṉṟu**) that it is neuter singular.



The final meaningful unit is fairly large. It is a noun phrase beginning with a declined noun (**nāṇ** 'bashfulness' + **oṭu** case marker 'with') and ending with a noun (**neñcu** 'heart') followed by a particle (**ē**). The noun **neñcu** is the subject of the main sentence in the poem. The unit **nāṇoṭu miṭainta kaṟpiṉ vāḷ nutal am tīṅ kiḷavi k kuṟu makaḷ meṉ tōḷ peṟa nacaii ceṉṟa eṉ neñcē** is composed of the following items: the nouns **nāṇ** 'bashfulness', **kaṟpu** 'maturity, profundity', **nutal** 'forehead', **kiḷavi** 'word(s)', **makaḷ** 'woman', **tōḷ** 'shoulder(s)', and **neñcu** 'heart'; the oblique pronoun **eṉ** 'my' (< **yāṉ** 'I'); associative case marker **oṭu**; genitive case marker **iṉ**; the adjectives **vāḷ** 'bright', **am** 'beautiful', **tī(m)** 'sweet, pleasant', **kuṟu** 'short, small', and **meṉ** 'soft'; past adjectival participles **miṭainta** (< **miṭai** 'to braid, blend') and **ceṉṟa** (< **cel** 'to leave for a destination'); infinitive **peṟa** (< **peṟu** 'to obtain'); adverbial participle **nacaii** (< **nacai** 'to desire'), and the particle **ē**. The infinitive **peṟa** provides a purposive sense completed by the adverbial participle **nacaii**.

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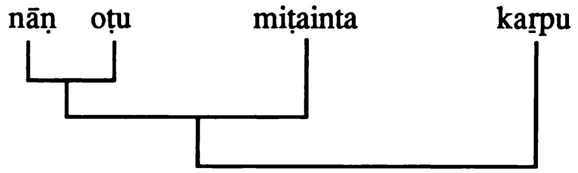
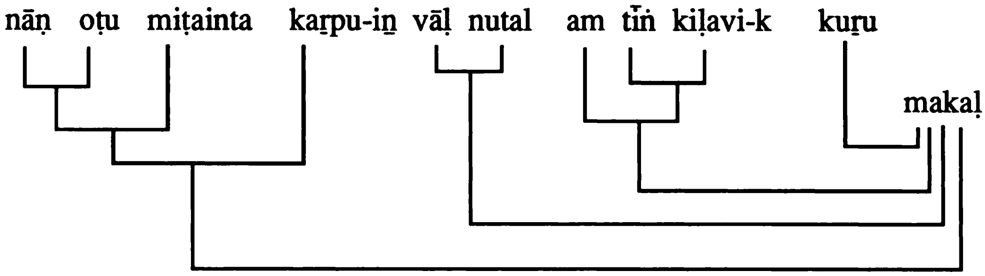
Among these words, the noun **neñcu** is the "subject" of three items: infinitive **pera**, adverbial participle **nacaii**, and adjectival participle **cenra**. The noun phrase beginning with **nāṇoṭu** and ending with **tōḷ** is the object of the infinitive (**pera**). The smaller noun phrase **nāṇoṭu miṭainta karpu**, **vāḷ nutal** and the compound **am tīṅ kiḷavi** modify **kuru makaḷ** which itself is a compound.

The head noun **karpu** of the phrase **nāṇoṭu miṭainta karpu** is declined for the genitive case and marked by **in**. When all the individual items here are interpreted (**nāṇ** 'bashfulness', **oṭu** 'with', **miṭainta** 'braided, blended', **karpu** 'profundity'), **nāṇoṭu miṭainta karpu** means 'profundity blended with bashfulness.'



The next phrase **vāḷ nutal** means 'bright forehead', while **am tīṅ kiḷavi** means 'beautiful, sweet words.' Three phrases (**nāṇoṭu miṭainta karpin**, **vāḷ nutal**, and **am tīṅ kiḷavi**) modify **kuru makāḷ** 'short/small woman' which describes a certain woman: 'the small woman, with profundity blended with bashfulness, bright forehead, and soft sweet words.'



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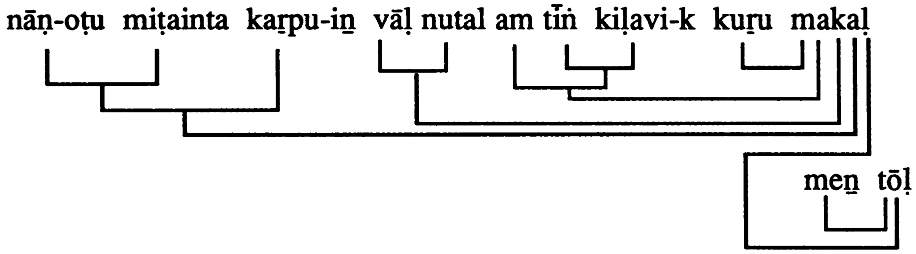
This entire phrase has a genitive relation with the following compound (**meṉ tōḷ** ‘soft shoulders’). Then, starting from **nāṇ** and finishing with **tōḷ**, the interpretation is: ‘soft shoulders of the small/young woman with bright forehead, profundity blended with bashfulness, and soft sweet words’



This phrase serves as the object of the infinitive **peṟa** ‘to obtain’ which in turn is linked to **nacaii**. The clause beginning with **nāṇ** and ending with **nacaii** therefore means ‘desiring/wanting to obtain the soft shoulders of the small woman with bright forehead, who has maturity blended with bashfulness and sweet gentle words.’

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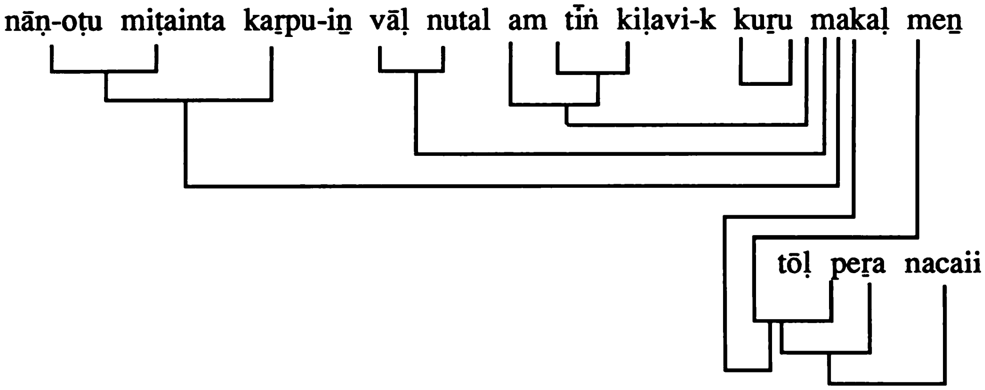
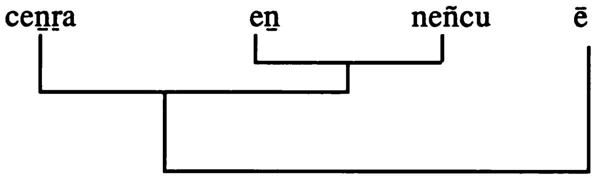


The word **ceṉṟa** in the next phrase (**ceṉṟa eṉ neñcu**) makes sense when combined with its completing nominal **neñcu** although a pronoun in its oblique form intervenes between them. The phrase means 'my heart which (has) left.' When the preceding adverbial participle **nacaii** with its fullest details is combined with this phrase, more information about the subject **neñcu** is revealed: 'my heart which (has) left (me), desiring the soft shoulders of the small woman with bright forehead, maturity blended with bashfulness, and sweet gentle words.' The particle **ē** in **neñcē** can be understood as ending the poem as well as giving a sense of emphasis or similar sentiment.



When **tōyntaṉṟu kollō** is taken together with **neñcē** the reader understands that the subject of the main sentence in the poem is **neñcu** and the finite verb is **tōyntaṉṟu**.

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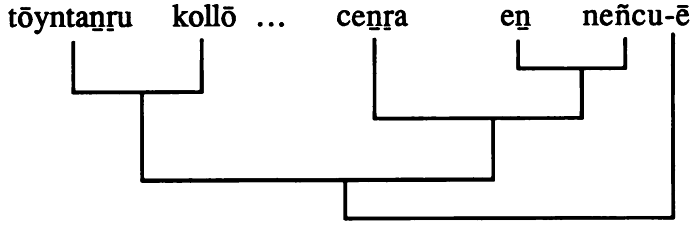

The poem is complete now, with the subject of the main sentence revealed as the very last word, **neñcu** 'heart.' The basic idea is expressed in the narration of the hero's rhetorical question to himself. The question is: Whether my heart which left (me) desiring the soft shoulders of (my) small woman, indulged (in that pleasure) as her hands caressed it? The rest of the poem describes how the narrator's heart rushed to reach his woman, the path in which the heart travelled, the house where the woman was waiting, and how the heart might have approached the woman.

A joyful translation[13]:

Buds of iruppai emerge
like arrow tips stuffed
into swelling quivers,
heads small and sharp, bright
for their task of killing.
Shoots red as copper
plates and in them
the hollow stamens sweet
as butter scratch holes you can see
with their soft ends.

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[13] This translation was done by George L. Hart.

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Petals grow loose,
spread in the wind like
rain and hail, on steep paths
red as coral, they spread
like fat on thick blood.
Near that wilderness,
a little town:
women with thin curling hair
raise fine pestles with
ornamental rings and beat
their mortars, and their rhythm
seems to echo the crying
of the owls on high, dark hills.
And I pass by, I leave them behind
urged by strength
hurrying even when the sun
falls, it seems my home is
close, horses speed, and I go
never slowing their pace.
Yet,
even faster,
reaching even sooner
standing on one side of our fine
high house as she prays
every time the lizard calls
on the wall, in the evening
when cows go home, he comes
and curving his arms around her,
covers her eyes and touches her back
soft as the trunk of a female
elephant, caressed by

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her bangled hand:
my woman, chaste and modest,
forehead bright, words
so sweet
My heart has already
gone to her,
covering her soft arms, my heart
has already found its joy.

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SECTION 8

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APPENDIX

NOTE: Basically, this appendix contains various affixes, case markers, postpositions, particles, and pronouns. Accompanying each entry in the first list containing the suffixes, etc. are examples and the names of chapters (or paragraphs in some cases) where the entry under consideration or similar examples are discussed. The entries given in italicized type represent the forms of affixes and other items which the reader may identify as items following the stems used in classical Tamil poems. The entries given in non-italicized bold type represent the actual forms of these items as they are discussed in the preceding pages in this volume.

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(An item preceding the following suffixes is a bare verb stem, oblique stem, non-oblique stem, past stem ending with a consonant, or a stem followed by the glide **y**:

-a, -ala, -aṟka, -aṉa, -āaṟka, -āka, -āta, -ika, -iya, -iṉa, -īiya, -īka, -uka, -una, -uṉa, -ēṟka, -aikka, -kka, -kkuna, -ka, -kallāta, -kuva, -ta, -na, -ppa, -ppana, -pa, -paṉa, -va, -vaṉa)

adjectival nouns — kāla, katava, kuḻaviya, maratta, numma, iṉiya, tamiya, kālaṉa, eruttiṉa
adverbs — iṉitāka, nakaiyāka
case markers and postpositions — avara, niṉṉa, niṉa (yāṉai)
imperative/optative — uṇara, vāḻiya, ceṉṟaikka, ciṟakka, ākuka, keṭuka, varuka
infinitive — cuṟṟa, uṇa, vara, tāṅkiya, uṇarttiya, coliya, kuṭikkiya, veḷīiya, tāva, maṟakka, niṟka, pukuta, maṟappa, niṟpa
metonymy and metaphor — vāḷ matilāka
negative adjectival participle — aṟiyāta, olkāta, kaḻikallāta
negative imperative/optative — vāraṟka, maṟāaṟka, cēṟēṟka
negative participial nouns — ceyyāta, iṉṉātaṉa
negative personal verbs — peyarala
non-past adjectival participle — cērkiṉṟa, aṭūuniṉṟa
non-past participial nouns — piṟaḻna, vittuna, taṭukkuna, niṟaikkuna, aṟuppana, koṭpaṉa, koḷvana, varippa, vēṇṭupa, tōṉṟuva
non-past personal verbs — uḷa, nīppa, eytupa, kaluḻpa, keṭuva, paṭukuva, takaippaṉa
past adjectival participle — tāaya, tokka, aṭṭa, ēṟṟa, uṇṭa, kātta, uyarnta, pōṉa, pōkiya, cērttiya, valliya, iṟīiya, āyiṉa, tuvariṉa, āṉṟa, uḻuta, kōtta, uyartta, tokutta, payanta, arunta, oḻinta
past participial nouns — vēṇṭiya, māṇṭaṉa, oṟīiyiṉa
past personal verbs — vaḻīiya, nīṅkiya, ceyta, puḷittaṉa, paḻuniṉa, tāyiṉa

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-aḥtu

-aḥtu

adjectival nouns — tollaḥtu

-akku

-k(k)(u), akk(u), ukk(u)

case markers and postpositions — ni̲akku, emakku

-akam

-akam

case markers and postpositions — nāḷakam

-attai

-attai

particles — paṇiyiyar attai

ata̲nāl

ata̲nāl

causal — ata̲nāl

-atu

-atu

adjectival nouns — yāṇatu, maṭavatu, kuḷampi̲natu
case markers and postpositions — kaṭavuḷatu (iyar̲kai), nō̲npi̲natu (aḷavu)
negative participial nouns — per̲ātatu
negative personal verbs — tō̲n̲r̲alatu
non-past participial nouns — poykkuvatu, citaikuvatu, uvappatu, uṇpatu, ur̲uvatu
non-past personal verbs — vēvatu
non-past verbal nouns — kiḻippatu, mukiḻppatu, kāṇpatu, varuvatu, urivatu, muṭivatu
past participial nouns — yāttatu, uḻḷiyatu, ventatu
past personal verbs — ce̲n̲r̲atu
verbal nouns — ni̲n̲r̲atu

-atai

-atai

adjectival nouns — kaiyatai
non-past verbal nouns — varuvatai
past participial nouns — ūrntatai

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past personal verbs — vantatai, tāḻttatai
verbal nouns — nekiḻntatai, aṭippaṭuttatai, varuvatai

antil

antil

particles — varumē cēyiḻai antil

antō

antō

particles — antō tāṉē

-am

-am

adjectival nouns — uiyram, palam
imperative/optative — āṉṟikam, ayamtīkam
negative personal verbs — vēṇṭalam, piriyalam, toṭukalam
non-past participial nouns — aṟiyunam
non-past personal verbs — añcuvam, kāṇkam, cēṟukam, kāṇkuvam, peṭkuvam
particles — poṉ am kompu, teṉ am kumari
past participial nouns — ciṟantaṉam
past personal verbs — kaṭintaṉam, kēṭṭaṉam, vēṇṭiṉam
verbal nouns — ōccam, uyakkam, veṟṟam, tōṟṟam

amma/ammā

amma/ammā

particles — amma (vāḻi tōḻi), (kāmamum oṉṟu eṉpa) ammā

ayal

ayal

case markers and postpositions — malai ayal

-ar

-ar

adjectival nouns — kūntalar, villar, ciṟāar, nalattar, tēettar, cākāṭṭāḷar, valaiñar, viṉainar, nutaliyar, nōṉpiyar, kōṭṭaiyar, kātiṉar, nūṟṟiṉar, pakaivar, nakaivar
case markers and postpositions (vocative) — makāaar
imperative/optative — tēyar
infinitive — pēṇiyar, kaṭīiyar
negative participial nouns — oṉṉalar, poruntalar

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negative imperative/optative — mācu ilīyar
negative personal verbs — ceyyalar, aṟiyalar
non-past participial nouns — vallar, aṟiyāḷar, eṟiñar, pāṭunar, uḷarnar, kuyinar, kāṇunar, uṟunar, aṟainar, īkunar, malarkkunar, kāṇmar, nacaivar, viraivaṉar
non-past personal verbs — uḷar, maṟappar, kāṇpar, varuvar, ayarvar, koṭukkuvar, peṟukuvar
past participial nouns — valliyar, vēṇṭiṉar
past personal verbs — maṟantaṉar, kūṟiṉar
verbal nouns — vevvar

-avar

adjectival nouns — illavar, puṇarppiṉavar
negative participial nouns — aruḷātavar, uraikkallātavar
non-past participial nouns — iruppavar, koḷpavar
past participial nouns — āyavar, tuṟantavar, naṭṭavar

-arō

-arō

particles — kuyil ālum arō

-al

-al

imperative/optative — kāval, tiṟattal
non-past personal verbs — uraippal, kāṇpal, vaḻval, varuval, kāṇkuval
verbal nouns — keṭal, ariyal, maṟaval, uṇakkal, pōkkal, oḻukal, ūṭṭal, akaṟṟal

-(ā)al

negative imperative/optative — peyaral,viṭāal

alla

(nominal + **al__**)

negative al and il — ariya alla

allatu

(conditional + **allatu**)

negative al and il — kaḻiyiṉ allatu

(nominal+ **al(l)atu**)

negative al and il — peruntakai allatu

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allatai
(nominal + **allatai**)
negative al and il — olintamai allatai
allam
(nominal + **al__**)
negative al and il — vēru allam
allar
(nominal + **al__**)
negative al and il — aravar allar, nīṭunar allar
(negative personal verb + **al** __)
negative al and il — illaiyum allar, vēḷār allar
(personal verb + **al__**)
negative al and il — celvār allar, uyntanar allar
allaḷ
(nominal + **al__**)
negative al and il — maruntu allaḷ
(negative personal verb + **al** __)
negative al and il — vēṇṭāḷ allaḷ
(personal verb + **al__**)
negative al and il — vālkuvaḷ allaḷ
allan
(nominal + **al__**)
negative al and il — koṭiyanum allan
(personal verb + **al__**)
negative al and il — uṇarkuven allan, īkuvan allan
-allā
-ā
negative adjectival participle — parakkallā, nulaikallā
(nominal + **allā**)
negative al and il — vāy allā veṇmai
-allāta
-āta
negative adjectival participle — kalikallāta

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-allātavar
-avar
negative participial nouns— uraikkallātavar
allāl
(conditional + **allāl**)
negative al and il — peṟiṉ allāl
(nominal + **allāl**)
negative al and il — pakai allāl
allāṉ
(nominal + **al**__)
negative al and il — makaṉ allāṉ
allir
(personal verb + **al**__)
negative al and il — nīṭṭuvir allir(ō)
allīr
-īr
negative imperative/optative— toḻukallīr
allēm
(nominal + **al**__)
negative al and il — kiḷaiñarēm allēm
(negative personal verb + **al** __)
negative al and il — kēḷēm allēm, celvēm allēm (eṉṉār)
(personal verb + **al**__)
negative al and il — uṇkuvam allēm, kāṇēm allēm
allēṉ
-ēṉ
negative personal verbs — poṟukkallēṉ, amaikallēṉ
(nominal + **al**__)
negative al and il — nāṉ allēṉ
(negative personal verb + **al** __)
negative al and il — ilēṉum allēṉ
(personal verb + **al**__)
negative al and il — viṭukkuveṉ allēṉ, uṭaliṉēṉ allēṉ

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allai
(nominal + **al__**)
negative al and il — pētai allai
(personal verb + **al__**)
negative al and il — varuvai allai
allōr
(nominal + **al__**)
negative al and il — puraiyar allōr
alkalum
alkalum
collectives and universals — alkalum aḻutal
-ala
-a
negative personal verbs — peyarala
alatu
-atu
negative personal verbs — tōṉṟalatu
(nominal + **alatu**)
negative al and il — nī alatu
-alam
-am
negative personal verbs — vēṇṭalam, piriyalam, toṭukalam
-alar
-ar
adjectival nouns — māṟṟalar, ārvalar
negative participial nouns — oṉṉalar, poruntalar
negative personal verbs — ceyyalar, aṟiyalar
-alaḷ
-aḷ
negative personal verbs — piḻaiyalaḷ
-alaṉ
-aṉ
negative personal verbs — amaikalaṉ, moḻiyalaṉ
(nominal + **al__**)
negative al and il — kēḷ alaṉ

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-alām
(verbal noun + **ām**)
potential — poṟukkal ām (varaittu)

-aliyarō
-iyarō
negative imperative/optative — tavāaliyarō

-alir
-ir
adjectival noun — nakāalir
negative personal verbs — kaḻaṟalir

-aleṉ
-eṉ
negative personal verbs — vēṇṭaleṉ

-alēṉ
-ēṉ
negative personal verbs — maṟavalēṉ, uḷḷalēṉ, aṟikalēṉ
(nominal + **al__**)
negative al and il — tīyēṉ alēṉ

-alai
-ai
negative imperative/optative — poruntalai
negative personal verbs — kāṇalai, oḻukalai

-avar
-avar
adjectival nouns — illavar, puṇarppiṉavar
negative participial nouns — aruḷātavar, taḷarātavar, uraikkallātavar
non-past participial nouns — iruppavar, koḷpavar
past participial nouns — āyavar, tuṟantavar, naṭṭavar

-avaḷ
-avaḷ
adjectival nouns — nallavaḷ, tuṟakkattavaḷ
past participial nouns — kāttavaḷ
non-past participial nouns — uṇarppavaḷ, nērpavaḷ

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-avaṉ

-avaṉ

adjectival nouns — viṟalavaṉ
past participial nouns — vantavaṉ
negative participial nouns — aḻuntātavaṉ
non-past participial nouns — uḻappavaṉ, varaipavaṉ

-avir

-avir

adjectival nouns — ūravir
past participial nouns — cāṉṟavir, kaṇṭavir

-avai

-avai

adjectival nouns — kālavai, nēmiyavai, ampiṉavai
non-past participial nouns — uṭuppavai, urukupavai
past participial nouns — aṭṭavai, citaṟiyavai
past personal verbs — ēntiṉavai

-aḷ

-avaḷ

adjectival nouns — nallavaḷ, tuṟakkattavaḷ
past participial nouns — kāttavaḷ
non-past participial nouns — uṇarppavaḷ, nērpavaḷ

-aḷ

adjectival noun — ciṟumaiyaḷ, tilakattaḷ, cumaṭṭiṉaḷ
negative personal verbs — piḻaiyalaḷ, melintilaḷ
non-past paticipial nouns — maṇṇunaḷ, niṉaiyunaḷ, celkuvaḷ, niṉaivaṉaḷ
non-past personal verbs — uvakkuvaḷ, kalaṅkuvaḷ, eṉpaḷ, varuntuvaḷ, nāṇuvaḷ
past participial nouns — vēṭṭaṉaḷ, kāttavaḷ
past personal verbs — ēyaḷ, koṇṭaṉaḷ, viṉaviṉaḷ, toṭaṅkiṉaḷ, kavaiiyiṉaḷ, tuṭaiyiṉaḷ

aḷavu

aḷavu

case markers and postpositions — vaiyaka varai aḷavu, muṟṟum aḷavu

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aḷavai

aḷavai

case markers and postpositions — valippaḷavai, muyalvaḷavai

-aṟka

-ka

negative imperative/optative — vāraṟka, maṟāaṟka

-aṉ

-avaṉ

adjectival nouns — viṟalavaṉ

past participial nouns — vantavaṉ

negative participial nouns — aḻuntātavaṉ

non-past participial nouns — uḻappavaṉ, varaipavaṉ

-aṉ

adjectival nouns — pēṇalaṉ, kaṉṉiyaṉ, mālaiyaṉ, kacciṉaṉ, kaḻaliṉaṉ, naṉṉarāḷaṉ, kolaivaṉ, vilaivaṉ

case markers and postpositions — ataṉ niṟam

negative personal verbs — amaikalaṉ, moḻiyalaṉ

non-past participial nouns — kāmuṟunaṉ, viraivaṉaṉ, etirkoḷvaṉ varaipavaṉ

non-past personal verbs — uḷaṉ, akaḻkkuvaṉ, varukuvaṉ, karappaṉ, māṟṟuvaṉ, varuvaṉ

oblique stem — ataṉ

past participial nouns — añciṉaṉ ātal

past personal verbs — ceytaṉaṉ, tīrttaṉaṉ, peyarntaṉaṉ, tāṅkiṉaṉ, taḻīiyiṉaṉ

-ā(a)ṉ

negative personal verbs — peṟāaṉ

-aṉmār

-mār

negative personal verbs — kēḷaṉmār

-aṉmiṉ

-miṉ

negative imperative/optative — koḷḷaṉmiṉ

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aṉmai

aṉmai

negative verbal nouns — iṟumpūtu aṉmai

aṉṟi

-i

negative adverbial participle — āṭiyatu aṉṟi

aṉṉa

-aṉṉa

comparison — ciṟaku aṉṉa, kalattaṉṉa, vārntaṉṉa

aṉṉō

aṉṉō

particles — kaṇṇum taṉ paṉi vaikiṉa aṉṉō

aṉṟu/āṉṟō

(nominal + **al__**)

negative al and il — kār aṉṟu

(personal verb + **al__**)

negative al and il — civappāḷ aṉṟu, ikaḻntārē aṉṟō

-tu

past personal verbs — niṉṟaṉṟu

-aṉa

-a

adjectival nouns — kālaṉa
past personal verbs — puḷittaṉa
negative participial nouns — iṉṉātaṉa
non-past participial nouns — aṟuppaṉa, koṭpaṉa, koḷvaṉa
non-past personal verbs — takaippaṉa
past participial nouns — māṇṭaṉa, niṉaiiyaṉa

-aṉam

-am

past participial nouns — ciṟantaṉam
past personal verbs — kēṭṭaṉam, kaṭintaṉam

-aṉar

-ar

past personal verbs — maṟantaṉar

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-an̲aḷ

-aḷ

non-past participial nouns — nin̲aivan̲aḷ
past participial nouns — vēṭṭan̲aḷ
past personal verbs — koṇṭan̲aḷ

-an̲an̲

-an̲

past personal verbs — nin̲r̲an̲an̲, ceytan̲an̲, tīrttan̲an̲, peyarntan̲an̲

-an̲ār

-ār

non-past participial nouns — en̲man̲ār

-an̲āl

-āl

case markers and postpositions — atan̲āl

-an̲ir

-ir

past personal verbs — ottan̲ir
past participial nouns — tuṇintan̲ir

-an̲in̲

-in̲

comparison — itan̲in̲ koṭiyatu

-an̲em

-em

past personal verbs — in̲pur̲r̲an̲em

-an̲en̲

-en̲

non-past participial nouns — viraivan̲en̲
past personal verbs — vantan̲en̲

-an̲ēn̲

-ēn̲

past personal verbs — takaittan̲ēn̲

-an̲ai

-ai

adjectival nouns — notumalāḷan̲ai

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past personal verbs — īttaṉai

aṉaittum

aṉaittum or **aṉaittu __um**

collectives and universals — aṉaittum nī, aṉaittiṉ uṭporuḷum

-ā(a)

-ā

case markers and postpositions — arukā, mēlā, amararkkā

interrogative — tantāḷā

negative personal verbs — āṭā

-ā(a)

infinitive — maṟaiyā, paṭāa, koḷāa

negative adjectival participle — kalaṅkā, īyā, niṉaiyā, cāvā, pōkā, koṭāa, paṟakkallā, nuḻaikallā

negative adverbial participle — aṟiyā, viṭāa

negative participial nouns — ovvā, uṭāa, pōrā

-ā(ka)

adverbs — iṉṉātā

-ikā

imperative/optative — kāṇikā, kāṇṭikā

-āaar

vocative

case markers and postpositions — makāaar

-āatu

-ā(a)tu

negative adverbial participle — kuṟāatu

-āam

-um

non-past adjectival participle — avāam

-āamal

-ā(a)mal

negative adverbial participle — peṟāamal

-āamai

-ā(a)mai

negative adverbial participle — vaḻāamai

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-āar

-ar

adjectival nouns — ciṟāar

-āal

-al

negative imperative/optative — viṭāal

-āaliyarō

-iyarō

negative imperative/optative — tavāaliyarō

-āalir

-ir

adjectival nouns — nakāalir

-āaṟka

-ka

negative imperative/optative — maṟāaṟka

-āaṉ

-ā(a)ṉ

negative personal verbs — peṟāaṉ

-āka

-ā(ka)

adverbs — iṉitāka, nakaiyāka

(noun + noun + **āka**)

metonymy and metaphor — vāḷ matil āka

āṅka

āṅka/āṅku/āṅkē

particles — āṅka (iṉpamum kaviṉum aḻuṅkal mūtūr)

āṅkaṇ

āṅkaṇ

case markers and postpositions — potiṉi āṅkaṇ

āṅku/āṅkē

āṅka/āṅku/āṅkē

particles — āṅku (am mū iru mukaṉum), (añciyatu) āṅkē (aṇaṅku ākum)

āṅku

adverbs — peṭṭāṅku

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case markers and postpositions — ni<u>nn</u>āṅku
comparison — atirntāṅku, niva<u>n</u>tāṅku

-āta

-āta

negative adjectival participle — olkāta, a<u>r</u>iyāta, ka<u>l</u>ikallāta
negative participial nouns — ceyyāta

-ātatu

-atu

negative participial nouns — pe<u>r</u>ātatu

-ātavar

-avar

negative participial nouns — aruḷātavar, taḷarātavar, uraikkallātavar

-ātava<u>n</u>

-ava<u>n</u>

negative participial nouns — a<u>l</u>untātava<u>n</u>

-āta<u>n</u>a

-āta<u>n</u>a

adjectival nouns — i<u>nn</u>āta<u>n</u>a

-ātā

-ā(ka)

adverbs — i<u>nn</u>ātā

-ātāy

-āy

negative participial nouns — uṇarātāy

-ātār

-ār

negative participial nouns — naḷḷātār

-ātāḷ

-āḷ

negative participial nouns — vā<u>l</u>ātāḷ

-ātā<u>n</u>

-ā<u>n</u>

negative participial nouns — utavātā<u>n</u>

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-āti

-i

negative imperative/optative — varuntāti

-ātīm

-īm

negative imperative/optative — cellātīm

-ātīmē

-īmē

negative imperative/optative — ceppātīmē

-ātīmō

-īmō

negative imperative/optative — aḻātīmō

-ātīr

-īr

negative participial nouns — aṟiyātīr pōla

-ātu

-ātu

adjectival nouns — kuṇātu
case markers and postpositions — taṉātu
negative personal verbs — āṉātu, cāvātu, amaikallātu

-ā(a)tu

negative adverbial participle — āṉātu, aṟiyātu, kainniṟukkallātu, ivarkallātu

-tu

adjectival nouns — iṉṉātu

-ātē

-ātē

negative adverbial participle — cūḻātē

-ātēṉ

-ēṉ

negative participial nouns — tuñcātēṉ

-ātōy

-ōy

negative participial nouns — tārātōy
negative personal verbs — aṟiyātōy

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-ātōr

-ōr

negative participial nouns — uṇarātōr, oṉṉātōr

-ātōḷ

-ōḷ

negative participial nouns — kaṭiyātōḷ

-ātōṉ

-ōṉ

negative participial nouns — koḷḷātōṉ

-ām

-ām

adjectival nouns — iruvām
negative personal verbs — eyyām
non-past personal verbs — kēḷām, niṟuppām, kāṇpām, iruvām, celvām
past participial nouns — puṇarntām
past personal verbs — kōṭpaṭṭām

(personal verb + **ām**)

potential — uṇṭām, uyyumām

(verbal noun + **ām**)

potential — poṟukkal ām varaittu

-āmal

-ā(a)mal

negative adverbial participle — toypaṭāmal

-āmai

-ā(a)mai

negative adverbial participle — aṟiyāmai

-mai

negative verbal nouns — nalkāmai, varaiyāmai

-āy

-āy

adjectival nouns — kātalāy, katuppiṉāy
adverbs — iṟaicciyāy, iyalpiṟṟāy
imperative/optative — kēḷāy, kāṇṭaippāy
negative participial nouns — uṇarātāy, aṟikallāy pōṟi

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negative personal verbs — kāṭṭāy, aṟiyāy, tarukallāy
non-past participial nouns — mēyppāy
non-past personal verbs — tuṟappāy, poyppāy, eṉpāy, pōkuvāy
past participial nouns — kuṟittāy, karutiyāy
past personal verbs — nīṭṭittāy, pārāṭṭiṉāy

vocative

case markers and postpositions — nēriḻāy, kātalāy, kiḷaviyāy

-āyiṭai

-āyiṭai

case markers and postpositions — (imayam teṉ am kumariyoṭu) āyiṭai

-āyiṉum

-um

concessive of fact ("although") — (moḻi peyar tēettar) āyiṉum
concessive of supposition ("even if") — (tamiyaḷ) āyiṉum

-ār

-ār

adjectival nouns — nucuppār, neñciṉār
negative participial nouns — poyyār, cālār, pōṟṟār, mēvār, oṉṉār, naḷḷātār, āyvantilār
negative personal verbs — uḷḷār, ceyyār, amaiyār, tīrkkalār, amaikallār, ōvār, koḷḷār, koḷār
non-past participial nouns — nekiḻppār, eṉpār, cāaymār, viḻuvār, aṟivār, eṉmaṉār
non-past personal verbs — tuṟappār, iṟaiñcuvār
particles — nōvumār (peritē), neṟiyumār (atuvē)
past participial nouns — nalkūrntār, oṉṟiṉār
past personal verbs — cāyttār, ūṭiṉār

-mār

negative participial nouns — kēḷaṉmār
negative imperative/optative — kēḷaṉmār

-ārkaḷ

-ār(kaḷ)

non-past participial nouns — vāḻvārkaṭku (vāḻvārkaḷ + ku)

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-āl

ataṉāl

causal — ataṉāl

-āl

conditional — kaṇṭāl, eṉṟāl, āṉāl
negative imperative/optative — poyyāl
particles — naṉṟāl, aritāl
verbal nouns — koḷāl

-āl/āṉ

case markers and postpositions — poṟiyāṉ (maññai), pōrāl, ataṉāl, talaiyiṉāl, marattāl, vitiyāṟṟāl

(conditional + **allāl**)

negative al and il — peṟiṉ allāl

(nominal + **allāl**)

negative al and il — pakai allāl

-ālum

-um

concessive of supposition — eṉṟālum

-āḷ

-āḷ

adjectival nouns — alkulāḷ, katuppiṉāḷ
negative participial nouns — vāḻātāḷ
negative personal verbs — aṇiyāḷ, uṇarkallāḷ
non-past participial nouns — nōy uḻappāl, eṉpāḷ, āṭuvāḷ
non-past personal verbs — celvāḷ
past participial nouns — īṉṟāḷ
past personal verbs — uraittāḷ, pōyiṉāḷ

-āḷar

-ar

adjectival nouns — cākāṭṭāḷar
non-past participial nouns — aṟiyāḷar

-āḷaṉ

-aṉ

adjectival nouns — naṉṉarāḷaṉ

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-āḷaṉai

-ai

adjectival nouns — notumalāḷaṉai

-āṟu

-āṟu

case markers and postpositions — tāṉ vēṇṭum āṟu

-āṉ

-ā(a)ṉ

negative personal verbs — cūṭāṉ, pōkāṉ, uraikkallāṉ

-āṉ

adjectival nouns — ūrāṉ, perumāṉ, muraciṉāṉ
causal — oḻukalāṉ, uṇmaiyāṉ
negative participial nouns — aṟam cārāṉ, utavātāṉ
non-past participial nouns — nuḻaippāṉ, eṉpāṉ, cuṭuvāṉ pōla
non-past personal verbs — oḷippāṉ, amaivāṉ, parivāṉ, amaikuvāṉ
past participial nouns — kaṭīiyāṉ, uṟīiyiṉāṉ, ceytāṉ, poyttāṉ
past personal verbs — koṇṭāṉ, vikkiṉāṉ, malaintāṉ, pārttāṉ

-āl/āṉ

case markers and postpositions — poṟiyāṉ (maññai), (kīḻ) nīrāṉ (mīṉ valaṅkuntu)

-pāṉ (p + āṉ)

infinitive — kāṇpāṉ

-vāṉ (v + āṉ)

infinitive — kuḻaivāṉ, nīkkuvāṉ

-āṉāl

-āl

conditional — āṉāl

-āṉum

-āṉum

concessive of fact — illāṉum
concessive of supposition — eṉṉāṉum

yā_um

collectives and universals — yārkkāṉum

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-āṉmiṉ

-miṉ

negative imperative/optative — nakāṉmiṉ

-i

-i

adjectival nouns — kaḷvi
adverbial participle — vīci, kalavi, cīi, poṟīi, paraii
adverbs — naṉi, iṉi
imperative/optative — vāḻi, ūkki, kātti, pōṟṟuti
negative adverbial participle — ili, aṉṟi, iṉṟi
negative imperative/optative — varuntāti
non-past participial nouns — aṭuvi, uṟaivi, cāntāṟṟi
non-past personal verbs — iratti, añcuti, pōkuti, cēṟi

(nominal + il)

negative al and il — nāṇ ili

-vi

verbal nouns — vēḷvi

-ika

-ika

imperative/optative — ceṉṟika

-ikam

-ikam

imperative/optative — āṉṟikam

-ikā

-ikā

imperative/optative — kāṇikā, kāṇṭikā

-ikum

-ikum

past personal verbs — kēṭṭikum

-ikai

(k)kai

verbal nouns — uṇṭikai, kārikai, cārikai

-iciṉ

-iciṉ

imperative/optative — āṟṟiciṉ, vaṭitticiṉ

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past personal verbs — maranticin, āṉṟiciṉ, pōṉṟiciṉ

-iciṉōr

-ōr

past participial nouns — iṟanticiṉōr, paṭaitticiṉōr

-iciṉōḷ

-ōḷ

past participial nouns — pirinticiṉōḷ

-iciṉōṉ

-ōṉ

past personal verbs — ceṉṟiciṉōṉ

-iṭam/iṭaṉ

-iṭam/iṭaṉ

case markers and postpositions — kākkum iṭam, pulampiya iṭaṉ

-iṭai

-iṭai

case markers and postpositions — kaṭattiṭai, kōṭṭiṭai, kaiyiṭai, ūriṭai

-ittai

-ittai

imperative/optative — pāṭittai

-itu

-tu

adjectival nouns — vālitu, putitu

-iya

-a

adjectival nouns — iṉiya, tamiya
infinitive — coliya
past adjectival participle — pōkiya, cērttiya, valliya, iṟīiya
past participial nouns — vēṇṭiya
past personal verbs — vaḻīiya, nīṅkiya

-iya

imperative/optative — vāḻiya

-(ī)iya

infinitive — tāṅkiya, uṇarttiya, kuṭikkiya, velīiya

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-iyatu

-atu

past participial nouns — uḷḷiyatu

-iyar

-ar

adjectival nouns — nutaliyar, nōṉpiyar

past participial nouns — valliyar

-iyar(ō)

imperative/optative — ākiyar, varutiyar

negative imperative/optative — iliyar

-(ī)iyar

infinitive — pēṇiyar, kaṭīiyar

(ī)iyar(ō)

imperative/optative — uṇīiyar

-iyarō

-iyar(ō)

imperative/optative— ākiyarō, niliyarō

negative imperative/optative — tavāaliyarō, kāṇiliyarō

-(ī)iyar(ō)

imperative/optative— celīiyarō

-iyāy

-āy

past participial nouns — karutiyāy

-iyāṉ

-āṉ

past participial nouns — kaṭīiyāṉ

-iyōy

-ōy

past participial nouns — kūṭiyōy

past personal verbs — pularttiyōy, vantōy

-iyōṉ

-ōṉ

past participial nouns — tappiyōṉ

past personal verbs — nalkiyōṉ

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-ir

-avir

adjectival nouns — ūravir

past participial nouns — cāṉṟavir, kaṇṭavir

-ir

adjectival nouns — māntir, kiḻavir, nakāalir

negative personal verbs — kaḻaṟalir

non-past personal verbs — ucātir, aṟitir, eṇṇutir, iraṅkuvir

past participial nouns — tuṇintaṉir

past personal verbs — koṇṭir, ottaṉir, uḷḷiṉir

-ī(i)r

past participial nouns — vilaṅkiyīir

-il

-il

case markers and postpositions — arukil

conditional — kaḻikkil

comparison — pitirvil poṅki

(nominal + **il**)

negative al and il — nukarcci il

-illatu

(nominal + **il**)

negative al and il — illatu nōkki

-illavaṉ

(nominal + **il**)

negative al and il — aṟaṉ illavaṉ

-illā

-ā

negative adjectival participle — nilai illā p poruḷ

-illāṉ

(nominal + **il**)

negative al and il — nayaṉ illāṉ

-illēṉ

(nominal + **il**)

negative al and il — maruntu yātum illēṉ

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-illai
(nominal + **il**)
negative al and il — oṉṟu illai

-illōr
(nominal + **il**)
negative al and il — uṇarcci illōr

-ila
(nominal + **il**)
negative al and il — ētu ila

-ilatu
(nominal + **il**)
negative al and il — tīrvu ilatu āka

-ilam
(nominal + **il**)
negative al and il — pāramum ilam, ceytaṉṟō ilam

-ilar
(nominal + **il**)
negative al and il — aruḷ ilar

-ilavaṉ
(nominal + **il**)
negative al and il — aṉpu ilavaṉ

-ilaḷ
-aḷ
negative personal verbs — melintilaḷ
(nominal + **il**)
negative al and il — vaḻu ilaḷ

-ilaṉ
(nominal + **il**)
negative al and il — viṉai ilaṉ, valliṟṟum ilaṉ, maruṅku ilaṉ

-ilār
-ār
negative participial nouns — āyvantilār
(nominal + **il**)
negative al and il — neñc(u) ilār, uṇarv(u) ilār

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-ilāḷar

(nominal + **il**)

negative al and il — tāḷ ilāḷar

-ilāḷan̲

(nominal + **il**)

negative al and il — ar̲an̲ ilāḷan̲

-ilān̲

(nominal + **il**)

negative al and il — tīt(u) ilān̲, tāḷ ilān̲

-ili

-i

negative adverbial participle — uppu ili ventatai

(nominal + **il**)

negative al and il — nāṇ ili

-iliyarō

-iyar(ō)

negative imperative/optative — kāṇiliyarō

(nominal + **il**)

negative al and il — par̲r̲al iliyarō

-ilir

(nominal + **il**)

negative al and il — an̲p(u) ilir

-ilīyar

(nominal + **il**)

negative al and il — mācu ilīyar

-ilīr

(nominal + **il**)

negative al and il — tavar̲(u) ilīr

-ilēm

(nominal + **il**)

negative al and il — tuṇai ilēm

-ilēn̲

-ēn̲

negative personal verbs— iḻantilēn̲

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(nominal + **il**)
negative al and il — tītu ilēṉ, niṟṟal ilēṉ

-ilai

-ai
negative personal verbs — niṉaittilai

(nominal + **il**)
negative al and il — aruḷ ilai, tavaṟ(u) ilai

-ilōr

(nominal + **il**)
negative al and il — tiṟaṉ ilōr

-ilōḷ

(nominal + **il**)
negative al and il — māc(u) ilōḷ

-iṟṟu

-tu
adjectival nouns — puṟaviṟṟu
past personal verbs — uṭkiṟṟu, tāyiṟṟu

-iṉ

-iciṉ
imperative/optative — āṟṟiciṉ, vaṭitticiṉ
past personal verbs — maṟanticiṉ, āṉṟiciṉ, pōṉṟiciṉ

-iṉ
adverbs — nuṇṇitiṉ, nallitiṉ, vālitiṉ, eḷitiṉiṉ, uritiṉiṉ
case markers and postpositions — varaippiṉ ippoḻil, maṟaiyiṉiṉ
causal — katuvaliṉ, ākaliṉ, ātaliṉ, orāliṉ, terutaliṉ, vaḷamaiyiṉ, iṉmaiyiṉ, kāṇāmaiyiṉ, vārāmaiyiṉ
conditional — variṉ, tuñciṉ, kāṇiṉ, pōkiṉ, iruppiṉ, kēṭkiṉ, kēṭpiṉ
comparison — urumiṉ uraṟupu cilaippa, itaṉiṉ koṭiyatu

-iṉm

-m
negative personal verbs— puṇarvu iṉm

(nominal + **il**)
negative al and il — puṇarvu iṉm

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-iṉmai

-mai

negative verbal nouns — pāyal iṉmai, aḷi iṉmai

-iṉṟi

-i

negative adverbial participle — kavalpu iṉṟi

-iṉṟu

-u

negative adverbial participle — iṉṟu

(nominal + **il**)

negative al and il — koṭiyōr iṉṟu, uyvu iṉṟu

-tu

adjectival nouns — veṅkuṟumpiṉṟu
past personal verbs — curuṅkiṉṟu

-iṉa

-a

adjectival nouns — eruttiṉa
past adjectival participle — āyiṉa, tuvariṉa
past personal verbs — paḷuniṉa
past participial nouns — oṟiyiṉa pōla, cūṭiṉa … muttam

-iṉatu

-atu

adjectival nouns— kuḷampiṉatu
case markers and postpositions — nōṉpiṉatu aḷavu

-iṉam

-am

past personal verbs — vēṇṭiṉam

-iṉar

-ar

adjectival nouns — kātiṉar, nūṟṟiṉar
past participial nouns — vēṇṭiṉar
past personal verbs — kūṟiṉar

-iṉavar

-avar

adjectival nouns — puṇarppiṉavar

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-iṉavai

-avai

adjectival nouns — ampiṉavai
past personal verbs — ēntiṉavai

-iṉaḷ

-aḷ

adjectival nouns — cumaṭṭiṉaḷ
past personal verbs — toṭaṅkiṉaḷ, tuṭaiyiṉaḷ, viṉaviṉaḷ, taḻīiyiṉaḷ

-iṉaṉ

-aṉ

adjectival nouns — kaḻaliṉaṉ, kacciṉaṉ
past participial nouns — añciṉaṉ ātal
past personal verbs — tāṅkiṉaṉ, taḻīiyiṉaṉ

-iṉāy

-āy

adjectival nouns — katuppiṉāy
past personal verbs — pārāṭṭiṉāy

-iṉār

-ār

adjectival nouns — neñciṉār
past participial nouns — oṉṟiṉār vāḻkkai
past personal verbs — ūṭiṉār

-iṉāl

-āl

case markers and postpositions — talaiyiṉāl

-iṉāḷ

-āḷ

adjectival nouns — katuppiṉāḷ
past participial nouns — īṉṟāḷ
past personal verbs — pōyiṉāḷ

-iṉāṉ

-āṉ

adjectival nouns — muraciṉāṉ
past participial nouns — uṟīiyiṉāṉ
past personal verbs — vikkiṉāṉ

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-iṉir

-ir

past personal verbs — uḷḷiṉir

-iṉiṉ

-iṉ

adverbs — uritiṉiṉ
case markers and postpositions — maṟaiyiṉiṉ
comparison — kuṉṟiṉiṉ

-iṉum

-um

comparison — kūṭiṉum, nammiṉum, nummiṉum
concessive of fact — āyiṉum, colliṉum, aḷippiṉum
concessive of supposition — ākiṉum, āyiṉum, ūṭiṉum, kaḻiyiṉum, vēṇṭiṉum, peyariṉum

-iṉem

-em

past personal verbs — curukkiṉem

-iṉeṉ

-eṉ

adjectival nouns — katuppiṉeṉ
past personal verbs— nōkkiṉeṉ

-iṉēm

-ēm

adjectival nouns — neñciṉēm
past personal verbs — oṉṟiṉēm

-iṉēṉ

-ēṉ

adjectival nouns — aṟiviṉēṉ
past personal verbs — uḷḷiṉēṉ

-iṉai

-ai

adjectival nouns — maintiṉai
past personal verbs — niṉaiyiṉai, colliṉai

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-iṉōy

-ōy

adjectival nouns — marapiṉōy

-iṉōr

-ōr

past participial nouns — nīṭiṉōr

-iṉōṉ

-ōṉ

adjectival nouns — muṉpiṉōṉ

-ī

-ī

imperative/optative — vantī

non-past personal verbs — uḷartī

-īi

-i

adverbial participle — cīi, porīi

-īiya

-(ī)iya

infinitive — velīiya

-īiyar

-(ī)iyar

infinitive — kaṭīiyar

-(ī)iyar(ō)

imperative/optative — uṇīiyar, celīiyar

-īiyarō

-(ī)iyar(ō)

imperative/optative — celīiyarō

-īiyāṉ

-āṉ

past participial nouns — kaṭīiyāṉ

-īiyiṉāṉ

-āṉ

past participial nouns — uṟīiyiṉāṉ

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-īir

-ī(i)r

past participial nouns — vilaṅkiyīir

-īka

-īka

imperative/optative — ceṉṟīka

-īkam

-īkam

imperative/optative — ayarntīkam

-īttai

-īttai

imperative/optative — niṉṟīttai

-īm

-īm

negative imperative/optative — cellātīm

-īmiṉ

-īmiṉ

imperative/optative — kēṭṭīmiṉ

-īmē

-īmē

negative imperative/optative — ceppātīmē

-īmō

-īmō

imperative/optative — ceytīmō
negative imperative/optative — aḻātīmō

-īyar

-īyar

negative imperative/optative — mācu ilīyar

-īr

-īr

adjectival nouns — ūrīr
negative imperative/optative — toḻukallīr
negative participial nouns — aṟiyātīr pōla
negative personal verbs — āṉīr
non-past personal verbs — maruḷtīr, eṉpīr, viṉavuvīr

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past personal verbs — ceytīr, kāṇīr(ō)
non-past participial nouns — varuvīr

-ī(i)r

past participial nouns — palcāṉṟīr

-u

-ā(a)tu

negative adverbial participle — kuṟāatu, āṉātu, aṟiyātu, niṟukkallātu, ivarkallātu

-u

adverbial participle — porutu, peytu, kāttu, ventu, vēṭṭu, koṇṭu, kaṟṟu, āṉṟu
imperative/optative — iyaikku
negative adverbial participle — iṉṟu
non-past personal verbs — teḷikku, nukarku
verbal nouns — kuḷūu

-(p)pu

verbal nouns — maṟappu

-pu (p+u)

infinitive — ninaipu

-vu

verbal nouns — kaḷaivu

-ukku

-k(k)(u), akk(u), ukku

case markers and postpositions — peyarvukku, matiyiṉukku

-uka

-(k)ka

imperative/optative — ākuka, keṭuka, varuka

-ukam

-am

non-past personal verbs — cēṟukam

uṭaṉ

-uṭaṉ

case markers and postpositions — aintu uṭaṉ pōṟṟi, kāṭuṭaṉ, kiḷaiyuṭaṉ, avar uṭaṉ nērvarkol

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-uṭai(ya)

-uṭai(ya)

case markers and postpositions — muttu uṭai maruppiṉ, niṉṉuṭai vāḻkkai, cīr uṭaiya iḻai

-untu

-untu

non-past personal verbs — vaḻaṅkuntu

-una

-a

non-past participial nouns — taṭukkuna, niṟaikkuna, vittuna, paṇṇuna

-unar

-ar

non-past participial nouns — pāṭunar, īkunar, kāṇunar

-unaḷ

-aḷ

non-past participial nouns — maṇṇunaḷ, niṉaiyunaḷ

-unaṉ

-aṉ

non-past participial nouns — kāmuṟunaṉ

-unai

-ai

non-past participial nouns — koḷḷunai

-um

-āṉum

concessive of fact — illāṉum

concessive of supposition — eṉṉāṉum

-ikum

past personal verbs — kēṭṭikum

-iṉum

concessive of fact — colliṉum, aḷippiṉum

concessive of supposition — ākiṉum, kaḻiyiṉum, vēṇṭiṉum, peyariṉum

-um

adverbs — naṉṟum, peritum

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case markers and postpositions — makaḻiruḷḷum, ellāruḷḷum
comparison — kūṭiṉum, nammiṉum,
concessive of fact — kaṇṭum, aṉṟiyum, āyiṉum, kalavavum, varavum, ākavum
concessive of supposition — āyiṉum, ūṭiṉum, eṉṟālum
non-past adjectival participle — piṇikkum, niṉaikkum, kaṭkum, eṭuppum, tarūum, niṉaiyum
non-past personal verbs — kāṇkum, piritum, cellum, varūum, irakkum, niṟkum, tēmpum, tiriyum, viyakkum, amaikum, eṭuppum, ceṟrum, cēṟum, pōlum
particles — moḻitalum, naṉṟum

ellā _ um

collectives and universals — ellā maṉaiyum, ellā uyirkkum

ellār _ um

collectives and universals — ellārkkum, ellar puṟaṉum, ellār maṉaiyum, ellāruḷḷum

-m

imperative/optative — ōm, uṇm, tam, vārum

yā _ um

collectives and universals — yāṅkum, yāṅkaṉum, yāṇṭōrum, yātum, yātoṉṟum, yārkkāṉum, yāraiyum, yāvatum, yāvarum, yāvirum, yāvirāyiṉum, yāvaiyum

umpar

-umpar

case markers and postpositions — vēṅkaṭattu umpar

uḻi

-uḻi

case markers and postpositions — ceṉṟuḻi, celvuḻi, kēṭpuḻi

uḻai

-uḻai

case markers and postpositions — avaṉuḻai

uḷ

-uḷ

case markers and postpositions — kaliṅkattuḷ, uḷḷuḷ
verbal nouns — viḷaiyuḷ

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uḷḷum

-uḷḷum

case markers and postpositions — makaḷiruḷḷum, ellāruḷḷum
comparison — makaḷiruḷḷum

uḷḷē

-uḷḷē

case markers and postpositions — uḷḷē kaṉalum uḷḷam

uḷa

-a

non-past personal verbs — veṟiyum uḷa

-uḷi

-uḷi

case markers and postpositions — muṟaiyuḷi, marapuḷi

-uḷē

-u(ḷ)ḷē

case markers and postpositions —nīruḷē

-ūu

-u

verbal nouns — kuḻūu

-(ū)u

imperative/optative — orūu
infinitive — kāṇūu, piḻiyūu
non-past adjectival participle — etirkoḷūu ñālam

-ūu niṉṟa

-ūu

non-past adjectival participle — aṭūu niṉṟa yākkai

-ūum

-um

non-past adjectival participle — tarūum, varūum
non-past personal verbs — varūum, toḻūum, porūum, neritarūum puṉal
particles — iṉṉatūum

ūṅkaṇ

-ūṅkan

case markers and postpositions — uyar varaikku ūṅkaṇ

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ūṅku

-ūṅku

case markers and postpositions — paravā ūṅku, iṉṟiṉ ūṅkum

-ūṭu

-ūṭu

case markers and postpositions — tukil ūṭu

-ūḻ

-ūḻ

case markers and postpositions — pal ūḻ

e ___ um

e ___ um

collectives and universals— ellāmum, e-v-vakai-c-ceytiyum

etir(ē)

-etir(ē)

case markers and postpositions — kai etirē, ataṉ etirē

-em

-em

past personal verbs — iṉpuṟṟaṉem, curukkiṉem

non-past personal verbs — kāṇkuvem

ellā

ellā __ m

collectives and universals — ellā maṉaiyum, ellā uyirkkum

ellām

-ellām

collectives and universals — pulavar ellām, vaḻakkam ellāmum

ellār

ellār___um

collectives and universals — ellārkkum, ellār puṟaṉum, ellār māvum, ellāruḷḷum

ellārum

ellārum

collectives and universals — ellārum aṟiya

ellīrum

ellīrum

collectives and universals — ellīrum eṉ ceytīr

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-ellai

-ellai

case markers and postpositions — nerunal ellai, ñāyiṟṟu ellai, naṉṉāḷ talaivarum ellai

ellōrkkum

ellōr __ um

collectives and universals — ellōrkkum koṭumati

-eṉ

-eṉ

adjectival nouns — paricileṉ
imitative words — iḻum-eṉ (cummai)
negative personal verbs — vēṇṭaleṉ
non-past participial nouns — kūṟuveṉ pōla, viraivaṉeṉ
non-past personal verbs — uḷeṉ, peyarkkuveṉ, maṟaikuveṉ, maṟappeṉ(ō), kāṇpeṉ, taṇṭuveṉ
past participial nouns — takaittaṉeṉ allal
past personal verbs — toṭutteṉ, vantaṉeṉ, nōkkiṉeṉ

eṉṟa

imitative words — pulleṉṟa

eṉṟāl

-āl

conditional — aṟikuvatu eṉṟāl

eṉṟālum

-um

concessive of supposition — eṉṟālum

eṉṟum

eṉṟum

collectives and universals — eṉṟum cellēṉ

-eṉṉa

-eṉṉa

comparison — mati eṉṉa

eṉṉatūum

eṉṉatūum

collectives and universals — aruvippāṭum eṉṉatūum

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ennalum

ennalum

collectives and universals — ennalum pariyalō ilam

en(n)ai _ um

en(n)ai _ um

collectives and universals — ennai nī ceyyinum, enai p pakaiyum

-ena

-e(n)na

adverbs — mellena, terrena

comparison — kan ena

imitative words — ilum ena

particles — ornu ena ... tontu ena

enaitt _ um

enaitt _ um

collectives and universals — enaittānum, enaittu onrum

enaittum

enaittum

collectives and universals — enaittum kotumai

-ē

-ē

case markers and postpositions — nilaiyē, talaīyē, katuñcinavēntē, pirakkē, neñcē (vocative)

imperative/optative — vāvē

interrogative — nallan anrē

negative adverbial participle — cūlātē

particles — kantikumē, aritē

-mē

imperative/optative — cenmē

-ēem

-ē(e)m

negative personal verbs — poyppa vitēem

-ēen

-en

negative personal verbs — vitēen

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-ēl

-ēl

conditional — eṉṟirēl, uṇṭēl, viṭuvāyēl
negative conditional — aṉṟēl, kāṭṭāyēl
negative imperative/optative — āḻēl
negative personal verbs — vārēl

-ēm

-ēm

adjectival nouns — pācaṟaiyēm, neñciṉēm
non-past participial nouns — kaṉṟoṭu celvēm
non-past personal verbs — nukarkēm, aṟivippēm, kaṭikuvēm, poruvēm, nōvēm(ō)
past participial nouns — aḷi peṟṟēm emmai
past personal verbs — vēṭṭēm, oṉṟiṉēm, uraittēm

-ē(e)m

negative personal verbs — kūṟēm, uḷḷēm, viṭēem

-ēṟka

-ka

negative imperative/optative — cēṟēṟka

-ēṉ

-ēṉ

adjectival nouns — uṇṭiyēṉ, aṟiviṉēṉ
negative participial nouns — tuñcātēṉ
negative personal verbs — vārēṉ, cellēṉ, māṭṭēṉ, aṟiyēṉ, maṟavalēṉ, uḷḷalēṉ, porukkallēṉ, aṟikalēṉ, amaikallēṉ, iḷantilēṉ
non-past participial nouns — toṭuppēṉ pōla, kāṇpēṉ, taruvēṉ
non-past personal verbs — uḷḷēṉ, āṟṟukēṉ, irukkuvēṉ, aṟikuvēṉ, uvappēṉ, kāṇpēṉ, aṟivēṉ, maruḷvēṉ
past participial nouns — īṉṟēṉ, niṉṟēṉ, takaittaṉēṉ
past personal verbs — eṭuttēṉ, vantēṉ, tōṉṟiyēṉ, takaittaṉēṉ, uḷḷiṉēṉ

-ai

-ai

adjectival nouns — tāyai, tērai, uḷḷattai, notumalāḷaṉai, maintiṉai
adverbs — vallai

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case markers and postpositions — tuṟaivaṉai, vēḻattai
imperative/optative — kāṇṭai, vantai, pāṭittai, niṉṟīttai
negative imperative/optative — poruntalai
negative personal verbs — kāṇalai, oḻukalai, niṉaittilai
non-past participial nouns — veyyai, vallai, koḷḷunai
non-past personal verbs — ceykuvai, puṇarkuvai, āvai, eñcuvai, kataḻvai
past participial nouns — aṭṭavai
past personal verbs — īttaṉai, niṉaiyiṉai
verbal nouns — naṭai, kavitai, muṭantai, varuvatai, nekiḻntatai, aṭippaṭuttatai

-atai

adjectival nouns — kaiyatai
past participial nouns — ūrntatai, vantatai, tāḻttatai

-avai

adjectival nouns — nēmiyavai, kālavai, ampiṉavai
non-past participial nouns — uṭuppavai, urukupavai
past participial nouns — aṭṭavai, citaṟiyavai
past personal verbs — ēntiṉavai

-(k)kai

verbal nouns — uṇṭikai, kārikai, cārikai, tīrkai, irukkai

-vai

verbal nouns — vēyvai

-aikka

-aikka

imperative/optative — ceṉṟaikka

-aikā

-aikā

imperative/optative — kaṇṭaikā

-aippāy

-aippāy

imperative/optative — kāṇṭaippāy

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-oṭu

-oṭu, ōṭu

case markers and postpositions — peyaroṭu, cērppaṉoṭu, niṉṉoṭu

oruvarum

oruvarum

collectives and universals — oruvarum illai

oruvar __ um

oruvar __ um

collectives and universals — oruvarkkum poyyā

oṉṟum

oṉṟum

collectives and universals — piḻai oṉṟum

-ō

-ō

case markers and postpositions (vocative) — ceyyāyō
imperative/optative — pōṟṟō
interrogative — allaṉō, kāṇāmō, tuñcāyō, vārāyō
particles — tuyilō, uraikkō, varukō, añcāyō

(personal verb + **al**)

negative al and il — nīṭṭuvir allirō

-mō

imperative/optative — uraimō, viyaṅkoṇmō, ceṉmō

-ōṭu

-oṭu, ōṭu

case markers and postpositions — ivaḷōṭu, marattōṭu, peruntakaiyōṭu

-ōm

-ōm

non-past personal verbs — tīrkkuvōm

-ōy

-ōy

adjectival nouns — kātalōy, mārpiṉōy
non-past participial nouns — amarpōy, celvōy
past participial nouns — vantōy, kūṭiyōy

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past personal verbs — vantōy, pularttiyōy

-ōr

-ōr

adjectival nouns — ivaṇōr, kātalōr, nallōr, putuvōr, nilattōr
negative participial nouns — uṇarātōr, oṉṉātōr
non-past participial nouns — arakkuvōr, ūrkuvōr, malarppōr, kāṇpōr, niṉaiyumōr, valluvōr, varaivōr
past participial nouns — iṟantōr, puṇariyōr, iṟanticiṉōr, paṭaitticiṉōr, nīṭiṉōr
past personal verbs — ceytōr, koṭuttōr

-ōrum

-ōrum

particles — maṭa mayil ōrum maṉaiyavar

-ōḷ

-ōḷ

adjectival nouns — maṉaiyōḷ
negative participial nouns — kaṭiyātōḷ
non-past participial nouns — pulampuvōḷ, iṉaivōḷ
past participial nouns — niṉṟōḷ, pirinticiṉōḷ
past personal verbs — iṟaiñciyōḷ

-ōṉ

-ōṉ

adjectival nouns — kiḻavōṉ, tammōṉ, muṉpiṉōṉ, uṭukkaiyōṉ
negative participial nouns — koḷḷātōṉ
non-past participial nouns — aṟiyumōṉ
past participial nouns — tappiyōṉ, uyarntōṉ
past personal verbs — paṭarntōṉ, nalkiyōṉ, ceṉṟiciṉōṉ

-kka

-a

infinitive — maṟakka, ēṟpikka

-aikka

imperative/optative — ceṉṟaikka

-(k)ka

imperative/optative — ciṟakka, ēmākka, piriyātirukka, tarikka

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-kkal

-(k)kal

verbal nouns — niṟaikkal

-kkallā

-ā

negative adjectival participle — paṟakkallā

-kkallātavar

-avar

negative participial nouns — uraikkallātavar

-kkallātu

-ā(a)tu

negative adverbial participle — kainniṟukkallātu

-kkalār

-ār

negative personal verbs — tīrkkalār

-kkallāṉ

-ā(a)ṉ

negative personal verbs — uraikkallāṉ

-kkallēṉ

-ēṉ

negative personal verbs — poṟukkallēṉ

-kkiya

-(ī)iya

infinitive — kuṭikkiya

-kkil

-il

conditional — kaḻikkil

-kku

-u

non-past personal verbs — teḷikku

-k(k)(u), akk(u), ukk(u)

case markers and postpositions — niṉakku, emakku, mutumaikku, peyarvukku, matiyiṉukku

-kku

imperative/optative — piṟakku

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verbal nouns — cerukku

-kkuna

-a

non-past participial nouns — taṭukkuna, niṟaikkuna pōla

-kkunar

-ar

non-past participial nouns — malarkkunar

-kkum

-um

non-past adjectival participle — piṇikkum, niṉaikkum kālai

non-past personal verbs — irakkum, viyakkum

-kkuvatu

-atu

non-past participial nouns — poykkuvatu

-kkuvaḷ

-aḷ

non-past personal verbs — uvakkuvaḷ

(personal verb + **al**)

negative al and il — pulakkuvaḷ allaḷ

-kkuvaṉ

-aṉ

non-past personal verbs — akaḻkkuvaṉ

(personal verb + **al**)

negative al and il — tuṟakkuvaṉ allaṉ

-kkuveṉ

-eṉ

non-past personal verbs — peyarkkuveṉ

-kkuvēm

-ēm

non-past personal verbs — tīrkkuvēm

-kkuvēṉ

-ēṉ

non-past personal verbs — irukkuvēṉ

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-kkuvōm

-ōm

non-past personal verbs — tīrkkuvōm

-kkēm

-ē(e)m

non-past personal verbs — pulakkēm

-kkai

-(k)kai

verbal nouns — irukkai, kākkai

-kkō

-ō

particles — uraikkō

-ka

-a

infinitive — niṟka

-ā(ka)

adverbs — iṉitāka, nakaiyāka

-ika

imperative/optative — ceṉṟika

-īka

imperative/optative — ceṉṟīka

-(k)ka

imperative/optative — keṭuka, ākuka, varuka

-ka

negative imperative/optative — vāraṟka, maṟāaṟka, cēṟēṟka

kaṭai

-kaṭai

case markers and postpositions — puṟam kaṭai, ilam kaṭai, āṭum kaṭai, vanta-k-kaṭai, mēvā-k-kaṭai

kaṇ

-kaṇ

case markers and postpositions — taṉ kaṇ, eruttiṉ kaṇ, toṭaṅkaṟkaṇ, aṭaittakkaṇṇum

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-kam

-am

non-past personal verbs — cēṟukam, kāṇkam

-ikam

imperative/optative — āṉṟikam

-īkam

imperative/optative — ayarntīkam

-kamā

-kamā

imperative/optative — maṉṉukamā, polikamā

-kal

-al

verbal nouns — maṟukal

-kallā

-ā(a)

negative adjectival participle — nuḻaikallā

-kallāta

-āta

negative adjectival participle — kaḻikallāta

-kallātu

-ātu

negative personal verbs — amaikallātu

-ā(a)tu

negative adverbial participle — ivarkallātu

-kallāy

-āy

negative personal verbs — tarukallāy

negative participial nouns — aṟikallāy pōṟi

-kallār

-ār

negative personal verbs — amaikallār

-kallāḷ

-āḷ

negative personal verbs — uṇarkallāḷ

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-kallīr

-īr

negative imperative/optative — tolukallīr

-kallēṉ

-ēṉ

negative personal verbs — amaikallēṉ

-kalam

-am

negative personal verbs — toṭukalam

-kalaṉ

-aṉ

negative personal verbs — amaikalaṉ

-kalēṉ

-ēṉ

negative personal verbs — aṟikalēṉ

-kalai

-ai

negative personal verbs — olukalai

-kaḷ

-ārkaḷ

non-past participial nouns — vālvārkaḷ

-kaḷ

singular and plural — iyaṅkaḷ

-kā

-ā

negative adjectival participle — pōkā

-ikā

imperative/optative — kāṇikā, kāṇṭikā

-aikā

imperative/optative — kaṇṭaikā

kāṇ

-kāṇ

particles — aritu kāṇ, koṭiyai kāṇ

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kāl

-kāl(ai)

case markers and postpositions — oru kāl, paṭuṅkāl, kaṭantakkāl, ciṟappuṇākkāl

kālai

-kāl(ai)

case markers and postpositions — uyirtta kālai

-kāṟum

-kāṟum

case markers and postpositions — ēḻ kāṟum

-kāṉ

-ā(a)ṉ

negative personal verbs — pōkāṉ

-kil

kil

The Compound Stem — aṟikilēṉ

-kiṉ

-iṉ

conditional — kēṭkiṉ

kīḻ

-kīḻ

case markers and postpositions — kuḷakkīḻ, maṉṉavaṉ kīḻ

-ku

-u

non-past personal verbs — nukarku

-k(k)(u), akk(u), ukk(u)

case markers and postpositions — mākkaṭku, vāḻvārkaṭku, nāṭaṟku, cērppaṟku

-ku

adverbs — naṉku

comparison — vāliyōṟku avaṉ iḷaiyaṉ

imperative/optative — āku

-kuti

-i

non-past personal verbs — pōkuti

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-kutum

-um

non-past personal verbs — ākutum

-kunar

-ar

non-past participial nouns — īkunar, kēṭkunar

-kunaḷ

-aḷ

non-past participial nouns — peṟukunaḷ

-kum

-ikum

past personal verbs — kēṭṭikum

-um

non-past adjectival participle — kaṭkum
non-past personal verbs — kāṇkum, niṟkum, amaikum

-kurai

-kurai

particles — arum kuraiyai, kaṭum kurai

-kuva

-a

non-past personal verbs — paṭukuva

-kuvatu

-atu

non-past personal verbs — citaikuvatu

-kuvam

-am

non-past personal verbs — kāṇkuvam, peṭkuvam

-kuvar

-ar

non-past personal verbs — peṟukuvar

-kuval

-al

non-past personal verbs — kāṇkuval

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-kuvaḷ

-aḷ

non-past participial noun — celkuvaḷ

-kuvāy

-āy

non-past personal verbs — pōkuvāy

-kuvāṉ

-āṉ

non-past personal verbs — amaikuvāṉ

-kuvem

-em

non-past personal verbs — kāṇkuvem

-kuvēm

-ēm

non-past personal verbs — kaṭikuvēm

-kuvēṉ

-ēṉ

non-past personal verbs — aṟikuvēṉ

-kuvai

-ai

non-past personal verbs — ceykuvai, puṇarkuvai

-kuvōr

-ōr

non-past participial nouns — ūrkuvōr

-kēṉ

-ēṉ

non-past personal verbs — āṟṟukēṉ

-kai

-(k)kai

verbal nouns — tīrkai, uṇṭikai, kārikai, cārikai

koṇṭu

-koṇṭu

case markers and postpositions — nuṇkōl koṇṭu, ataṟkoṇṭu, itaṟkoṇṭu

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-kol(lō)

-kol(lō)

particles — yārkol, pōyiṉṟu kollō

-koṉ(ṉu)

-koṉ(ṉu)

particles — koṉṉu nampum, koṉṉoṉṟu

-kō

-ō

particles — varukō, nōkō

-cci

-(c)ci

verbal nouns — cūḻcci

-ccu

-ccu

verbal nouns — vaḻaiccu

cār

-cār

case markers and postpositions — kāṭṭuccār

-ci

-ci

verbal nouns — kāṭci

ciṟai

-ciṟai

case markers and postpositions — oru ciṟai

-ñar

-ar

adjectival nouns — valaiñar
non-past participial nouns — eṟiñar

ñāṅkar

-ñāṅkar

case markers and postpositions — neṭuṅkōṭṭu ñāṅkar, vayal koṇṭa ñāṅkar, pularā ñāṅkar

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-ñāṉṟu

-ñāṉṟu

case markers and postpositions — vilaṅku ñāṉṟu, piṟanta ñāṉṟu, oru ñāṉṟu

-ñāṉṟai

-ñāṉṟai

case markers and postpositions — vanta ñāṉṟai

-ttatu

-atu

past participial nouns — yāttatu

-ttatai

-ai

past participial nouns — aṭippaṭuttatai
past personal verbs — uṭaittatai … vaiyai, tāḻttatai, uraittatai
verbal nouns — citaittatai

-ttal

-(t)tal

imperative/optative — tiṟattal
verbal nouns — irattal

-tti

-i

imperative/optative — kātti
non-past personal verbs — iratti

-ttu

-(t)tu

adjectival nouns — putuvōrttu
past participial nouns — vaittu

-ttai

-ai

adjectival nouns — uḷḷattai

-ittai

imperative/optative — pāṭittai

-īttai

imperative/optative — niṉṟīttai

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-ta

-a

infinitive — pukuta

past adjectival participle — uḻuta nōṉ pakaṭu

-tatai

-ai

verbal nouns — ūrntatai, nekiḻntatai

tam

-tam

case markers and postpositions — puraiyōrtam uḷ nīr

-tal

-(t)tal

imperative/optative — viṭutal

verbal nouns — aṟital

talai

-talai

case markers and postpositions — marantalai, ataṉtalai, kaṉaviṉ talai, eṉ talai

taṉ

-taṉ

case markers and postpositions — ivaṉ taṉ kai

tāṉ

-tāṉ

particles — atu tāṉ, takaiyōtāṉ

pronouns — tāṉ

-ti

-āti

negative imperative/optative — varuntāti

-ti

imperative/optative — pōṟṟuti

verbal nouns — amaiti

non-past personal verbs — añcuti, pōkuti, cēṟi (cel + ti)

-tiyar

-iyar(ō)

imperative/optative — varutiyar

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-tir

-ir

non-past personal verbs — ucātir, aṟitir, eṇṇutir

-til(la)

-til(la)

particles — muṭika til, maṟantaṉarō til, celvēm tilla

tiṟam/tiṟaṉ

-tiṟam/tiṟaṉ

case markers and postpositions — avar tiṟam celvēṉ, vēṭṭōr tiṟattu, oru tiṟaṉ

-tī

-ī

imperative/optative — vantī
non-past personal verbs — uḷartī

-tīm

-īm

negative imperative/optative — cellātīm

-tīmē

-īmē

negative imperative/optative — ceppātīmē

-tīmō

-īmō

imperative/optative — ceytīmō

-tīr

-īr

non-past personal verbs — maruḷtīr
past personal verbs — ceytīr

-tu *Look under -atu, -aḥtu, -aṉṟu, -āatu, -ātu, -itu, -iṟṟu, -iṉṟu, and -untu.*

-tum

-um

non-past personal verbs — piritum, verūutum, varutum

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teyya

-teyya

particles — taṅkiṉ evaṉō teyya, col iṉi t teyya, teyya ... nēṭiṉar cella

teyyō

-teyyō

particles — vāḻēm teyyō

-tai *Also look under -atai.*

-ai

imperative/optative — vantai

-tai

verbal nouns — kavitai, muṭantai

-toṟu(m)

-toṟu(m)

case markers and postpositions — uḷḷutoṟu, cimaitoṟum

-tōṟu(m)

-tōṟu(m)

case markers and postpositions — vaikal tōṟu, nāḷ tōṟum

-na

-a

non-past participial nouns — piṟaḻna, vittuna, niṟaikkuna, taṭukkuna

naṭuvaṇ

-naṭuvaṇ

case markers and postpositions — ceḻunakar naṭuvaṇ

-nar

-ar

non-past participial nouns — pāṭunar, uṟunar, aṟainar, viraivanar, malarkkunar, uḷarnar, īkunar, kāṇunar, kuyinar

-naḷ

-aḷ

non-past participial nouns — maṇṇunaḷ, niṉaiyunaḷ

-naṉ

-aṉ

non-past participial nouns — kāmuṟunaṉ

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nāppaṉ

-nāppaṉ

case markers and postpositions — pāṟkaṭal nāppaṉ, vaiyeyiṟṟavar nāppaṉ

nāḷum

nāḷum

collectives and universals — nāḷum eṉ neñcu piṇikkoṇṭa

niṉṟu(m)

-niṉṟu(m)

case markers and postpositions — avaṉ niṉṟum, karai niṉṟu

nēr

nēr

comparison — poṉ nēr pacalai

-nai

ai

non-past participial nouns — koḷḷunai

-ppa

-a

infinitive — maṟappa

non-past participial nouns — varippa

non-past personal verbs — nīppa, aḷippa, tuṉippa

-ppatu

-atu

non-past participial nouns. — uvappatu

non-past verbal nouns — kiḻippatu, mukiḻppatu

-ppar

-ar

non-past personal verbs — maṟappar

-ppal

-al

non-past personal verbs — uraippal

-ppavar

-avar

non-past participial nouns — iruppavar

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-ppavaḷ

-avaḷ

non-past participial nouns — uṇarppavaḷ

-ppavaṉ

-avaṉ

non-past participial nouns — uḻappavaṉ

-ppavai

-avai

non-past participial nouns — uṭuppavai

-ppaṉ

-aṉ

non-past personal verbs — karappaṉ

-ppaṉa

-a

non-past participial nouns — aṟuppaṉa
non-past personal verbs — takaippaṉa

-ppāṭu

-pāṭu

verbal nouns — vaḷappāṭu, muṭṭuppāṭu

-ppām

-ām

non-past personal verbs — niṟuppām

-ppāy

-āy

imperative/optative — kāṇṭaippāy
non-past participial nouns — kaṉṟu mēyppāy pōl
non-past personal verbs — tuṟappāy, poyppāy

-ppār

-ār

non-past participial nouns — nekiḻppār
non-past personal verbs — tuṟappār

-ppāḷ

-āḷ

non-past participial nouns —nōy uḻappāḷ

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-ppāṉ

-āṉ

non-past participial nouns — nāṉ nuḻaippāṉ
non-past personal verbs — oḷippāṉ

-ppi-

-(p)pi

causative stem — pacappittōr

-ppiṉ

-iṉ

conditional — niṉaippiṉ, iruppiṉ

-ppiṉum

-iṉum

concessive of fact — aḷippiṉum

-ppu

-(p)pu

verbal nouns — maṟappu

-ppum

-um

non-past adjectival participle — eṭuppum … mālai
non-past personal verbs — eṭuppum

-ppeṉ

-eṉ

non-past personal verbs — maṟappeṉ(ō), niṟuppeṉ

-ppēm

-ēm

non-past personal verbs — aṟivippēm

-ppēṉ

-ēṉ

non-past participial nouns — toṭuppēṉ
non-past personal verbs — uvappēṉ

-ppōy

-ōy

non-past participial nouns — ciṟappōy

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-ppōr

-ōr

non-past participial nouns — malarppōr

-pa

-a

infinitive — niṟpa
non-past participial nouns — vēṇṭupa
non-past personal verbs — eytupa, kaluḻpa

pakkam

-pakkam

case markers and postpositions — icai paṭu pakkam, maṇal pakkam

-paṭi

-paṭi

case markers and postpositions — oṉṟiya paṭi

patam

patam

case markers and postpositions — varu patam

-paṭu-

(infinitive in **(kk)a** + **paṭu**)

passive stem — eṉappaṭutal, kāmuṟappaṭutal, nīṅkappaṭiṉē, kaippaṭukkappaṭṭāy, viyakkappaṭūumor

-patu

-atu

non-past participial nouns — uṇpatu
verbal nouns — kāṇpatu

-par

-ar

non-past personal verbs — kāṇpar

-pal

-al

non-past personal verbs — kāṇpal

-paḷ

-aḷ

non-past personal verbs — eṉpaḷ

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-pavar
-avar
non-past participial nouns — koḷpavar
-pavaḷ
-avaḷ
non-past participial nouns — nērpavaḷ
-pavaṉ
-avaṉ
non-past participial nouns — varaipavaṉ
-pavai
-avai
non-past participial nouns — urukupavai
-paṉa
-a
non-past participial nouns — koṭpaṉa
pāṅkar
-pāṅkar
case markers and postpositions — cimaya-p-pāṅkar
pāṭu
-pāṭu
case markers and postpositions — pal pāṭu
verbal nouns — ilampāṭu, vaḷappāṭu, muṭṭuppāṭu
-pām
-ām
non-past personal verbs— kāṇpām
-pāy
-āy
non-past personal verbs — eṉpāy
-pār
ār
non-past participial nouns — eṉpār(um palar)
pāl
-pāl
case markers and postpositions — ciṟāarpāl

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-pāḷ

-āḷ

non-past participial nouns — eṉpāḷ(ai)

-pāṉ

-āṉ

non-past participial nouns — eṉpāṉ

-pāṉ (p + āṉ)

infinitive — kāṇpāṉ

-pi-

-(p)pi

causative stem — ēṟpikkum

piṉ(ṉ ē)

-iṉ

conditional — kēṭpiṉ

-piṉ

case markers and postpositions — peṟukaṟpiṉ, avaṉ piṉ, kuṭi p piṉ, muyaṅkiya piṉṉē

piṉṟai

-piṉṟai

case markers and postpositions — kaḷainta piṉṟai, nirai-p-piṉṟai

piṉṉar

-piṉṉar

case markers and postpositions — ēṟṟiṉ piṉṉar

piṉṉum

-piṉṉum

case markers and postpositions — tappiṉṟu piṉṉum

-pīr

-īr

non-past personal verbs — eṉpīr

-kil

compound verb stem — paṭarkiṟpīr

-pu

-pu (p + u)

infinitive — niṉaipu

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-(p)pu

verbal nouns— piripu

puṭai

-puṭai

case markers and postpositions — kamukiṉ puṭai

purai

-purai

comparison — vēy purai paṇaittōḷ

-peṉ

-eṉ

non-past personal verbs — kāṇpeṉ

-pēṉ

-ēṉ

non-past participial nouns — kāṇpēṟku (kāṇpēṉ + ku)

non-past personal verbs — kāṇpēṉ

poḻutu

-poḻutu/pōḻtu

case markers and postpositions — uṇṇum poḻutu

pōy

-ōy

non-past participial nouns — amarpōy

-pōr

-ōr

non-past participial nouns — kāṇpōr, irukkiṟpōr

-pōl(a)

-pōl(a)

comparison — aṟal pōl teḷmaṇi, ūmaṉ pōla

-pōḻtu

-poḻutu/pōḻtu

case markers and postpositions — teḷitta pōḻtē

-m

-um

non-past adjectival participle — ām, avāam, ayāam, mēn tōl, pōm kuṉṟu

-(u)m

imperative/optative — ōm, uṇm, tam, vārum

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-m

negative personal verbs — i<u>n</u>m
non-past personal verbs — ca<u>n</u>m

-mati

-mati

imperative/optative — collumati

-mar

-ar

non-past participial nouns — kāṇmar
pronouns — pati<u>n</u>mar

-maruḷ

-maruḷ

comparison — vēy maruḷ paṇaittōḷ

-mal

-ā(a)mal

negative adverbial participle — toypaṭāmal, pe<u>r</u>āamal

ma<u>r</u><u>r</u>u(m)

-ma<u>r</u><u>r</u>u(m)

particles — otti ma<u>r</u><u>r</u>u ovvāti, uḷḷal kūṭātu e<u>n</u><u>r</u>ōy ma<u>r</u><u>r</u>um ...

-ma<u>n</u>(<u>n</u>ē)/ma<u>n</u>(<u>n</u>ō)

-ma<u>n</u>(<u>n</u>ē)/ma<u>n</u>(<u>n</u>ō)

particles — muḻutuma<u>n</u> pu<u>r</u>aḷa, pulliyēm ma<u>n</u><u>n</u>ē, naṭṭa<u>n</u>ai ma<u>n</u><u>n</u>ō

-ma<u>n</u><u>r</u>a

-ma<u>n</u><u>r</u>a

particles — maṭavai ma<u>n</u><u>r</u>a, citaintatu ma<u>n</u><u>r</u>a

-ma<u>n</u>ār

-ār

non-past participial nouns — e<u>n</u>ma<u>n</u>ār

-mā

-kamā

imperative/optative — ma<u>n</u><u>n</u>ukamā, polikamā

-mā

particles — taṭkumā kālē, malarkamā

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-māṭṭu

-māṭṭu

case markers and postpositions — niṉ māṭṭu, tamiyōr māṭṭu-ē

-māṭṭai

-māṭṭai

case markers and postpositions — ñāyar māṭṭai

-māṇ

-māṇ

case markers and postpositions — paṉmāṇum

-māttiram

-māttiram

case markers and postpositions — muyaṅku māttiram

māttirai

-māttirai

case markers and postpositions — kai tōyal māttirai, ceyyum māttirai, viḻitta māttirai

-mātu/mātō

-mātu/mātō

particles — niṉaival mātu avar paṇpu, kēṭkuvir mātō, ēmattai mātō

-mār

-ār

non-past participial nouns — cāaymār

-mār

infinitive — taṇimār

negative imperative/optative — kēḷaṉmār

negative participial nouns — kēḷaṉmār

singular and plural — tōḻimār

-māḷa

-māḷa

particles — pūṇka māḷa

-māṉ

-āṉ

adjectival nouns — perumāṉ

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māṉa

māṉa

comparison — aravam māṉa

-micai

-micai

case markers and postpositions — tēr micai, kuṉṟiṉ micai

-miṉ

-īmiṉ

imperative/optative — kēṭṭīmiṉ

-miṉ

imperative/optative — uṇmiṉ, viyaṅkoṇmiṉ

negative imperative/optative — koḷḷaṉmiṉ, nakāṉmiṉ

mītu

-mītu

case markers and postpositions — malar mītu

mīmicai

-mīmicai

case markers and postpositions — tuṟukal mīmicai

mutal

-mutal(mutal)

case markers and postpositions — neṟi mutal, kuṇa mutal tōṉṟi, nēmi mutal

muḻutum

-muḻutum

collectives and universals — malai muḻutum

muṟai

-muṟai

case markers and postpositions — vaḻi muṟai, iṟu muṟai

muṉ

-muṉ

case markers and postpositions — ēṟṟiṉmuṉ, niṉ muṉ

muṉṉar

-muṉṉar

case markers and postpositions — tāy muṉṉar, ñāyiṟṟu muṉṉar

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-mē

-īmē

negative imperative/optative — ceppātīmē

-mē

imperative/optative — ce<u>n</u>mē

mēl

-mēl

case markers and postpositions — eruttam mēl, ukkattu mēlum, ku<u>nr</u>i<u>n</u> mēl

mēliruntu

-mēliruntu

case markers and postpositions — ē<u>rr</u>i<u>n</u> mēliruntu

-mai

-ā(a)mai

negative adverbial participle — va<u>l</u>āamai, a<u>r</u>iyāmai

-mai

verbal nouns — aṭumai, ē<u>l</u>aitta<u>n</u>mai, paṇintamai, cā<u>nr</u>āṇmai

negative verbal nouns — nalkāmai, varaiyāmai, i<u>r</u>umpūtu a<u>n</u>mai, pāyal i<u>n</u>mai

-mō

-īmō

imperative/optative — ceytīmō, viyaṅkoṇmō, ce<u>n</u>mō

negative imperative/optative — a<u>l</u>ātīmō

-mō

imperative/optative — uraimō, viyaṅkoṇmō, ce<u>n</u>mō

-mōr

-ōr

non-past participial nouns — ni<u>n</u>aiyumōr

-mō<u>n</u>

-ō<u>n</u>

non-past participial nouns —a<u>r</u>iyumō<u>n</u>

-y

-y

adverbial participle — ulāy, kāay, ēey, kūuy

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yāṅkum

yāṅkum

collectives and universals — yāṅkum ... uḷavō

yā _um

yā _um

collectives and universals — yāṅkaṇum, yāṇṭōrum, yātum, yātoṉṟum, yārkkāṉum, yāraiyum, yāvatum, yāvarum, yāvirum, yāvir āyiṉum, yāvaiyum

yāḻa

yāḻa

particles — maṇiyum pōlum yāḻa niṉ naṉṉar mēṉiyum

-va

-a

adjectival nouns — katava

non-past participial nouns — tōṉṟuva

non-past personal verbs — keṭuva, paṭukuva, pukuva, pōlva

-vatu

-atu

adjectival nouns — maṭavatu

non-past participial nouns — poykkuvatu, citaikuvatu, uṟuvatu

non-past personal verbs — vēvatu

non-past verbal nouns — varuvatu, urivatu, muṭivatu

-vatai

-atai

non-past verbal nouns — varuvatai

-vam

-am

non-past personal verbs — kāṇkuvam, peṭkuvam, añcuvam

-vayam

-vayam

case markers and postpositions — vaiyai vayam āka

vayiṉ

-vayiṉ

case markers and postpositions — poruḷ vayiṉ, nam vayiṉ, neṭuvayiṉ

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-var

-r

singular and plural — iruvar

-ar

non-past participial nouns — nacaivar

non-past personal verbs — varuvar, ayarvar, koṭukkuvar, peṟukuvar

past participial nouns — eṉṟavar

-avar

adjectival nouns — puṇarppiṉavar

negative participial nouns — aruḷātavar, taḷarātavar, uraikkallātavar

-var

adjectival nouns — nakaivar, pakaivar

varai

-varai

case markers and postpositions — malai varai, kaṭa varai, col varai

-val

-al

non-past personal verbs — vāḻval, varuval, kāṇkuval

verbal nouns — maṟaval

vaḻi

-vaḻi

case markers and postpositions — vēṇṭu vaḻi, vanta vaḻi, uḷ vaḻi

-vaḷ

-aḷ

non-past participial nouns — celkuvaḷ, uṇarppavaḷ

-vaḷ

non-past personal verbs — uvakkuvaḷ, varuntuvaḷ, nāṇuvaḷ, kalaṅkuvaḷ

-vaṉ

-aṉ

negative participial nouns — aḻuntātavaṉ

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non-past participial nouns — etirkoḷvaṉ, varaipavaṉ
non-past personal verbs — akaḻkkuvaṉ, māṟṟuvaṉ, varukuvaṉ, varuvaṉ

-vaṉ

adjectival nouns — kolaivaṉ, vilaivaṉ

-vaṉa

-a

non-past participial nouns — koḷvaṉa

-vaṉar

-ar

non-past participial nouns — viraivaṉar
(participial noun + infinitive)
non-participle as participle — viraivaṉar ... pukutara

-vaṉaḷ

-aḷ

non-past participial nouns — niṉaivaṉaḷ

-vaṉaṉ

-aṉ

non-past participial nouns — viraivaṉaṉ

-vaṉeṉ

-eṉ

non-past participial nouns — viraivaṉeṉ

-vā

-ā

negative adjectival participle — cāvā

-vātu

-ātu

negative personal verbs — cāvātu
negative adverbial participle — kalavātu

-vām

-ām

adjectival nouns — iruvām
non-past personal verbs — iruvām, celvām

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-vāy

-āy

imperative/optative — mēvāy
non-past participial nouns — varuvāy nī
non-past personal verbs — pōkuvāy

-vāy

case markers and postpositions — tāriṉ vāy, nōkkum vāy

-vār

-ār

negative participial nouns — mēvār
non-past participial nouns — viḻuvār, aṟivār
non-past personal verbs — iṟaiñcuvār

-vāḷ

-āḷ

non-past participial nouns — āṭuvāḷ aṇi nutal
non-past personal verbs — celvāḷ

-vāṉ

-āṉ

non-past participial nouns — cuṭuvāṉ pōla
non-past personal verbs — amaivāṉ(ō), parivāṉ(āl), amaikuvāṉ

-vāṉ (v + āṉ)
infinitive — kuḻaivāṉ, nīkkuvāṉ

-vi-

-vi

causative stem — puṇarvittal

-vi

-i

adjectival nouns — kaḷvi
non-past participial nouns — aṭuvi, uṟaivi

-vi

verbal nouns — vēḷvi

viyal

-viyal

case markers and postpositions — puricai viyal uḷḷōr

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-vir

-avir

adjectival nouns — ūravir

past participial nouns — cān̲r̲avir, kaṇṭavir

-ir

adjectival nouns — kiḻavir

non-past personal verbs — iraṅkuvir

-vīr

-īr

non-past participial nouns — varuvīr

non-past personal verbs — vin̲avuvīr

-vu

-vu

verbal nouns — kaḷaivu

-vem

-em

non-past personal verbs — kāṇkuvem

-ven̲

-en̲

non-past participial nouns — kūr̲uven̲ pōla

non past personal verbs — taṇṭuven̲

vēṇṭā

(infinitive/verbal noun + **vēṇṭā**)

negative imperative/optative — varunta vēṇṭā, nin̲aikka vēṇṭā, pariyal vēṇṭā

vēṇṭum

(infinitive/verbal noun + **vēṇṭum**)

imperative/optative — vaḷara vēṇṭum, aruḷal vēṇṭum

-vēm

-ēm

non-past participial nouns — kan̲r̲oṭu celvēm

non-past personal verbs — poruvēm, nōvēm(ō)

-vēn̲

-ēn̲

non-past participial nouns — taruvēn̲

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non-past personal verbs — irukkuvēn̲, ar̲ikuvēn̲, ar̲ivēn̲, maruḷvēn̲

-vai

-ai

adjectival nouns — nil̲alavai, vaḷaiyin̲avai

non-past personal verbs — ceykuvai, puṇarkuvai, āvai, eñcuvai, katal̲vai

-vai

verbal nouns — vēyvai

vai

vai

causative stem — nir̲aiya vaitta

vaikalum

vaikalum

collectives and universals — vaikalum

-vōm

-ōm

non-past personal verbs. — tīrkkuvōm

-vōy

-ōy

non-past participial nouns — celvōy

-vōr

-ōr

adjectival nouns — putuvōr

non-past participial nouns — arakkuvōr, valluvōr, ūrkuvōr, varaivōr

-vōḷ

-ōḷ

non-past participial nouns — in̲aivōḷ, pulampuvōḷ

-vōn̲

-ōn̲

adjectival nouns — kil̲avōn̲

non-past participial nouns — nōkkuvōn̲

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attai
antil
antō
am
amma
ammā
arō
aṉṉō
āṅka
āṅku
āṅkē
ār
āl
um
eṉ(ṉ)a
ē
ō
ōrum
kāṇ
kurai
kol(l)ō
koṉ(ṉu)
tāṉ
til(la)
teyya
teyyō
maṟṟu(m)
maṟṟai
maṉṉē
maṉ(ṉō)
maṉṟa
mā
mātu
matō
māḷa
yāḻa

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aḥtu 'it, that one' *(aka.335:3; kuṟu.18:3)*

aṅku 'there' *(kuṟi:97)*

attuṇai 'that much' *(kuṟi:13)*

atu 'it, that one' *(pari.15:53; naṟṟ.24:9)*

ampar 'yonder' *(peru:117)*

av 'those items, those things' *(pari.4:33)*

avaṇ 'there' *(ciṟu:143)*

avar 'those men' *(pari.5:40)*

avar 'those women' *(pari.7:44)*

avar 'those people' *(pari.4:74)*

avaḷ 'she' *(naṟṟ.159:8)*

avaṉ 'he' *(pari.20:82)*

avai 'those items, those things' *(puṟa.257:10; pari.15:7)*

aṟuvar 'six people' *(tiru:255)*

aṉṟu 'that day, then' *(aka.19:1)*

aṉṟai 'that day' *(naṟṟ.48:1)*

aṉai 'of that nature' *(naṟṟ.70:6)*

āṅkaṇ 'there' *(pati.23:24)*

āṅku 'there' *(pari.6:104)*

āṅku 'then' *(puṟa.152:21)*

āṅku 'in that manner' *(kali.18:7)*

āṅkē 'then' *(kali.90:15)*

āṇṭu 'there' *(puṟa.38:16)*

āṇṭai 'there' *(kali.20:16)*

iḥtu 'this one' *(kuṟu.158:6)*

iṅku 'here' *(kuṟu.175:5)*

itu 'this one' *(naṟṟ.47:6)*

impar 'here' *(puṟa.287:14)*

iruvar 'two people' *(aiṅk.64:3)*

iruvām 'we two' *(kuṟu.237:4)*

iruvīr 'you two' *(puṟa.45:6)*

iruvēm 'we two' *(kuṟi.21)*

iv 'these ones' *(pari.4:33)*

ivaṇ 'here' *(naṟṟ.4:5)*

ivar 'these people' (unidentified) *(naṟṟ.6:6)*

ivar 'these boys' *(puṟa.46:3)*

ivar 'these women' *(puṟa.201:1)*

ivaḷ 'she' *(kuṟu 229:1)*

ivaṉ 'he' *(kuṟu.229:1)*

ivai 'these ones' *(naṟṟ.12:7)*

iṉṟu 'this day' *(naṟṟ.48:1)*

iṉṟai 'this day' *(kuṟu.199:6)*

iṉai 'of this nature' *(naṟṟ.349:5)*

īṅkaṇ 'here' *(naṟṟ.70:7)*

īṅku 'here' *(puṟa.36:11)*

īṅku 'in this manner' *(naṟṟ.55:12)*

īṇṭu 'here' *(puṟa.38:16)*

īṇṭai 'here' *(kuṟu.54:1)*

ītu 'this one' *(puṟa.208:3)*

ītōḷi/īttoḷi 'here' *(kali.117:13)*

īraimpatiṉmar '100 people' *(peru:415)*

īṉ 'here' *(aiṅk.401:5)*

utu 'that one' *(naṟṟ.96:3)*

umpar 'yonder' *(naṟṟ.198:3)*

uv 'those ones' *(pari.4:33)*

uvaḷ 'she' *(pari.11:123)*

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uvaṉ ‘he’ *(pari.12:55)*
ūṅkaṇ ‘yonder’ *(naṟṟ.246:1)*
ūṅku ‘before, then’ *(naṟṟ.101:9)*
eṅku(m) ‘(every)where’ *(kali.144:16)*
eññāṉṟu ‘when?’ *(kali.110:16)*
eṇmar ‘eight people’ *(pari.8:5)*
ettuṇai ‘how much?’ *(puṟa.141:13)*
ev ‘which’ *(puṟa.187:3)*
evaṇ(ar) ‘where (is he)?’ *(kuṟu.126:2)*
evaḷ ‘which one?’ *(pari.6:91)*
evaṉ ‘what?’ *(naṟṟ.130:9)*
evaṉ ‘for what reason?’ *(kali. 60:14)*
eḻuvar ‘seven people’ *(ciṟu:113)*
eṉ ‘why?’ *(naṟṟ.334:9)*
eṉṟu ‘what day?’, ‘any day’ *(naṟṟ.1:2)*
eṉṉa ‘what?’ *(naṟṟ.130:9)*
eṉṉa ‘of what sort?’ *(naṟṟ.94:7)*
eṉṉatu ‘of what kind?, of any kind’ *(naṟṟ.219:3)*
eṉṉar ‘person of what sort?’ *(naṟṟ.64:1)*
eṉṉaḷ ‘woman of what sort?’ *(naṟṟ.312:9)*
eṉṉaṉ ‘man of what sort?’ *(kuṟu.33:2)*
eṉṉai ‘for what reason?/why?/how?’ *(pari.6:94)*
eṉai ‘how many’ *(puṟa.301:7)*
eṉai ‘of what nature?’ *(puṟa.136:15; aka.369:1)*
aivar ‘five people’ *(tiru:254)*
ottaṉ ‘one man’ *(kali.61:1)*
otti ‘one woman’ *(kali.143:8)*
oru tāṉ ‘he alone’ *(puṟa.76:13)*
oru nī ‘you alone’ *(tiru:294)*
orutti ‘one woman’ *(puṟa.144:11)*
oruva ‘you, one person’ *(tiru:262)*
oruvar ‘one person’ *(aiṅk.64:3)*
oruvaṉ ‘one man’ *(aka.110:14)*
oruvaṉēṉ ‘I, one man’ *(kali.140:12)*
oruvir ‘you’ *(malai:218)*
oruvīr ‘you’ *(puṟa.45:5)*
oṉpatiṉmar ‘nine people’ *(pati.pa.5:19)*
ōr yāṉ ‘I alone’ *(kuṟu.6:4)*
ñāṅkar ‘that time’ *(peru:196)*
ñāṉṟu ‘that day’ *(naṟṟ.218:1)*
ñāṉṟai ‘that day’ *(naṟṟ.287:7)*
tām ‘they’ *(matu:422)*
tām ‘they, those things’ *(kali.9:19)*
tām ‘they indeed’ *(kali.9:19)*
tāṉ ‘he’ *(malai: 559)*
tāṉ ‘she’ *(naṟṟ.12:9)*
tāṉ ‘it (indeed)’ *(kali.21:10)*
tāṉ ‘self’ *(aiṇk 303:2)*

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nām 'we' *(kuṟi:22)*
nālvar 'four people' *(aka.86:12)*
nāṉ 'I' *(pari.20:82)*
nī 'you' *(kuṟi:8)*
nīyir 'you' *(aka.8:17)*
nīr 'you' *(matu:738)*
nūṟṟuvar 'The Hundred' *(kali.52:2)*
patiṉmar 'ten people' *(pari.8:4)*
patiṉorumūvar '33 people' *(tiru:167)*
paṉṉoruvar 'eleven people' *(pari.8:7)*
mūvar 'three people' *(poru:54)*
mūvīr 'you three' *(puṟa.109:2)*
yā 'what?' *(naṟṟ.198:1; puṟa.167:9)*
yāṅkaṉam 'in what way?, how?' *(puṟa.30:11)*
yāṅṅaṉam 'in what way?, how?' *(naṟṟ.338:6)*
yāṅkaṇum 'anywhere' *(aka.7:3)*
yāṅku 'in what way?' *(naṟṟ.29:6)*
yāṅkum 'everywhere' *(puṟa.56:15)*
yāṇṭu 'where?' *(puṟa.86:3)*
yāṇṭu 'where?/how?' *(naṟṟ.110:9)*
yāṇṭai 'where?' *(kuṟu.379:1)*
yātu 'what kind?, why?' *(pari.20:44)*
yām 'we' *(malai:53)*
yār 'who? (masculine)' *(puṟa.77:6)*
yār 'who (unidentified)?' *(naṟṟ.269:9)*
yāraḷ 'who (feminine)?' *(kuṟu.19:5)*
yārīr 'who (human plural)?' *(puṟa.141:5)*
yārēm 'who?' *(kali.82:18)*
yārai 'who?' *(naṟṟ.395:1, 2)*
yāvaṇatu 'where?, how?' *(puṟa.301:8)*
yāvatu 'in what way?, how?' *(naṟṟ.331:11)*
yāvar 'who?' *(pati.20:21)*
yāvaḷ 'who?' *(aiṅk.370:4)*
yāvir 'who?' *(puṟa.88:1)*
yāvai 'what?' *(aka.42:7)*
yāṉ 'I' *(kuṟi:12)*

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